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Hospital and Chapel.

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PEEPS IN HWAI-YUEN (see Editorial Comment).

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Etiquette in Chinese Official Intercourse.*

BY MR. LI MOU-HSUN.

Official Calls.

IT is common usage, when notifying a proposed visit, to send a ting-ch'ai a day ahead with the caller's card, with a verbal message to the effect either that a visit is proposed for the next day at a certain hour or asking that a convenient hour on the next day be fixed for the call.

In the first case the ting-ch'ai brings back a message with a card that the official has duly noted the proposed call, or in the second case that the official will be at home either at his office or private residence at a certain hour.

Should the proposed visit be made in writing, a letter as below is usually written :—

I beg to inform you that I, the Commissioner of Customs, intend to pay my respects to you to-morrow at ten o'clock. I therefore write previously to inform you. Card enclosed.

Form of Reply to above.

In reply to your note I beg to inform you that I have received notice of your intention to call at 10 o'clock to-morrow and will await your visit at that time. Card enclosed.

FORM OF CALL.

About half an hour before the call, the ting-ch'ais, chair-bearers and sailors (all in official hats and uniforms) should be in readiness. The caller should start so as to reach, just before the stated hour of visit, the main gate of the Taotai's office. The chair should then stop, but not be let down. In calling on a

* This article, in pamphlet form, with the original Chinese, may be had at the Presbyterian Mission Press, 25 cents, postpaid.

prefect or magistrate the chair can proceed direct to the principal hall (大堂), *i.e.*, the third stopping place before the chair stops. The ting-ch'ai, with the caller's card, will go on ahead and call out in a loud voice: Receive the card 接帖). A head servant will come out, receive the card and hand it on to an interior domestic called a chieh-tieh-mên-ting (接帖門丁). The interior domestic will take the card inside to his master. The master will say: "Request him to enter" (請). The interior domestic will take the caller's card out and say in a loud voice: "Please come in" (請). The gateman will then open the middle part of the principal gate.

The caller's chair will proceed through the main gate 頭門), the second gate called i-mên (儀門) on to the third stopping place, the principal hall (大堂 before the nuan-k'o 暖閣) and the chair will then be set down.

If a prefect or magistrate is being called upon, the chair will go on beyond the nuan-k'o (暖閣) straight to the erh-t'ang (二堂) before being lowered.

The interior domestic, with the card in front of him, will direct the way. The caller will get out of his chair and proceed (not looking to the right or left).

The host will be in the reception room (花廳) *alias* (會客廳) to greet the caller. The host may meet the caller at the erh-t'ang (二堂) or not; in the case of a friend the caller may be conducted straight to the reception room and the host subsequently join him there.

The host and caller at first sight should salute each other without saying a word, but this is optional. The guest should proceed on the left of the host and walk in line to the reception room. They should greet each other with their hands lifted above their noses to the level of the cheeks. Having gained the reception room the host should request the guest to be seated on the k'ang and the host be seated after him on the k'ang also. Tea being brought the host should rise and present tea to the visitor—the host's servant having brought the guest's tea, places it first in the host's hands—the host rises and places the tea on a small table between them by the visitor. The visitor should rise to receive the tea, with a salutation, and reciprocate by appearing to offer the host tea; the host's servant having already placed tea on the table by the host, the guest should gradually move the tea nearer to the host and reseat himself. The guest will then proceed to speak.

FIRST VISIT OF A GUEST.

A Taotai should be designated as kuei-tao (貴道), or X Ta-jên ; a Brigadier General as kuei-chen (貴鎮), if he has the rank of a General-in-chief as kuei-chün-men (貴軍門), or X Ta-jen ; a Prefect as kuei-fu (貴府), if he has a "majority" of rank as ta-jên (大人), or ta-lao-yeh (大老爺); a District Magistrate as kuei-hsien (貴縣), or ta-lao-yeh (大老爺); a Weiyuan is addressed according to the rank he holds ; smaller officials can be addressed as t'ai-yeh (太爺) or lao-yeh (老爺).

All the above mentioned officials can equally correctly be addressed as ko-hsia (閣下).

FORM OF CONVERSATION.

Guest. Is your honourable Taotaiship well ?

Host. Thanks to you. Is your honourable commissionership well ?

Guest. I have long wanted to make your acquaintance.

Host. That is reciprocal.

Guest. Which is your honourable native province ?

Host. Shantung.

Guest. How long has your Honour been here ?

Host. More than three years.

Guest. Is all your honourable family with you ?

Host. Yes, I have brought them all.

Guest. How many sons have you ?

Host. Two.

Guest. How old are you (貴庚)? (If the host has a beard the question is put thus 高壽).

Host. I am fifty-nine years old.

Guest. Your appearance is very flourishing and portly (豐滿) (not addressed to a thin man) and shows that that is owing to your good fortune.

Host. You are far too complimentary. I really am of no account.

Guest. You are exceedingly modest ; is your official business here very important or not ?

Host. There is not very much work but sufficient.

Guest. The object of my first visit to you is to get your Taotaiship's guidance in all matters.

Host. Don't mention it. It is a case of mutual instruction ; pray don't be so modest.

Guest. There is still a small matter of business, but I will call again and get your guidance.

Host. That doesn't matter. I shall come and return your visit.

Guest. Don't think of troubling yourself to do so. (Whilst saying this, it is usual to lift the tea cup with both hands to the mouth, when the host will give the signal and two or three sips of tea will be mutually imbibed).

The servant seeing the guest lifting his tea cup will call out in a loud voice: "Escort the guest out." The guest will, after sipping the tea, put the cup down and get up. The host will, at the same time, put down his cup and get up. The guest will salute the host and say: "I must leave;" the host, saluting also, will say: "*Au revoir.*"

The guest will first go out, the host accompanying him. The guest arrived at his chair will turn to the host, salute him, and say: "By your leave" (請); the host saluting, will reply: "After you" (請). The guest will turn round and get into his chair and sit down, at the same time giving a salutation—not necessarily looking at the host. The chair will then be raised, and the hands, raised in salutation, will be lowered, and the chair proceed out of the main gate.

The host on seeing the guest enter his chair will salute the chair as a signal for the chair to proceed, and when the guest's chair has been raised and is moving the host will retire.

THE PROCEDURE OF EQUAL OFFICIALS WHEN FIRST TAKING UP THEIR POSTS ON RETURNING A VISIT.

(The procedure up to the handing of tea is as previously described.)

When seated the guest will first say: My greetings.

Host. Don't mention it; mine likewise.

Guest. I recently received the kind notification of your intention to come here to greet me on the return visit.

Host. Thank you so much.

Guest. Where has your honourable Taotaiship been stationed before?

Host. I was in Peking doing duty in the Board of Works. I have also been in Hupei and Szechuan.

Guest. This time when did you start from Peking to come here?

Host. I left Peking in the 10th moon of last year; I first went to Hangchow and reached here only a short time ago from Hangchow.

Guest. Did you come by boat or not?

Host. No, I came overland.

Guest. Did you have any difficulties on your journey?

Host. Thanks; the journey was pretty easy, but there were a good many damp spots, especially in the mountainous parts, which were not good going.

Guest. Did you bring your family with you?

Host. No; they are still at Hangchow.

Guest. I have been very slack in enquiring after your health.

Host. And I likewise. (Here if business is to be talked over, a conversation thereon can ensue).

At the completion of the visit and the guest wishing to leave he handles his tea cup, at the same time saying: "I will come another time to get your instructions."

Host replies: Ever so many thanks. On subsequent visits we can get information from each other without unnecessary formality.

Guest. That will be well. No ceremony is the better way.

After this the guest drinks his tea, puts the cup down and gets up saying: "I shall have to lose the pleasure of your society. *Au revoir.*"

The guest returns to his chair, the host escorting him as before.

THE INFORMAL VISIT.

Being seated, and the usual health enquiries being made, the following conversation ensues:—

Guest. I have not recently had the opportunity of being favoured with your instruction.

Host. I, also, have been lacking in paying you my respects.

Guest. I heard a short time back that you had not been very well (有點貴恙) or (有點欠安).

Host. Yes, I have been a little "under the weather".

Guest. Are you all right again now?

Host. Yes, thanks to you, I am nearly all right.

Guest. This year there has been a great deal of rain and snow; the weather is very cold.

Host. Yes, it is cold indeed.

Guest. This place is far warmer than Peking.

Host. Yes, there is a great deal of difference.

Guest. You must take a great deal of care of yourself and not exert yourself too much.

Host. Yes, that would not be bad. (Here any important business can be discussed).

At the end the guest can say: "I must be leaving" and handling his tea cup can add: "In a short while I must come again to enquire further about your health."

Host. Please don't. Sit down awhile; why are you in such a hurry?

ONE OFFICIAL CALLING ON ANOTHER TRANSFERRED.

After being seated.

Guest. My greetings: good promotion to you.

Host. Thanks; the promotion is not of much account.

Guest. When do you expect to start?

Host. It is not actually decided on; as soon as I have handed over the seals of office, I expect to be away.

Guest. You have been here several years and your work has been conspicuous by ability and fairness. I consequently respect you greatly.

Host. Please don't say so; you praise me too much; my good points are few indeed.

Guest. After our separation I don't know where we shall meet again.

Host. That is so, but should there be an opportunity, it can easily be managed.

Guest. Your leaving at present causes a feeling in me of not wishing to be separated from you.

Host. Your expressions are very kind. The feeling is mutual.

Guest. We can in future correspond by letter.

Host. Yes, we can keep ourselves thus in constant intercourse so as not to forget one another.

Guest. That is so. I am coming shortly to bid you farewell.

Host. That is exceedingly kind. By your leave (請).

Guest. After you (請).

TO BID ACTUAL FAREWELL.

Being seated.

Guest. Good luck, good luck; may the winds bring you a prosperous journey; we shall meet again; take care of your health.

Host. Excuse me not escorting you further, etc., etc.

Guest. Best thanks, please retrace your steps.

Host. I shall write and thank you for your visit, etc., etc.

VISITS AT THE NEW YEAR.

Being seated.

Guest. Good luck ; good luck. My best wishes. May the New Year bring you what you wish. May you receive promotion and make money. (Should the host have no sons, it is proper to say : "May this year bring you a son.")

Host. My reciprocal wishes.

On the occasion of New Year and on a visit of congratulation for promotion or for a son, such a visit is called a tao-hsi (道 喜) visit, or if a visit on a birthday it is called a pai-shou (拜 壽) visit.

On personal visits the main gate is not entered but is stopped at, and should the person called on not be able to receive, a servant comes out and says : "Please don't trouble to enter, as my master is engaged ;" that is called tang-chia (擋 駕) ; a return visit is called hsieh-p'u (謝 步).

Dinners.

If an invitation is sent out to a wine party a hsia-t'ieh-tzŭ (下 帖 子), a red card of invitation, enclosed in a red envelope with a red slip pasted on the outside addressed to the invitee, is despatched.

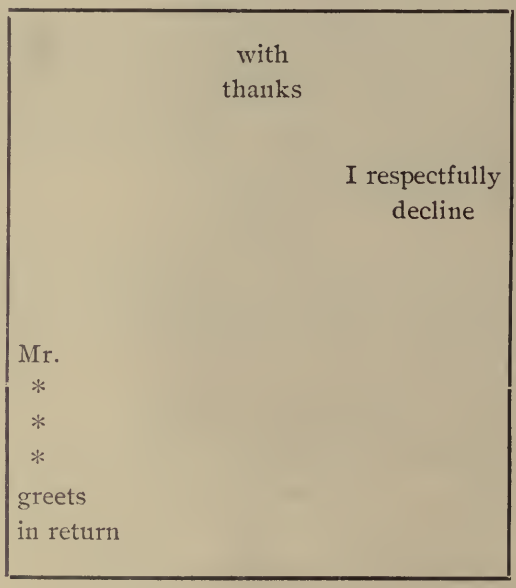
FORM OF INVITATION.

	guidance with
	care I
	have fixed
	on the 2nd
	day of the
	moon at
Mr.	noon for
*	cleansing my
*	cups and
*	will
invited	await
	your

When an invitation arrives—in case of acceptance—the invitation card is retained and a visiting card returned, on which is written: "I shall certainly come to-morrow and put you to much inconvenience"; in case of refusal the invitation is also kept and a red form used, stating: "I beg to refuse; thanks all the same," or "I am exceedingly grateful for your kind thought".

The refusal form is sent back in an envelope with the invitation card and a servant despatched with it; this is called the declining card (璧帖子).

FORM OF REFUSAL.



THE BANQUET.

Instructions are given to the ting-ch'ai to take charge of the card of invitation which, on arrival at the host's house, he hands back to his master.

On entering the guest-room the host is saluted and the ting-ch'ai hands over the card of invitation.

The guest should then give, with both hands, the card of invitation to the host, which, on reception by him, will be acknowledged by a counter-salutation with thanks.

On being seated.

Guest. I have been the recipient of your kind summons. I feel deeply ashamed of myself and excessively grateful to you.

Host. Don't mention it. I am honoured by your presence.

Guest. There are some other guests who haven't arrived yet; aren't there?

Host. There are no other guests except a few friends, excluding His Excellency Mr. Fu, who hasn't arrived yet but will probably be here in a short while.

If other guests subsequently arrive, the host rises and goes out to greet them and bring them in. The guests previously arrived will all rise; the host will bid the newly-arrived one be seated and then all will reseat themselves.

Should a secondary guest first arrive the host will put him in the principal seat, but when the host goes out to greet the principal guest, the secondary guest should place himself before the secondary seat until the principal guest enters the room. There should be mutually depreciatory remarks when all should reseat themselves.

Supposing the principal guest to arrive first; as soon as a secondary guest arrives, the former should rise and offer the latter his seat and salute him; the host must then say to the principal guests: "This banquet is given specially for you, and the others are invited here as friends of mine to meet you. Don't be too modest." The secondary guest should say to the principal guest: "We are invited here to-day for the purpose of meeting you. Don't be too modest."

The principal guest hearing this will salute the secondary guest and seat himself with self-depreciatory remarks.

When all are present, cakes are brought to be eaten, or not, at option. At times no cakes are brought.

The servants seeing that all the guests have arrived, will say: "The banquet is ready."

The host will get up and urge on the guests to be seated. The guests will get up, but be preceded to the dining room by some servant.

The principal guest will say to the others: "Go on, first, please," but will eventually go first himself; the others following in regular order to the dining room.

All place themselves before seats, waiting for the host to present the wine.

Placing guests in their seats is called *sung-hsi* (送席), or *an-hsi* (安席).

How this is effected is by the host raising the wine cup in both hands to the level of his nose and placing the wine

before the seat each guest is supposed to occupy, at the same time saluting the guest. The guest should salute and say: "I am unworthy of this seat; there are more important guests who should by rights occupy it." The host will say: "Don't be on ceremony." The guest must still plead his inability to occupy the seat. The host will say: "Don't underestimate yourself. There is no one better fitted for the seat."

The host will lift up with both hands the chop-sticks of the guest; the guest at the time saluting the host, and will smooth the seat carefully with his hands and bid the guest, with a salutation, to be seated. The guest should return the salutation.

Sometimes the host can simply present the wine; chop-sticks are not presented, nor the seat smoothed.

The guest should appear to be embarrassed, and should say: "I am truly not worthy of this seat of honour, but I must defer to your instructions."

The principal guest should then turn to the rest and say: "I am exceedingly honoured by being allowed to sit here."

Upon saying which he should remain standing beside his chair until all the guests have been presented with their glasses of wine.

The principal guest turns to the host and presents him with a glass of wine and salutes him. In all these formalities, such as presenting chop-sticks, wine, and smoothing of seat; the procedure of the host should be exactly followed.

The other guests should also salute the host in like manner afterwards. The host returns their salutations.

Should the host not go in for like formalities, the guests should correspondingly not perform such formalities.

The principal guest should turn to the host and say: "I have received your kind favour;" the host replying: "I shouldn't hear such complimentary remarks."

The principal guest then turns to the other guests saying: "I am arrogating to myself by taking this seat." They all reply: "It is your right." Then all seat themselves. The host turns to the guests, lifting his glass and says: "Please (drink)" (請). They reply: "Many thanks. Please do so also" (請).

The host and guests then enter into general conversation.

After three or four courses have been served, a guest says: "You must have been at a lot of trouble to provide such a bounteous repast." The host replies: "It does not amount

to much; please don't laugh at me for it;" or the guest may say: "By your kind favour such fine and delicate food has been so admirably prepared that we have had a surfeit of food and drink."

Host. Nonsense; there is really nothing fit to eat; I have been very remiss. Your capacity will surely allow of your having another glass.

Guest. Many thanks. The wine is excellent, but I am afraid my capacity has been taxed to the utmost.

Host. Don't stand on ceremony; take some cakes or meat as you feel inclined.

Guest. Please don't press me. I have had quite enough.

Host. If that is so, I will obey your orders and not press you.

If the host and guests are great friends the host can first suggest "guessfingers" or "forfeits", just as they like. The guests acquiesce in the host's wishes.

PROCEDURE AT DINNER.

Meat (cakes). Boils and roast (roast sucking pig).

The dishes at the side of each guest and the broken victuals being removed the big meat dishes and the porridge is brought on (accompanied by towels to wipe the face and the mouth).

Host. As there are not many courses I cannot offer you wine.

Guest. You have gone out of your way as host; we are fully repleted with wine and food.

Host. You can rise now.

Principal Guest. Very good.

All the guests rise. The host requests the guests to return to the reception room (the ceremony of seating themselves is done as before.) Tea is brought. The principal guest lifting his tea cup says: "We have put you to much inconvenience." Host replies: "I have behaved very rudely."

The servants outside, when the roasts and boils are brought on, should prepare themselves and when the principal guest lifts his tea cup should shout out in a loud tone: "Escort the guests out."

Each guest should rise, salute the host and say: "I must thank you again and again."

Host. Don't mention it. *Au revoir.*

Guests. Please don't escort us out.

Host. I am very rude.

(The departure of guests and escorting to chairs is done as before).

INFORMAL DINNER.

If it is a case of meals between great friends, a chih-tan (知單) is used instead of an invitation card (請帖).

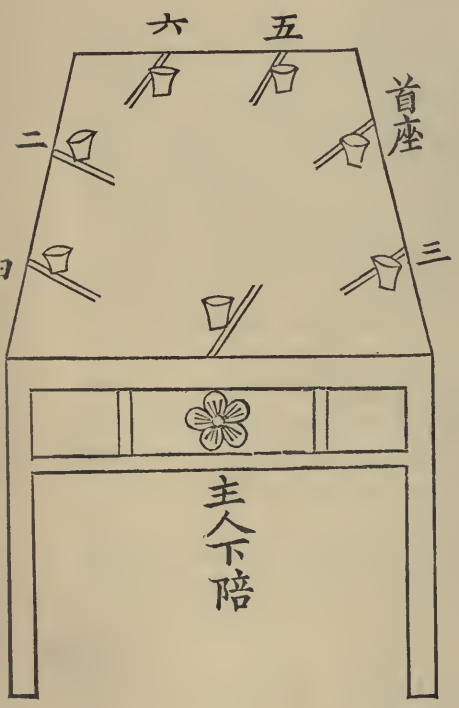
[For form of chih-tan, see next page].

When the chih-tan arrives, if the invitation is accepted, the guest writes chih (知) or pei (陪) or ching-pei (敬陪) under his name; if declined, hsieh (謝), or ching-hsieh (敬謝) or hsin-ling-hsieh (心領謝).

ORDINARY DINNER.

(*Position of Seats*).

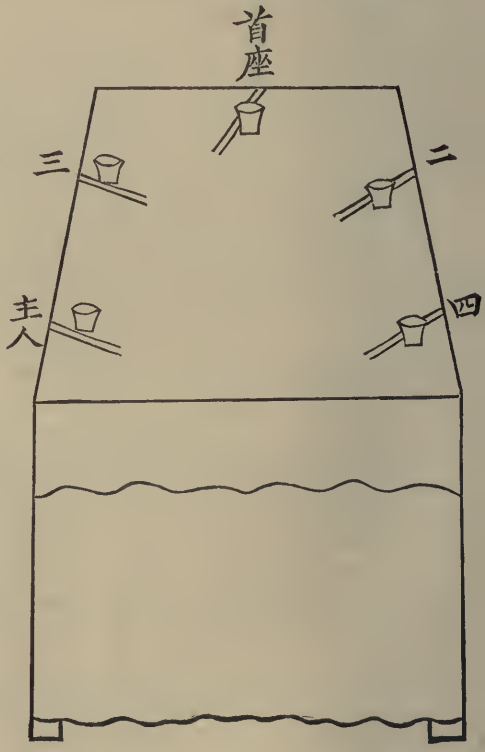
The left is the place of honour.



THE FORMAL BANQUET.

(*Position of Seats*).

If there are two principal guests two seats are placed at the top.



Prepared by Li Mou-hsün (李懋勳), whose *hao* is hsi-ch'êng (希程), writer in the Wenchow Customs, and translated by C. T. B.

FORM OF CHIH-TAN. (See page 12).

Red paper is used and the invitation written slantingly.

	lustre on
Mr. Mr. Mr. H. E. H. E.	.....
Chao Li San Chien Chao	
	day
please return	at one
your card	o'clock
	I shall
Mr.	await
***	
invites	your

Letters from an Old Missionary to his Nephew.

(Concluded from p. 609, December Number).

YOU may or may not have had your attention called to the fact that the Chinese use tones, but in case you have not, allow me to do so. The statement that the use of tones is of value to the foreigner is one that has been much controverted, and I do not doubt that sooner or later you will hear much chatter on the subject. Those who use them, affirm that they are of great value; those who do not use them, deny the fact. I have, however, noticed that many who deny their value, have little or no idea of tune or music. They could scarcely distinguish Rule Brittania from the Old Hundredth. Or they are as the Highlander, who, on hearing twenty or thirty bagpipes playing different airs at the same time, said it was heaven begun below.

The Chinese, for the purpose of poetic composition, divide their tones into 平 and 仄, the even and oblique. This is quite enough for them, but not for us. They use more in speaking, and we, if we would speak as they do, must imitate them. If you were learning some of the southern dialects instead of mandarin, you would have to distinguish some seven or eight tones, but in mandarin, you have only to deal with five at most; in many

districts only four theoretically. Many foreigners who disregard Chinese tones use a good many more than the Chinese. You may hear them say the same word in a dozen different tones during one speech, and the pity of it is that not one of them, except by accident, is identical with those used by the people.

Then again the use of tones relieves monotony. Nature has gifted many people with the power of speaking in a monotone, and they generally make good use of the gift. Read the following sentence without a stop in one breath, and you will perhaps understand what I mean. What do you think I'll shave you for nothing and give you a drink. Now read it as punctuated and see if you can *feel* the difference. What! Do you think I'll shave *you* for *nothing* AND give you a drink? And I am sure your own mother wit will suggest half a dozen other different ways of reading it.

Voices too vary. Some remind you of the tearing of calico, others of a tin whistle or a steam siren; while others again irresistibly call up the picture of a cow in a meadow and the yokel carrying home his milk singing about Box*er* and Smil*er* and other favourite horses. I do not know what your own voice is like, as it is many years since we met. I have, however, a very vivid remembrance of the time when your diet was exclusively milk, and of the fact that your voice had a decidedly piercing and penetrating quality in those days. No doubt by now it has developed into a splendid baritone, and was much appreciated by the lady members of the choir. Still, I expect you are yet in the largest room in the world—the room for improvement. So, to help you to lose any accent you may have in speaking Chinese, I would advise you to cultivate tones. It is related that a Scotch engineer (who it is to be feared had been imbibing far too freely of Mountain Dew) was one day passing a mission chapel, where one of his countrymen was preaching in Chinese. He went in, took a seat, and after listening for half an hour left, saying that it was the finest Scotch he had heard since leaving the Tail o' the Bank!

A further consideration is that you stand a much better chance of being understood if you use the tones in speaking. Many a sound divine, who does not begin to believe in the heathen doctrine of Evolution has often gravely assured his hearers that they were all evolved from a duck's egg, 都是鴨蛋生的. What he, dear soul, meant to say, was that we were all descended from Adam, 都是亞當生的, the difference in

tone making a rather startling difference in doctrine. I have often heard preachers tell their audiences that there was only one way to the fields, 只有一條路上田, instead of telling them that there was only one way to heaven, 天.

In the west of China a man on the street indignantly asked a preacher why he called China a kingdom of devils, 鬼國. As a matter of fact the offender was trying to be extra polite and was speaking of the honourable kingdom, 貴國. A lady friend of mine who had invited some guests to dinner told her "boy" to pour the gravy over the meat; but to her great horror she found it covered with treacle when she came to table. It was only the difference between 湯 and 糖. I heard a preacher say that we all needed covered tea cups, 都要茶缸. The weather was hot and seemed at first blush as though he wished the congregation to refresh themselves under his ministry, which was not unlike the Sahara. But it transpired later on that he wished them to examine themselves and dwelt on the need of self-discipline, 都要察看. The rotten church members, 爛教友, were once exhorted to stay behind by the visiting missionary; he meant the male members of the church, 男教友. A most inoffensive preacher of my acquaintance suddenly appeared to develop pugilistic tendencies of a pronounced type by stating at a prayer meeting that we would first fight and then pray, 我們打架作禱告. The praying was easy, but what about the fighting? Good man; he had only used the wrong tones and said 打架 for 大家—we will all pray. And more serious still, be sure to use the right tone in speaking of your Lord. The sound for 'a pig' and 'Lord' is the same; the tone only making the difference. And seeing that the adversary has often made this an occasion to blaspheme, be sure you pay special attention to the distinction. Make the context so clear that there can be no mistake unless through sheer perversity. A good deal more might be said on this subject, but I trust I have said enough to lead you to see that to ignore the tones is to have your preaching without tone, and to realize the ideal of Dr. Watts and to speak "in sounds to mortal ears unknown".

And then a word as to aspirates. These are of first importance. To omit an aspirate, or to put it in the wrong place, is to make yourself talk the most arrant nonsense. And the peculiar thing is, that the average teacher does not know how to correct his pupil and has no word for aspirate. He will let you splutter like a piece of green wood on the fire, and

while he knows you are talking rubbish he will let it pass after repeating the word a few times as it should be said. So you must learn to keep your own ears open, as it is a question of ears or no ears. But more—it is a question too of the kind of thing the foreigner has been used to. I had an Irish friend (killed, alas! by the Boxers) who would speak of a "k'uming to the t'able and t'aking a k'up of t'ea, while we t'alked". He always 'p'rayed' and 'p'reached and 'p'raised'. And he was as difficult to convince as a Highlander, who in this habit is, if anything, a shade worse. I scarcely know how to tell you how to distinguish between a word aspirated and one not, but if you say quite calmly, Pretty Poll eats plenty of plain pease-pudding, you will have an idea perhaps of words unaspirated. Now say the same sentence like a man would who stutters, P-p-p-retty P-p-poll eats p-p-lenty of pl-p-p-plain p-p-ease pu-pu-p-pudding. Or get a candid friend to hear you say, Peter Piper picked a peck of pickle peppers; if Peter Piper picked a peck of pickle peppers, where is the peck of pickle peppers Peter Piper picked? Can you *feel* the difference? If so, I have hope for you; if not, you are in a bad way. Some good men pass through their missionary career with little or no notion of aspirates. One worthy, now in the glory-land, always began his prayers to the omnivorous *Shang-ti*, 無所不吃的上帝. Had he said 知, which is not aspirated, he would have said the omniscient God.

And I have heard 無所不裁, 'nothing he does not cut out,' constantly used instead of 無所不在, omnipresent. These things ought not so to be. A little more care in the early stages would have saved these good people making themselves a laughing-stock. A good brother told me and the rest of his congregation on one occasion that two preachers were crucified with our Lord, 兩個講道的, quite a different thing from 兩個强盜. And how often have we heard 抬他來, 'bring it here carried by two or more men', applied to a small article that a child might carry. The only difference was using 抬 for 帶. I draw your attention to these things, not from the conviction that you are following in this pernicious habit, but simply to urge you to take infinite pains rather than make yourself and your message ridiculous before your audience. You may think it doesn't matter, and that the natural vigour of your mind and the general excellence of your matter will compensate for any such trifling slips. Don't be a simpleton. If you heard a foreigner ask, "Vere oh vere is my leetle vee dawg, oh

vere, oh vere can he be"? You would probably guess what he meant, but you would not be specially predisposed to go and hear him preach unless it were that you were down in the dumps and wanted to have some fun. And so a Chinese who hears of a 高裙之裙, 'an unsurpassed apron', in the midst of a passage intended to be full of eloquence and power in praise of 高君之君, 'the Ruler of rulers' not only thinks it bathos, but has a joke at the preacher's expense for some time to come. Or if a native friend meets you at the end of a journey and asks you how you have come, and you tell him, as a missionary once told an enquiring friend that he had come on a brick, 坐磚來的, he is apt to smile inwardly. Had you said you 坐船來的, you came by boat, he would have accepted your statement and commended your Chinese. For a man to come on a brick is almost as good as the Popish legend of St. Anthony. He is said to have had a vision of an angel in a dream, who commanded him to go and convert the inhabitants of Novgorod. As soon as he awoke, Anthony walked down to the Tiber, embarked on a millstone which had evidently expected him, sailed down the Mediterranean, across the Bay of Biscay, up the Baltic, and arrived safely at the mouth of the river Wolchow, upon which Novgorod is situated; the voyage being accomplished in four days. But as much is as good as a feast, so I will say no more on this subject.

If you will suffer the word of exhortation I should like to call your attention to the need of accuracy in your studies. It is a moot point with many people as to whether such a thing exists in this language. But then it depends on what is meant by the word. If you persist in having grammatical accuracy and decide to have everything on the model of an English grammar, 我愛, 你愛, 他愛, etc., then a measure of disappointment assuredly awaits you. But if you use words and sentences to convey the same thought, or meaning, or shade of meaning, as the Chinese themselves, and use the correct idioms in doing so, you may be said to use the language accurately. Let me illustrate what I mean. A young man, thirsting to know the name of everything he sees, asks the name of an egg that he sees on the table. He is told it is called a 雞蛋, and at once enters it so in his note book. But he finds later that his definition is inaccurate, and that he should have written 'hen's egg'. A lady who had invited a few friends to tea, and had taken some trouble to get large eggs, told her guests with a consider-

able amount of self-satisfaction in her tones that these large hen's eggs were laid by a duck, 這個大雞蛋是鴨子下的. Or again, the student, eager for knowledge, asks the name of milk, and is told 牛奶. He forthwith writes down in his book 'milk, 牛奶.' But here again he is at fault; he should have said 'cow's milk,' as he will find that all milk is not 牛奶, while to call every kind by that name will expose him to ridicule. It is related that a young mother, who had to engage a wet nurse for her firstborn, was very fussy about the little creature. On one occasion he was not well, and she at once blamed the wet nurse, telling her that the fault was in the nourishment she was giving the child. The nurse did not seem to take the accusation at all kindly; indeed she was considerably put out, and seemed hurt. The reason for this lay not in the accusation, but in the way in which it was expressed, 你的牛奶不好!

So with other words. Take, for example, the word for 'fat'. An animal is said to be 肥, but to apply this word to a man is an insult, and is nearly equivalent to saying he is as fat as a pig. The man is said to be 胖, not 肥. Words too like 賜 and 給 should be distinguished. The former conveys the idea of superiority, and is commonly used of superiors giving to inferiors. A chair, 椅子, is one thing; a sedan-chair, 轎子, quite another. Classifiers too should be used with care. A large number of speakers make 個 do duty for almost everything. By so doing they lose variety in style, and in many cases fail to distinguish between things that differ. Often the difference between the use of 個 and 位 constitutes an insult. The use of the wrong classifier too makes in many cases complete nonsense. I once heard a beginner say, Let us sing through the whole hymn book, 我們可以唱一本讚美詩, a fairly large order, seeing it contained several hundred hymns. Had he used 篇 for 本 all would have been well. An examination paper once contained a startling translation for the following Chinese: 天下一理; it was, Round the world one mile! The difference all lay in the addition to 里.

The distinction too in the use of synonyms needs to be noted. Because 生火 means to light a fire, it does not necessarily follow that 生燈 means to light a lamp; 點 is used in the latter case. Pay particular attention to the verb used to describe actions that have a good deal in common. Such words as 拿, 帶, 送, 拉, 拖, 提, 起, 抬, 扛, have each their own use, and

accuracy largely consists in using the right word in the right place. So with words to wear, 戴, 穿, 套, 繫, have each their own use. You 戴 a hat or spectacles, but you 穿 your shoes, or stockings. In like manner you 脫 your coat, or trousers, but you 除 or 摘 your hat, or spectacles, and you 解 your belt. A missionary who had recently arrived in the country, and who only believed in 'picking up' the language, adopted the Chinese costume. Some one had told him that a horse's tail was a 尾巴; so he, simple soul, supposed that all appendages were called by the same name. So with a view to conciliate the people he informed them with quite a tinge of pride that he had a tail now even as they, 我也有尾巴和你們一樣! The poor fellow has gone to heaven now, and I think that before he went he learnt that a 辮子 was one thing and a 尾巴 another. Or take such a simple word as to buy. Not one foreigner in a dozen, at a very moderate estimate, uses more words than one, 買, in speaking of buying. But the Chinese in buying grain for instance use three words: 挖, 糴, 量; in buying meat they speak of 割, so many pounds or ounces; in some places where bread is sold by the pound they 稱 so much; in purchasing cloth they 扯, or 裂 so many feet, while in the case of oil, vinegar, and medicine they use the word 打. Do your best to find out these distinctions and you will win acceptance with the people, 知者爲長.

Springing out of this is the closely related vice of being too literal. This, in the early stages of study, is to a great degree unavoidable. But you cannot be alive too early to the extreme need of recognising that in translating into Chinese you often have to translate the *idea*, and not necessarily use the same words at all. Dr. Williamson once related with much enjoyment an incident which illustrates what I mean. The local term for father-in-law was under discussion, and after some conversation a student who was in the veal stage, said he knew what it should be, whatever the natives of the place said. He was asked to turn his electric lamp on to the darkness of the company, and said it was 父親在劾. This is almost as good as a suggested rendering for 'in danger of the judgment,' 在審判的危險裏! You may have heard of the classical rendering for demi-god, 半個上帝! A lady friend asked for a cup of weak tea, asking that it might be 軟弱. Another beginner said he was going to take a bath, 我要到盆裏去.

Bear in mind that this language has names for almost everything in heaven, on earth and under the earth, and where you can use these names, do so. Scientific terms need to be made in many cases, but always get a native name for a thing if it is at all possible. A would-be educator of the people sought to teach some of them a few facts about astronony, and commenced his instructions by pointing out to his hearers the Milky Way. 'This', said he, 'my friends, is the 牛奶路'! Whether Mars was a 打戰的星 or not I cannot say, but the good man would have been well advised had he learnt the Chinese names of the heavenly bodies instead of trying to translate the foreign ones literally. We must do with Chinese names what the American said he did with his fruit, 'Eat what we can and what we can't we can'.

There are many other points that might be touched upon, such as Emphasis, Idiom, etc., but I fear my letter has run on too far already. I would only urge you in conclusion to do your best to acquire proficiency. You will some time be tempted to relax your efforts, and the goal will seem very far away. Resist the temptation by praying hard and working the feeling off. Many people are like the woman who died for want of making an effort. A definite aim will enable you to weather many a storm and will tide you over no end of difficulties. Study to show yourself approved unto God, a workman that needeth not to be ashamed. And may all your efforts tend to the promotion of the glory of the great God and our Saviour Jesus Christ. So prays

YOUR AFFECTIONATE UNCLE.

Possibilities of the Centennial Missionary Conference in China, 1907.

BY ROBERT E. LEWIS, M.A.*

THE Centennial Missionary Conference may be a history-making rather than a history-marking event. It would be a catastrophe should it be great only in respect to machinery or even subjects. Only the jar of its wheels would then be impressed on the soul of China. If this Centennial Conference is to be a felt force it must not only be prepared for by the painstaking Committee but it must be upon the praying

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heart of Christians throughout the empire. It must enter into the thought and prayer life, of mission station after mission station, of individual after individual.

A few persons are already expecting great things from God on that occasion in 1907. A great man in North China writes me that his Mission has endorsed his request that he be given a year free for the study of the situation and the preparation of the papers he has been asked to read at the Conference. That year of preparation will be begun and continued in prayer. No doubt the experienced leaders of the church in all parts of China will follow this example to a greater or less degree, and we shall all come up to the Conference with high expectancy. To them we look for the practical discussion of those questions which make up the real object of the Conference.

Before the following was written, and in addition to some personal experience in the conduct of conventions, the official reports of the London Centenary Conference of Foreign Missions of 1888; the Ecumenical Missionary Conference of 1900, held in New York; the Student Volunteer Conferences of 1898 and 1902 in Cleveland and Toronto; the Reverend Andrew Murray's book, which was suggested by the Report of the Ecumenical Conference, "The Key to the Missionary Problem", and the reports of the previous General Conferences in China, have been somewhat carefully consulted.

The Conference of 1890 in China was attended by 445 members and conducted sessions on twelve mornings, twelve afternoons, and nine evenings—lasting two days longer than was originally planned. To the debate of important questions two whole days, two mornings, and parts of four other sessions were devoted. Sixty-four addresses and papers were placed before the Conference. Of the nineteen regular committees some were charged with notable responsibilities, such as the preparation of the new versions of the Scriptures, the promotion of union, the division of the field, the appeal for 1,000 new missionaries, the preparation of text books and Christian literature, and the relation of missions to the government.

Some of the most important subjects for the next Conference grow out of the action of the last. The work of Standing Committees who have been labouring for years at the request and for the benefit of us all, will be discussed, and important action requiring not only the profoundest knowledge but prophetic insight into the future of the kingdom of God in China,

will be called for in dealing suitably with them. Not only the work of the Bible translation and circulation but the reports on the progress of union and the great growth of Christian literature, will lift the hope of many a depressed worker.

The collection and presentation of complete statistics of the growth and influence of Christianity will require foresight and co-operation, and he who has chief responsibility for the matter should be prayed for. A comprehensive exhibit of educational, medical, evangelistic, Biblical, publishing, translating, and editing works, of mission construction, the adaptation of architecture, photographs of all phases of work, together with charts and maps based on carefully stated statistics concerning the growth of Christianity in China,—these will go far to put a quietus on the remarks of the pessimist and will stimulate an intelligent faith on the part of the open-minded student of missions. An adequate missionary exhibit can be much more easily collected here on the ground and at comparatively little expense than for such a gathering as the Ecumenical Conference in New York. But the labor involved in its preparation can be seen from the fact that for the Exhibit at the New York gathering correspondence was conducted with "800 missionaries and 500 societies," and that the "spacious parish house" loaned for the Exhibit "proved too small for the collection".

One of the most trenchant critics of missions in China insists that missionary discussions are lamentably subjective. The Centennial Conference will afford an opportunity to prove that this contention by Mr. Michie was based upon insufficient evidence. Great objective studies can then be presented of the empire as a field, of the forces and their distribution, of the effectiveness of various methods in leading to conversions, in breaking down opposition, in preparing the way for permanent occupation, in preparing the convert to endure suffering as a loyal soldier, and in promoting the heart-growth of the church. The vast unknown region, the Chinese mind and its processes, that little understood realm of the native religions, and more important the religious nature of the Chinese, the historical analysis of such religio-political movements as the Taiping rebellion and the Boxer war, the stern warnings and encouragements which may be brought to our present work by a study of the success and failures of the Nestorian, early Catholic, Dutch, and later Catholic missions,—these objective studies

would of themselves make the Centennial Conference in China an epoch-making gathering.

But this is not the end of reasonable expectation. After the Ecumenical Conference in 1900 Rev. Andrew Murray was so moved by the omission of, or slight reference to, certain great themes, at that Conference, that he wrote a book entitled "The Key to the Missionary Problem." Bishop Moule, of Durham, in introducing this little volume, commends it with all his heart. Mr. Murray begins with a study of the "State of the Church," and follows on with an examination of Moravian Missions and quotes Mr. John R. Mott as saying that the "Moravians have done more in proportion to their ability than any other body of Christians." If members of Protestant churches in Great Britain and America gave in like proportion, then missionary contributions would aggregate over £12,000,000, or a four-fold increase, and if they went out as missionaries in corresponding numbers, we should have a force of nearly 400,000 foreign workers, which is vastly more than the number of missionaries estimated as necessary to achieve the evangelization of the world. The question is, what is there in connection with this work which is not reproducible? And it is especially noteworthy for us that the Moravians have gathered more than twice as many converts from amongst the heathen as they have communicants in their home churches.

From the consideration of the Moravians, Mr. Murray passes to the policy and record of the "Church Missionary Society and its Deepening of the Spiritual Life," then to the China Inland Mission as a great testimonial to the power of believing prayer, then to the Pentecostal Church, and finally brings his argument to this point, that the evangelization of the world is the great ministry, and every Christian should be engaged in it.

At our Centennial Conference shall we not have high hopes that this basal fact will be so conclusively proved and illustrated to and from the lives of Chinese workers, and the Chinese church, that we will all be impelled to readjust our plans to fit this over-mastering purpose? And to this end can we not have brought out in the discussions of the Centennial Conference more clearly than we have yet seen stated the problems and possibilities of native leadership? We are bound to realize that we, as foreigners, are here only to inaugurate Christian effort, that the consummation of these efforts to Christianize China will be deferred in exact ratio to our

inability to find, train, and trust Chinese who shall lead their church. Why, if it be true, is the ministry held by the educated classes in small respect; why do so few of the Christian Chinese of higher culture follow this calling; what are the involved dangers of native leadership; are we considered by them as councellors, as teachers, as masters, or as dictators? Can we not fairly gather the best opinion of the Chinese in regard to foreign workers, compare it with the changing conditions here, the changed conditions in Japan, and be prepared in prayer and humility to assume the wisest attitude in the matter, if perchance we have not previousiy done so?

At the Centennial Conference will be gathered, no doubt, many church leaders from the home lands. We must recognize the fact that from the first many of them will be prepared to look at our problems from the home church standpoint. Let us seize this opportunity to openly and fairly convert them, where necessary, to view "the field" from the standpoint of "the field," not adopt our notions as theirs, but free themselves from the ever present pressure exercised by the home church situation. And in this connection, while the plans for the 1907 Conference are in a formative condition, it may not be out of place to suggest that the Conference itself will afford an exceptional opportunity for the attendance of visiting deputations, not only of Board secretaries, but of Christian statesmen and men of affairs. The accumulated knowledge and conviction which they would acquire by such attendance and by contact with the greatest of mission fields, would have a decided influence after their return home. The next China Conference may therefore, if we pray aright, exercise an appreciable influence on the mission leadership of Christendom.

I would now turn your thought to the power that will come to the Conference through the attendance of spiritual leaders from abroad. The devotional addresses and the heart-searching hours of the Conference will be of exceeding importance if such friends of God as Bishop Moule of Durham, F. B. Meyer, Campbell Morgan, Robert E. Speer, John R. Mott, and Eugene Stock, could be prevailed upon to attend. Not only would the Conference members profit, but the evening meetings open to the public, and parlour gatherings in the homes of the worthy, might, under the blessing of God, be used to interest this foreign community in an unusual manner in the great enterprise.

The attendance of Christian statesmen from Britain, America, and Japan could be turned to great advantage in interviews and conferences with the officials of China—the highest are not beyond the reach of God. Deputations should visit other parts of China at the conclusion of the meetings; and, if not a general conference, could not native conferences, grouped by dialects, be held for the Chinese church?

Another agency to be brought into sympathetic action is the press; not only the foreign but the native, not only the China but the home press. As secretary in charge of the arrangements for the Cleveland Convention of the Student Volunteer movement I recall with gratitude to God that we were able to get into touch with somewhat more than 2,000 newspapers, and thus public opinion was widely interested in the mission enterprise. It seems to me that a whole page of several local newspapers could probably be secured and filled daily during the Conference, and the press of Hongkong, Singapore, Manila, Tientsin, and Japan, would take our "copy" if we offered material worth taking and in suitable shape.

Although I came to China, and am still in China, primarily for Chinese work, yet my sympathies have also been with the men of our own race living in this mighty mart of trade. It is therefore a natural and strong hope that the Conference will not only have in attendance men who will command the attention and sway the convictions of the business community for missions, but also men who will, at specially arranged meetings in the theatre or Town Hall, preach the Gospel. Shall we not pray that such men will direct their steps here; that careful arrangements may be made by a cooperating committee of resident clergy and others; and that a great evangelistic campaign for foreigners and Chinese may be the culmination of the Centennial Conference, and successive visits might be made to the other great ports of China?

But a still greater possibility has yet to be referred to. After the Student Volunteer Convention in Toronto, two years ago, the delegates went to their colleges, to their pastorates, and to the mission field with life purposes in many cases changed. All were Christians previously. Many or all were workers. But hundreds of men decided then and there to make personal dealing with men about their salvation, the supreme purpose that should run through all their teaching, preaching, healing, and writing.

The Centennial Conference in China will do its greatest work if it dynamites our wrong notions, our superficial plans, and sends us to our work with a supreme purpose to evangelize this nation by all the means and all the power the Almighty can trust us with.

The Beginning of Another Year.

BY THE REV. S. ISETT WOODBRIDGE,

Editor of "The Chinese Christian Intelligencer".

ON the threshold of another year the missionary in China stands better equipped and the conditions under which he labors are more favorable to the extension of the church than ever before in the whole history of missionary enterprise. It has taken a century to penetrate the almost impervious armour of prejudice and lay bare the Chinese mind and heart; but the Chinese to-day are far different from what they were even ten years ago. Not only in the older centres but in the remote cities of the empire there is a real desire for a knowledge not possessed by the wise men and sages of the past. We can safely assert that there is at present no nation in the world more receptive and attentive than China. And China has not been wheedled into this attitude. What has contributed largely to bring about this result are the persecutions of missionaries and native Christians by officials and literati, the wars and the dissemination of knowledge. The careless observer might imagine that it was the big guns of America and Europe that forced this once bigoted and refractory country to open its doors. These did open a few ports about sixty years ago, but it is noticeable that missionary work has been less satisfactory at these ports than anywhere else. The missionary has done most to change the mind of the Chinese, although we are grateful to the secular arm for its share in the work—its powder, projectile, noise, and protection.

The science of missions is experimental, and like all other sciences it is progressive. Not that the story of the Cross in its main purpose varies, but the mode of presentation. The object of the missionary is to preach the Gospel to the people. Under the conditions which have obtained in China this requires more than ordinary skill, tact, and knowledge. As knowledge

increased our methods have changed for the better, and it is no disparagement to the older missionaries to say that the work, both in kind and degree, has been growing better ever since its inception in China.

"The history of England," says the prince of essayists, "is emphatically a history of progress. It is the history of a constant movement of the public mind, of a constant change in the institutions of a great society. We see that society at the beginning of the twelfth century in a state more miserable than the state in which the most degraded nations of the East now are. We see it subjected to the tyranny of a handful of armed foreigners. We see a strong distinction of caste separating the victorious Norman from the vanquished Saxon. We see the great body of the population in a state of personal slavery. We see the most debasing and cruel superstition exercising boundless domain over the most elevated and benevolent minds. We see the multitude sunk in brutal ignorance and the studious few engaged in acquiring what did not deserve the name of knowledge. In the course of seven centuries the wretched and degraded race have become the greatest and most highly civilized people that ever the world saw; have spread their dominion over every quarter of the globe; have scattered the seeds of mighty empires and republics over vast continents, of which no dim intimation had ever reached Ptolemy or Strabo; have created a maritime power which would annihilate in a quarter of an hour the navies of Tyre, Athens, Carthage, Venice, and Genoa together; have carried the science of healing, the means of locomotion and correspondence, every mechanical art, every manufacture, everything that promotes the convenience of life, to a perfection which our ancestors would have thought magical; have produced a literature which may boast of works not inferior to the noblest which Greece has bequeathed to us; have discovered the laws which regulate the motions of the heavenly bodies; have speculated with exquisite subtility on the operations of the human mind; have been the acknowledged leaders of the human race in the career of political improvement. The history of England is the history of this great change in the moral, intellectual, and physical state of the inhabitants of our own island." How interesting a new essay from Macaulay would be to-day!

The mind and nature of the Chinese are more pliable and docile than those of the inhabitants of Britain seven hundred

years ago. There is just as good material too in China, so that we need not believe that it will require the lapse of centuries to observe a wonderful improvement. One has only to read the articles in the CHINESE RECORDER, or the *Repository*, or the files of old newspapers of thirty years ago, to find out what rapid strides have been made in all directions and in all departments since those articles were written.

We hail with pleasure the rapidly approaching unanimity of missionaries on certain term questions and the increasing desire of Societies and even Denominations to merge their institutions and work. These are decidedly hopeful signs of the times and indicate progress and construction. The Chinese themselves will be the final arbiters on all term matters, and the fittest terms will survive. But no sectarian need delude himself with the idea that the outward forms of the future Chinese church will be shaped by foreign polemics. The tendency of all Chinese Christians is towards union, and no method of theological hair-splitting imported from abroad will find favor with the half-grown church ; and no theological history, however dear to the foreigner, will stand against the union of race in important matters of belief.

We are jubilant with encouragement and hope—the Chinese more receptive than ever before, the free Gospel, and the church at home awakening to the responsibility and magnitude of the task of converting a great nation ! One cannot but be impressed with the character of the men and women that are being sent to China by the home churches. Devoted, brilliant, and alert to the finger tips ! With the experience and equipment of a century rightly applied and operated, we can expect more visible results than ever before.

Two letters are before the writer ; they have just been translated into Chinese for *The Chinese Christian Intelligencer*, and are from missionaries in different provinces. "Since I bade you farewell", writes one, "I have visited nine stations and twenty-four out-stations. I have examined over two hundred good candidates for baptism, of whom one hundred and seventy odd have been received by the churches. I have walked fully 1,350 *li* and preached on an average twice a day and often three times".

The other says: "Since I saw you . . . . I have baptised one hundred and eighteen converts, of whom twenty-one are women."

"In the past ten years" writes our esteemed friend, Dr. A. A. Fulton, of Canton, "I have baptised 2,220 men and women, of which number 1,058 were baptised in the past twenty months".

While we do not gauge success merely by the number of baptisms, the statements made by such experienced missionaries and other encouraging facts point to great spiritual awakenings in different parts of China. Cannot we pray for and expect a powerful spiritual outpouring in China as the hundred years of missionary work in China draw to a close?

The Conciliatory Plan.

BY REV. C. B. TITUS.

THE following is called out by the remark of Rev. Gilbert Reid in October RECORDER that, formerly, "the missionary body" "suspected one who discussed religion in a conciliatory spirit with the literati as pandering to evil, or of becoming a Confucianist."

Now let us not obscure the issue. What is wanted is the best plan to get the gospel into the minds and hearts of the Chinese. For nineteen centuries most followers of the lowly Nazarene have simply preached Christ as most missionaries have tried to do in China.

But another method of procedure is now advocated by the authors of "How to Make a Million Converts", "Christianity the Completion of Confucianism", and some others, which may be called the conciliatory plan. They say that as the Chinese are imbued with the sayings of Confucius, do not oppose or try to overthrow these, but make friends with them. (This sounds very much like the league Joshua made with the Gibeonites). They would gain attention and confidence for the introduction of the gospel by praising the good in Confucianism. They would teach that Confucius was all right so far as he went, but that he did not go far enough. They, therefore, desire to supplement his deficiencies, correct his errors, and retain all the good. Thus they would introduce Christ through the medium of Confucius' good sayings.

Now those who still believe that the gospel is the all-sufficient power of God unto salvation to every one who believes it, whether Chinese or foreigners, not only think this a very

circuitous and dangerous procedure, but they object to the use, or rather misuse, of Scripture and the time of missionaries in promulgating it and for the following reasons :—

1. To have to teach the gospel through Confucianism it is necessary first to teach what is good in Confucius' doctrine so as to make true Confucianists. For it is admitted that very few officials or other literati, if any, at the present day are true to the best in Confucius' teachings; that even the highest Confucian scholars in the empire gave and receive bribes; that all worship Confucius' tablet, and that all officials bow before idols in praying for rain. Further, all history points to the fact that fewer and fewer true Confucianists are being made by and of themselves. These things being so, it follows that to adopt this plan we must seek first to convert the Chinese to true Confuciansm and then try to persuade them to go a step farther and accept Christ.

Now there are several in China who have been pursuing this policy for years, and with what success? Dr. Reid anticipates, but does not answer the question, How many converts have they made? How many Chinese officials to-day are believers in the Christ and earnestly proclaiming the gospel? It is intimated that those who do not use the conciliatory plan rail against Confucius, make the Chinese mad, and so do not get a hearing, and that this is the reason "why the church has not made more marked impression on the literati of China."

The fallacy lies in their premises. I have talked with veteran missionaries who do not use this plan, nor agree with it, but who preach Christ and His salvation to one and all. They meet the Chinese pleasantly, take a kindly interest in their welfare and enter into sympathy with their trials and difficulties. They converse with officials, attend their feasts, and invite them in return. I undertake to say that the missionaries who do not first preach Confucius and complete it with the mention of Christianity are not all rash and uncivil and impolite. I have not heard any *of these revile* Confucius, or hatefully kick the servant Chinese.* But I do know that they respect the record of Confucius enough not to pervert it by

*The author of Christianity the Completion of Confucianism, says: "I suppose that about 500 years after Confucius' death he must in Hades have heard the doctrine of Jesus (I Peter iv. 6), and have recognized Jesus as the Savior of the world." How unwittingly his theology makes him overreach himself and send good Confucius out of the world unsaved (in Hades) for 500 years at least. This, surely, is not a very inspiring tocsin to rally men around the standard of Confucius!

flattering deceit. They are faithfully bearing witness for the Christ by loving the Chinese, even when persecuted by them. The love of Christ constrains them to do good unto those who despitefully use them. Seeing that their previous teaching has led the Chinese into the slough of deceit, idolatrous degradation, and political corruption, these missionaries are wise and kind enough not to harm them further by expatiating on the cause of their downfall, but begin to turn their minds at once to the only remedy for them in this present world and the only plan to reach the happiness in that world which is to come.

2. This conciliatory plan is necessarily local to each nation and tribe. It is not in line, therefore, with Christ's command to go into all the world and preach the gospel. To be really a competent teacher under this new plan, as urged by the author of "How to Make a Million Converts," one must necessarily plod laboriously through the hieroglyphic labyrinth of Chinese literature to select what he thinks is all right before he can hope to teach it successfully. Then, if he passes on into India he must go all over again the same endless process of sifting the more attenuated mass of Buddhistic lore.

In contrast with this we have the simple plan of directly preaching the gospel to every creature. This any one can do so soon as he reaches China, India, or Africa; it has a world-wide application. It succeeds, too, and has for over nineteen centuries. From 140 believers on the day of Pentecost there are at present 500 millions in all the world, or one out of every three persons now living. And most of these, all except possibly 100,000, never heard of the conciliatory plan whereby Confucius and Christ are proven to be friends and not enemies. And a few, at least, of these 100,000 in China were not reconciled because God was in Confucius preparing the way for Christianity, but because God was in Christ reconciling the worldly Taoist and Buddhist and Confucianist unto Himself.

The conciliatory policy further proclaims that Confucianism has been the salt of China. Now the one great virtue of salt is to preserve—to save. Has Confucianism saved its people? Not unless it may be said to be a savor of death unto death. And Christ says that when salt has lost its savor it is thenceforth good for nothing. But, they may say, we speak of true Confucianism. Of course it has lost its savor to-day. What we hear about Chang Chih-tung and Tuan Fang, two of China's highest and most enlightened officials, commending the suicide of the

Szechuan viceroy's eldest son before his mother's coffin, and the imperial throne eulogizing this filial piety, and that other decree in which the throne ordered the governor of Honan to burn sticks of Thibetan incense in worship to the dragon god of the Yellow River, is true enough, but that is false Confucianism, and true Confucianism ought not to be blamed for all the falseness of the present rulers or literati.

But as we have to do with the Chinese of to-day, and not with what they might have been as good Confucianists, the task before us, according to the conciliators, is first to make them good Confucianists and after that Christians. And here we have presented the same old question that was decided at Jerusalem many, many years ago. The Jewish Christians wanted all converts first to become good Jews and then Christians. The conciliators would have the Chinese prune off the excrescent branches of Taoism, Buddhism and even Mohammedanism from the good tree Confucianism and then graft on Christianity. We would rather hold with the council at Jerusalem that Christ has given no such commandment, and that we do not thus trouble those who from among the gentiles are turning to God.

"Confucianism the Completion of Christianity" would perhaps more nearly express the truth of the so-called conciliatory plan than does the phrase reversed. For to approach the present-day Chinese, and it is with them and not with their ancestors we have to deal, in a conciliatory manner by telling them if they would only live up to the good doctrines of their holy sage, they would be proper subjects to examine and adopt the gospel of Christ—a sixth reader to the Confucian classics as it were—it follows that it is necessary to go through true Confucianism to reach Christianity; and, therefore, to the Chinese, at least, Confucianism is necessary to the completion in Christianity.

Now some of us do not believe a word of this. We believe that a man can hear, understand and obey the gospel of Christ if he has never heard of the good doctrines of Confucius, or of those of Laotsz, or of Zoroaster. In conversation with perhaps the most successful veteran missionary of China he said: "My advice to young missionaries is, Let Confucius alone; preach Christ. When I first came to China I thought it would be just the thing to imitate the Chinese in everything—to dress like them, to eat like them, and to talk false politeness like them. But a native visitor in Shanghai, a thorough gentleman and a highly cultivated scholar, gave me some advice which I have never forgotten.

'You are a foreigner,' he said. 'Be a foreigner, and we, the Chinese, will respect you. But if you ape the Chinese, we will despise you.' Such were his words, and I have never ceased to feel grateful for them. And later my Nanking teacher advised me not to use Confucius' sayings in my preaching, 'as it would do no good whatever and might do harm.' For either the scholar says to himself: 'Yes, that is just what our Confucius says: their doctrine is like ours,' and he is not moved to repentance or acceptance; or, if you quote Confucius to condemn him, you immediately close the ear of your would-be hearer, and further preaching to him is useless. So that now I rarely quote Confucius in my public preaching. I go right at my theme—the message of salvation Christ sent me to deliver, and leave the result with the Holy Spirit. Of course in my guest room or other place of conversation and discussion I never miss the opportunity to explain and enlighten the benighted or prejudiced mind of the literati concerning God and Christ. And here we must be tactful, patient, wise as serpents, apt to teach. Your best guide is Paul's advice to Timothy: 'The servant of the Lord must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.'"

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

Industrial Schools.

A GREAT many missionaries are interested in the subject of industrial education. Arguments in favor of industrial schools are superfluous; we do not need any arguments along that line. What we want is to hear about some successfully conducted school and to be told more or less in detail of the way in which it is conducted. There are a number of schools which are endeavoring to do something along the line of industrial education and some are doing good

work, but with perhaps one exception we have yet to hear of any which are thoroughly successful and which are acknowledged to be so by the general consent of those who are familiar with their working. In most cases those who have tried to do something in this line feel that they have not yet passed the experimental stage, and would be among the last to claim that their schools have reached that degree of efficiency and popularity that would justify them in claiming for these schools anything more than a very moderate degree of success. It seems to require agencies of the first order to conduct successfully an industrial school in China, and it requires talents which, if possessed at all, are only latent with most of us. Let us hear from some one, or from several, upon this most interesting and important topic.

By *success* we do not necessarily mean that the institution should be self-supporting, or that the school should be a success along the line of high scholarship; it would indeed be hard to define just what constitutes success in an industrial school, but we feel sure that a good many of those interested in Chinese education would be glad to hear from those who have had practical experience and can give helpful suggestions to others. We have known of one or two instances where unwise attempts to force "industrial education" upon unwilling pupils have ended in dismal failure, and yet we feel sure that industrial education is greatly needed in China, and that this subject must receive much more attention in the future than in the past.

New Students.

THE Chinese New Year is drawing near, and many applicants for admission to our schools will probably appear and ask to have their names enrolled. A large number of those who apply will perhaps come from non-Christian schools, and we cannot expect them to bring letters from their former teachers. If such letters were required they would be of little value, and we must judge mainly from the appearance of the pupil and from his examination as to whether it will be advisable to receive him. A large number, it may be, will come into the college or boarding-school from some lower school of our own mission, and these we can receive with more confidence and they will fit in with comparatively little difficul-

ty. There is another class, however, which we shall receive with considerable caution. We refer to the pupil who has been for a year or two in attendance at some other mission school. It is our experience that this class of pupils is, in a large majority of cases, far from a help to the school. Various reasons will be assigned for leaving the other school. It may be that the other school had poor teachers, or the discipline was bad, or the applicant has heard of the superior advantages to be obtained at the school he now wishes to enter; but these are only the reasons given, not the true reasons. As a rule the pupil who has been doing faithful work and by his good recitations and exemplary conduct has won the approval of his teachers, does not care to leave one school for another. Very often the real reason for leaving is that the applicant has been an unsatisfactory pupil and therefore desires to make a change. It may be that he failed in examination, or he was not allowed to do as he pleased, or possibly he was informed that he need not return; and so he comes and asks for admission to another school. The case is all the more suspicious if the applicant comes from a family which belongs to another church. As a rule, it is much better that a pupil be educated in the school of his own denomination, and most missions will give all the assistance that is necessary to a deserving pupil. To receive a pupil from a family belonging to another mission, therefore, at any less than such a pupil would have to pay in a school of his own denomination, or even to receive him at all without first making careful inquiry into the case, may often work injury all round. Each mission has its own policy, and another mission should be careful not to do anything that will interfere with the policy of a sister mission. We do not mean to say that pupils from other missions should not be received, and that parents should not be free to send their children to other than their own mission schools. If they are able and willing to pay for their support in the school of their choice let them do so, but it is hardly fair that children from other missions should be received at special rates as long as another mission has its own schools and is able to provide for the education of its own children.

To guard against the reception of unworthy applicants the *South China Collegian* recommends that it should be the practice of all foreign schools to give a letter of honorable dismissal to every student who leaves the school with an honorable record, and that in this letter should be given the students'

classification and scholarship rating and a statement to the effect that his moral record is clear. This is an excellent suggestion, and it might be well at the close of each year to give a certificate to each pupil which he may be free to make use of if he desires to enter another school, without asking for a special letter. If the pupil is indentured to remain in the school for a certain number of years, this fact should be stated on the certificate, so that he may not make use of the certificate in a way that would be unfair to the school that has been educating him, and any unfaithfulness to agreements made should debar him from admittance to any other educational institution.

These certificates, if honored by other schools, might be made an incentive to greater diligence and more exemplary conduct, and it might be well for schools which have similar courses of study to accept them without question and without further examination, admitting the new pupil to a similar standing to that which he had in the school from which he came and which he left with a clear record.

Co-operation along these and other lines, which we will not take time to mention here, might be productive of much good and would help greatly to make a certificate from one of our schools a prize for which the pupil will be willing to work hard and study faithfully, while the lack of such a certificate should be a sufficient reason to refuse admittance or should place the new pupil on probation until he has given satisfactory evidence that his reception will work no injury either to the school he enters, or to any other mission institution.

Educational Notes.

THE new Mandarin Romanized paper, the *Pu Tung Wen Pao* (普通文報), makes its appearance this month. It is published by the Educational Association at the Presbyterian Mission Press, 18 Peking Road, Shanghai, and will be sent to subscribers for twenty cents, postage paid. Those who desire to help a good cause will do well to assist in circulating this paper. A dollar will put the paper into the hands of five of your friends. It will be a great help if those who are able to do so will send short articles to the editor and thus assist in making the paper bright and attractive.

We always read with interest the reports of the International Institute, and the fourteenth report shows encouraging progress. The Institute has met with many discouragements, but it goes right on nevertheless, and Dr. Reid has secured the co-operation of committees in New York, Great Britain, Germany, and Holland, besides a large and influential committee in China. Land valued at something over Taels 32,000 has been purchased, upon which Taels 3,000 is still due—this amount having been borrowed from the building fund—and the building fund now amounts to some Taels 16,000. A small Chinese endowment of Taels 221.10 is also reported. Dr. Reid has spent a busy year teaching, lecturing, writing, and cultivating the friendship of Chinese officials and other gentlemen of influence, and many of them seem to be faithful friends of the Institute.

The Canton Christian College is at present being conducted in temporary frame structures, but it is proposed to begin at once the erection of the first two permanent buildings, which are to cost between thirty and forty thousand dollars gold. They are to be of brick, concrete and steel, "no wood."

The editor of this department was in Soochow recently and visited the Soochow University, the main building of which is nearly completed and is already in use. It is one of the finest educational buildings yet erected in China, and beautifully fitted up with furniture from America. It has a fine campus and a good corps of teachers, while the attendance is quite encouraging. Most of the pupils are from "high class" families, a class that needs greatly the kind of education which is given in Christian schools.

We are glad to welcome the Gospel according to Matthew in the new Standard Mandarin Romanized. It is printed by the American Bible Society at the Presbyterian Mission Press and is to be followed by the other four gospels. The committee has already prepared a Primer and a Syllabary of 6,000 characters, and is now issuing the first number of a monthly periodical. The price of the Gospel of Matthew is ten cents. The Primer is ten cents and the Syllabary forty cents; the last two being published by the Educational Association of China and sold at the Mission Press.

Correspondence.

INTERNATIONAL BIBLE READING ASSOCIATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Please allow me to call attention to the fact that the "Daily Readings" of the International Bible Reading Association have been translated for 1905 by the Rev. Tsang Pao-tsu, of Shanghai.

This is the second year that this publication has been before the Christians of China. Last year I made the translation, but it met with only a poor reception from the missionaries and church members, very few copies being taken. As this is one of the very best methods of consecutive Bible study, satisfying the needs, both of beginners, as well as the most advanced Bible students, let us hope that it will be more generally used during 1905.

Sample copies may be obtained at the Presbyterian Mission Press, where also orders for any number will be promptly filled at the nominal cost of two cents per copy.

Yours faithfully,
JOHN W. PAXTON.

EASY WÊN-LI VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the meeting of our Hangchow Tract Association yesterday, November 29th, it was voted that the secretary be instructed to send a copy of a resolution passed at our meeting, November 1st, to the RECORDER for publication. So I send herewith.

Resolved, That the Hangchow Tract Association having heard assurances received from the several Bible societies that they do not contemplate the withdrawal from circulation of any of the versions now in use, although it (the Association) cannot modify its criticism of the Easy Wên-li versions (tentative edition), it unanimously wishes God-speed to all the Revision Committees and records the fact that the inclusion of the mandarin revision in the said resolution was intended only to prevent the premature withdrawal of the existing mandarin version from circulation.

Very sincerely yours,
JUNIATA RICKETTS,
Secretary.

CHINA MISSION STATISTICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am very glad that there is some righteous indignation aroused by the imperfect returns of mission statistics. Only those who have tried to collect them, know the difficulty; and only those who try to get a comprehensive view of all our work, fully realise the importance of careful statistics. They are much on a par with book-keeping in business. No business is attempted without a careful system of book-keeping, no correct view of the work of missions can be got without careful and periodical returns. I have seen a very careful schedule of statistics drawn up by our brethren in Hankow. If their method is enforced by the Missionary Alli-

ance and all the missionary societies it would immensely help in the solution of many important problems. Now there is so much "guess" work, then it will be accurate knowledge. Wishing every success to every improvement, especially to that which aims at giving a complete view of every department of mission work as well as recording the names of missions at work,

I am, etc.,

TIMOTHY RICHARD.

GENERAL CENTENARY CONFERENCE, 1907.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Standing Committee charged by the 1890 Conference "to make provision for the next Conference," has resumed its meetings. It has been decided,

1. To invite a number of representative missionaries in various parts of China to become corresponding members of the committee. A sub-committee has been appointed to nominate these corresponding members.
2. To publish a statement as soon as the opinion of the corresponding members of the committee has been elicited.
3. To invite suggestions from missionaries throughout the provinces and to suggest that associations and mission committees give consideration to the subjects which most urgently require discussion at the General Conference.

The Committee asks for the co-operation of missionaries throughout the empire, and will welcome suggestions.

With your permission, Mr. editor, the committee would like to report progress from time to time in the columns of the RECORDER.

I am, etc.,

G. H. BONDFIELD,

Acting Hon. Sec.

THE NEW SUMMER RESORT, CHI-KUNG-SHAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There is no doubt that the need of a summer resort in Honan and Hupeh has been greatly felt by many who dwell in these two provinces.

Such an one has been purchased on Chi-kung-shan, Honan, which is part of a mountain range on the very border of Honan and Hupeh, and has been enjoyed by a number of missionaries during the last warm season.

At the foot of the mountain lies Sin-tien, a station of the Hankow-Peking railroad, 160 kilometers north of Hankow. The ascent to the inhabitable part of the hills takes one to two hours.

One hundred cash for coolie labour has been the price for transportation from R. R. station up.

Living at Chi-kung has not proved expensive, excellent water supply never failed, and weather conditions for rheumatic people have been found superior to Kuling's, due to less fog and rain. There was plenty of sunshine and the nights were always cool.

There is land enough purchased by a number of missionaries to accommodate many families on Chi-kung; and for all who

are in easy reach of the Hankow-Peking railway, and in need of recreation and change, no better resting place can be found than the new summer resort in Honan, about 3,000 feet above the level of the sea. Information can be obtained through Dr. O. S. Behrents and undersigned.

K. S. Stokke.

Ru-ning-fu, Honan, via Hankow.

WHO ARE TO DECIDE?

To the Editor of

"The Chinese Recorder."

Dear Sir: At a recent meeting at which the Pei-tai-ho resolution regarding the terms for God and Holy Spirit was being considered, it was argued that this question could not be decided by an expression of popular opinion, but that it is rather a question for the philologists. It seems to me that this position is neither practical nor reasonable. The question is not merely a question for the philologists, but one which every one must decide for himself, or else keep his mouth shut and preach no more. Protestant philologists have disagreed for nearly a hundred years, and it makes very little difference to most of us what may have been the original or even the classical significance of any given term. The question with me is, What term or terms do I find it best to use in the practical every-day work of preaching to the Chinese? In the decision of this question the opinion of one practical evangelist is better than the opinion of ten sinologues who search the musty volumes of ancient lore and disagree among themselves as to what certain terms meant two or three thousand years ago. These years of mission work have proved conclusively that both Shang-ti and Shen may be used to designate the Supreme Being and that both Sheng-ling and Sheng-shen may be used to designate the Holy Spirit. Many thousands of Christian Chinese have all used these terms in giving and receiving correct impressions regarding God and the Holy Spirit, and it involves no unfaithfulness to the cause of truth or Christian principle for me to give up my own personal choice and unite with others in the use of common terms. We *must* do this in the use of many terms, or else have as many different Bibles as there are independent thinkers in the missionary body.

There is an earnest desire for more manifest unity among the Christians of China. It seems to me that the Pei-tai-ho resolution has given us a happy solution of many difficulties, and is a distinct answer to the prayers of God's people. Perhaps it does not fully solve the problem before us, but it at least gives us a good working principle and makes harmonious action by translation committees much easier than before. The general trend of Protestant opinion and usage in China has been in this direction for many years. It seems evident that *ling*, for spirit, is the deliberate choice of a large and growing majority, and that both Shang-ti and Shen are being accepted and used by an ever increasing number of missionaries and native Christians, using one or both terms as circumstances and the varying character of their audiences suggest their propriety. It will take a great many philologists to stop this movement, for the hand of God is in it. I would not undervalue the work of philologists; I thank God for the light they have

given on this and many other subjects; but after all, the learned specialist in philology is not the only one who has a right to speak in these matters. Human language changes, and there is many a word in common use in English as well as in Chinese which has a present signification very different from that which it had a few hundred years ago. If any one should refuse to give to such a word its present signification and insist that the ancient meaning should still be made use of, he would be very foolish indeed. We do not go to the ancient classics for our words, nor for their meanings, but we take words as we find them, and lexicographers mark the ancient meanings as *obsolete* when modern usage no longer recognizes their original signification. In short, words are what we make them, and *they mean what we make them mean.* It is the business of the philologist to search out their history and record all that can be found out about them, but he is not a pope to decide what idea each word shall represent and how it shall be used. What a certain word means is determined by the great body of those who use that word in practical every-day life, and every one of us must decide for himself what terms he will use. Every time we preach or pray we are compelled to decide this question for the time being at least, and in the long run it will be the whole body of Christian believers that will decide this matter;—not by a formal vote, but gradually, and by a kind of evolution,—common usage being the determining factor and the court of last resort. We should never compromise at the expense of truth, but often a compromise is in the interest of truth, and in giving up our own tastes and preferences in matters of terminology for the sake of harmony, we emphasize the great truth that the God of all true believers is one God, and that we worship Him rather than a certain character or combination of letters which men have made use of to represent their ideas of Him. Is not any combination of sounds or letters, reverently used to denote the Supreme Being, the Name of God? Whether it be God or Deus or Theos or Elohim or Shang-ti or Shen, that is the name of God which is used by any reverent soul to designate or represent his idea of the one true God, and to contend too strenuously over the mere form of expression is not honoring to Him, whose Name is above all other names.

J. A. Silsby.

Our Book Table.

"Object Lessons in Elementary Science," by Vincent T. Murche. Published by MacMillan & Co.

These lessons come in two volumes, and the treatment is most attractive as well as instructive. The first volume could be taught to a child even before it began to read, while the first and second volumes could both be used in developing conversational English among Chinese pupils as well as developing their observation and in giving them information about subjects which they would not study in text books later in the course.

Part one treats of lessons from

common objects, such as porous, plastic, soluble, elastic, adhesive substances, substances which burn, and metals.

Part two treats of lessons from plants, such as their parts, comparison of leaves, starch, corn, rice and maize; also animals, such as the cat, dog, sheep, pig, cow, horse, rabbit, monkey and mole.

Both books are full of experimental work, and the objects as well as chemicals required are all easy to secure for class room demonstration.

The price of each volume is two shillings.

"Personal Types of Christ" 古人表主耶義官話. By J. Norman Case, M.D. Chinese Tract Society.

Our native preachers and brethren generally in reading the Old Testament, are apt to miss many points which would make such reading a fully spiritual exercise, and on the other hand, as Dr. Case suggests in his English preface, to allow their imagination to run away with their judgment in their attempt to spiritualise their reading. This latter excess has certainly been a tendency ever since the days of Justin Martyr of the second century. In a striking passage of his he anticipates arguments which some of us have heard addressed to outsiders by our Chinese brethren when he says: "Consider all the things in the world; whether without the form of the cross there is any administration or any community possible to be maintained. The sea cannot be ploughed except that trophy (i.e., mast and cross spar) abide safe in the ship. The earth is not tilled without it; diggers, handicraftsmen also do not perform their task unless by tools bearing this shape; and the figure of man differs from that of the unreasoning brutes only in this, that he is upright, and has power to stretch out his arms." And surely Justin Martyr allows his imagination to run riot when he adds that "Man has in his face extended from his forehead what is called his nose, through which he draws his breath and which displays nothing else than the figure of the cross; and it is thus spoken of by the prophet, 'The breath before our face is Christ the Lord'" (Apol. i. 55); where we of modern days should read: "The breath of our nostrils, the anointed of the Lord, was taken in their pits" (Lam. iv. 20). We admire the absorption of soul which sees Christ everywhere, even as "Shun so doted on Yao that (when eating) he saw Yao in the broth; (when seated) he saw Yao on the wall" (虞舜慕唐堯, 見堯於羹, 見堯於牆), as one of the philosophers affirms.

We pray that our native brethren may indeed have enlightened eyes to see the Omnipresent Christ everywhere and especially in the Scriptures, but also that their study of the Scriptures may be intelligent as well as devout; and Dr. Case has sought in these chapters to point out such foregleamings of the Christ, in those who precede Him, "as may commend itself to all sober-minded" students of the Old Testament. "The New Testament is latent in the Old; the Old Testament is patent in the New," says Augustine. And a due restraint is one of the merits of the useful and readable booklet before us. Some of its chapters have appeared in back numbers of the *Chinese Christian Review*, and a missionary friend, himself a writer, once sent me the message: "Our men enjoy the 'Types' especially."

Twelve sheet tracts; same author and publisher.

Those who sell most tract literature are most addicted to plead for some new tracts to put before the public; and this "Second Series" of twelve quarto size sheet tracts, beginning with "The Being and Attributes of God" and ending with "The Day of Judgment will surely come", will do something to meet this felt need. Dr. Case's use of Chinese quotations, containing half-truths or downright errors, is beyond criticism. He completes the circle where broken, and points out a more excellent way than those teachings which are wide of the truth.

W. A. C.

大喜樂之新聞. Py Pastor Kranz.

This is an admirable tract of the size and shape of a Chinese newspaper. It contains nearly 10,000 characters in the words of the mandarin-version Scriptures with large-print titles to each section; introductory remarks, comments, and references to chapter and verse in number five type, also two pictures. The whole is to sell at ten cents for ten copies. On buying two sheets the Chinese purchaser may have a most valuable wall-tract and compendium of divinity to guide him to salvation.

Many who buy tracts and booklets find their appetite just whetted by what they read, and here is at once a mass of carefully arranged Scripture teaching to supplement the tracts they may have bought, and also a most useful introduction to the study of the Scripture volumes themselves. The subject-headings are: "God; God's Law; Our Sin; Jesus the Saviour; His Atonement for our Sin; His Resurrection; His coming again as Judge; What we must do to be saved; A Prayer of Confession; Prayer generally; Following Jesus; The Holy Spirit; Eternal Life; How ought we to decide? What shall we do in the hour of Death? Concluding Remarks."

Surely here is one of the most valuable tracts which God has prompted anyone to place before the populace of China.

W. A. C.

The East of Asia. An illustrated quarterly. Vol. 3. Part 2. Shanghai: North-China Herald Office.

We regret that, through an oversight, the above issue of the *East of Asia* was not noticed. This is unfortunate, as contents and get up are so excellent that words of congratulation and appreciation should have flowed readily and been recorded much earlier. The artistic and warlike elements in Japan are indicated in the beautiful colored picture of Kumamato Castle, which forms the frontispiece, and in the well illustrated article on "Kumamato Castle and Sundry Digressions," by Francis McCullagh. "The Chinese Maiden at Home," by Rev. W. A. Cornaby, will as readily win a way for the author into the reader's heart as he seems to have done into the respect and confidence of his young friends. It is evident that Mr. Cornaby has not only a taking way with shy children of the retiring sex, but he has a "taking" way photographically, the article before us being illustrated in an exceptionally happy and artistic manner.

Principal Moir Duncan and Professors Bevan, Peck, Lyman, and Swallow in a valuable symposium give an account of the

history and work of the Imperial University at Tai-yuen-fu, Shansi; Rev. C. F. Kupfer takes us on a visit to the White Deer Grotto University, and the history of the institution prepares us for Archdeacon Moule's scholarly and sympathetic article on Confucius; C. A. Montalto de Jesus writes regarding Sin Kwang-ki, the Mæcenas of Western Science in China; Helena von Poseck explains how the city god of Tench'ou has no skin on his face; Rev. R. A. Haden gives us an insight into the Taoist book on rewards and punishments (the Kan Ying Pien); whilst Dr. Edkins writes of the origin of the name China; and Mr. A. J. Little, in his references to the irrigation of the Chentu plateau, has a good word for Chinese hydraulics.

ACKNOWLEDGMENTS.

New French Course for Schools, based on the Principle of the Direct Method, combining the practical use of the living Language with a systematic study of the Language. By Charles Copeland Perry and Dr. Albrecht Reum. Part I. Macmillan & Co., London, 1904. Price 1s. 6d.

A new Geometry for Senior Forms. By S. Barnard and B. A. Child. This volume, together with "A New Geometry for Junior Forms," contains the whole of the work already published in "A New Geometry for Schools," together with a complete Treatise on Elementary Solid Geometry. It is specially intended for students preparing for the Oxford and Cambridge Locals. Macmillan & Co., London. Price 3s. 6d.

Milton's Areopagitica. With Introduction and notes by H. B. Cotterill. Macmillan & Co., London. Price 2s.

German Commercial Practice connected with the Export and Import Trade to and from the Colonies, etc. By James Graham and Geo. A. S. Oliver. Macmillan & Co., London. Price 2s. 6d.

French Commercial Practice, connected with the Export and Import Trade to and from the French Colonies, etc. By James Graham and Geo. A. S. Oliver. Macmillan & Co., London. Price 2s. 6d.

Macmillan's New Globe Readers. Primer I. Based on the "Look and Say" method, i.e., the child learns to read without knowing, necessarily, the names and powers of the letters of the alphabet, by what may be called the word method. Price 4d.

Ma Tai Fuh Yin. Being the Gospel according to Matthew, Mandarin, printed in the Standard System of Romanization as devised by the Educational Association's Committee. British and Foreign Bible Society, Shanghai. Price, postpaid, 10 cents.

Nelson's Literature Readers, Book II. Selected and annotated by Dr. Richard Garnett, D.D. Numerous illustrations. 464 pages. 2s. T. Nelson & Sons, London and Edinburgh

The British Isles. The latest volume of Nelson's Geographical Readers, The World and its People. 304 pages. Numerous illustrations and maps. 16 colored plates. Price 1s. 6d.

Shanghai: A Handbook for travellers and residents to the chief objects of interest in and around the foreign Settlements and native city, by Rev. C. E. Darwent. Fuller notice in next issue. Kelly & Walsh (see advertising pages).

We have received from Rev. G. W. Hinman, General Secretary for Christian Endeavor in China, a copy of The Endeavorer's Daily Companion for 1905, by Amos R. Wells. This is a most valuable little book for the pocket for Endeavorers, and contains the weekly Topics and the Daily Portions, together with "Some Bible Hints," "Suggestive Thoughts," "Illustrations" "To Think About," "Quotations," etc., all bearing on the Lesson of the week. Mr. Hinman has also prepared a very valuable Almanac of weekly Topics, with Daily Portions, etc., in Chinese. Very helpful to all those who have anything to do with Endeavor work.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D.D.

A Treatise on Physics. Wu Kwang-kien.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Written by Dr. G. Reid for Commercial Press:—Comparative Governments, Fundamental Principles with citations of Chinese Treaties.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese:—Arithmetic (two vols.), Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Life of Spurgeon, by Rev. F. W. Baller.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of creation or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Editorial Comment.

With hearts full of gratitude to God for all the good of the past year, and rejoicing in all the possibilities that the gradually opening door of the new year gives us peeps of, we wish all our readers

A Happy New Year.

In glancing back, however, over the past year to note the outstanding features we sadly admit that the first note to strike should not be one of rejoicing, for on the 8th of February, at midnight, the Japanese fleet attacked the Russian fleet at Port Arthur. The evident absorption of Manchuria by Russia, the dangers to the integrity of Korea, and Russia's disregard of treaty pledges to China and assurances to other powers, led Japan to open hostilities against Russia.

And now, at a low computation, fifty thousand Japanese and Russians have been killed or drowned in this terrible war, whilst many have been lamed for life. Much of this bloodshed took place in the terrible battles of Ku-lien-cheng, Kin-chow, Te-li-su, Liao-yang and Sha-ho, but much loss has been sustained in the terrible conflicts round Port Arthur's protecting forts.

* * *

The angels' message, "On earth peace, good-will toward men," which is ringing in our ears as we go to press, does not dull our ears to the rumblings and grumblings of war near Mukden and around Port Arthur. Yet there are gleams of light in the darkness of war time, and one brighter phase has to do with the conduct of Japan and the manner in which Christian chaplains were allowed to accompany the army. When approached by a representative of the Japan Evangelical Alliance, Count Katsura, the premier, said:—

"For my own part, regarding religion as an essential element of civilization, I have uniformly tried to treat all religions with becoming respect, and I believe it to be an important duty of statesmen under all circumstances to do their utmost to prevent racial animosities. As the present war is against Russia—a professedly Christian nation—I have felt that

redoubled efforts should be made that no unworthy sentiments should be tolerated, that we should adopt a thoroughly unbiassed and equitable attitude towards all, and that the whole nation should give practical effect to the policy clearly set forth in the Imperial edict that this war has no other object than the safety of the empire and the peace of the Far East. I sincerely hope that no one will be betrayed into the error of supposing that such things as differences in race or religion have anything whatever to do with the present complication."

* * *

In his article entitled "The Beginning of Another Year" (see page 26) our good friend, Rev. S. I. Woodbridge, refers with a jubilant note to the glorious possibilities of missionary effort in China. In these days of awakening, where there is such an obvious readiness to receive instruction, it has been a great pleasure to report from time to time, in our Missionary News columns, the opening and dedication of schools, colleges, etc. It has not been possible for us, however, to note all the new agencies for the spread of the light. One of the unnoted but important items was the opening of the Tientsin Anglo-Chinese Museum and Library, organized by Dr. Lavington Hart, in connection with the St. John's College of the London Mission. Such an institution is eminently calculated to open up to the Chinese student the wide field of study and discovery which Chinese thought takes no count of, as well as to encourage the partially foreign-educated Chinese to still further reading and investigation.

* * *

Among the other interesting developments of the past year which we were unable to note, was the development of the work of the English Methodist Mission in North China. The Lao-ling property of this Mission, destroyed during the Boxer rising, has recently been replaced by new and more convenient premises. One of the unnoted interesting openings was that of the new building of the Lowrie Memorial School for boys, in connection with the American Presbyterian Mission, South Gate, Shanghai. This school was begun in 1860, being probably the first, or among the first, started in Shanghai. Then, too, of all the interesting conferences of last year, we must not forget the convention of Chinese Christians, representing the churches under the English Baptist and American Presbyterian Missions in the Wei-hsien district. This convention was a delegate body representing a combined membership of five thousand converts. An average of five hundred were in attendance; the largest number being on Saturday, when upwards of eight hundred were packed in the new church building of the American Presbyterian Mission.

Just as we go to press there comes the news from Pao-ting-fu that the religious barrier has been removed and that any

student who has conscientious objections may be excused from the semi-monthly prostrations.

* * *

From these and many other indications noted during the past year, of multiplication of influence, of successful penetration into remote and hitherto inaccessible places, of awakening and receptivity, we realise there is much reason to enter on the new year with happy and hopeful hearts. We write these lines, however, on the threshold of the New Year and are therefore still in the season of retrospect and self examination. And we cannot but ask ourselves, as no doubt all our brethren and sisters are doing: Are we prayerfully and intelligently studying these new conditions? Is every fresh development and opportunity the occasion of definite waiting on our Leader to know His will in the matter? New conditions find the commercial world remarkably alert; and at this time it may not be amiss to note the wide-awakeness and enterprise of the Japanese.

* * *

One who lives in Shanghai cannot but be impressed with the influx of the Japanese and how much they are in evidence, not only in curio and umbrella stores, but in hongs and hotels, physicians, book stores, newspaper offices, boot and shoe shops and other departments of trade. On Seward Road a whole block of fine three storey red brick buildings, recently erected, is entirely occupied by the Japanese, with a large hotel in each end and a physician's rooms in the middle. There are no finer steamer offices in Shanghai, if any so fine, as the new palatial offices of the Nippon Yusen Kaisha. Going interior one will find evidence of their presence everywhere, though not to the same extent. Besides the large Company running steamers to Hankow, there are smaller lines running on the canals and smaller rivers throughout various parts of the country. At the recent annual meeting of the S. D. K. Society the Japanese Consul-General said that Japan had sent seventy professors to China at the request of the Chinese government, and that others had been invited by the Chinese government without the appointment of the Japanese, and we have good reason to believe that Japanese teachers have sought and obtained situations in various places or are starting schools on their own responsibility. The Consul-General also remarked that some five thousand Chinese students were now pursuing their studies in Japan. Aside from the prestige which Japan is gaining in China on account of her success in the war with Russia, all of this, and much more which we have not enumerated or have not noticed, goes to show that Japan is to be counted on as a mighty factor in determining the future of China.

* * *

We are not alarmed, however. We do not believe that Japan means evil to China,

though perhaps we might not be prepared to endorse all her purposes. But the subject is one which may well engage the serious and prayerful attention of every one who has the highest welfare of the two countries at heart. Japan is nearer to China in fact, and in heart, in religion, and in language than any other country, and now that she has created for herself such a name in the earth, China will look to her more and more. Other countries, and the missionaries of China especially, will do well to look to it that they do not let Japan outstrip them in the great race which is before them.

* * *

In connection with the recent British expedition to Thibet it is well to remember that there are nearly one hundred missionaries of various Societies waiting on the borders of that forbidden land for an opportunity to enter. Some of them have been waiting for many years, and have gone on quietly, yet in faith, with their work of preparation, fully believing that some day the Lord would open the long barred door. It looks now as if their faith were soon to be rewarded, for the recent action of the British government means that the spell is broken and that Thibet can no longer seclude herself as in the past. We can only trust and pray that like as it has been in Korea, which was so long a forbidden country, but which when finally opened, has proved one of the most encouraging of all mission fields, so it may be in Thibet, and that this stronghold of Buddhism may respond wonderfully to the claims of the Gospel when once the Gospel is made known.

* * *

It is with appreciation and thankfulness we are able from time to time to give pictures of palatial hospitals and handsome churches. It is with no less appreciation and thankful feelings that we insert as our frontispiece the hospital and chapel in connection with the recently opened station of Hwai-yuen in North Anhui. The American Presbyterian Mission have begun humbly in that important centre ; but the foundations of the work are being laid broad and deep. In the left-hand picture in the frontispiece the first building on the left is the dispensary and drug room. The long building beyond it is the chapel. Behind it can be seen the wards and chapel.

* * *

In this new work a new plan has been introduced for interesting, instructing and evangelising. It consists of three large bulletin boards covered with pictures from current papers and magazines, and illustrating not only the Russo-Japanese war but also any other current subjects of interest. A short digest of the news of the week and some Scripture texts and articles from Christian papers are given a prominent place. These boards are renewed once a week and are enjoyed by large

numbers. The street in front was crowded at the time of the hsien examinations. Those who can read, do not confine their attention to the pictures.

* * *

We have received a copy of an Appeal sent out by the Missionary Association of Central Japan, calling for help to enable them to carry on the work of distributing books, tracts, etc., among the Japanese soldiers, both those in the hospitals and those en route, carrying on mass meetings, giving entertainments to the soldiers, etc. Much work has already been done and much good accomplished, but with funds exhausted the Committee is constrained to make a second Appeal, and it is hoped that the missionaries in China may be able to lend their assistance in this helpful and important work. The Appeal is being put into Chinese with an accompanying statement, and will be printed in the various Chinese papers such as the *Christian Intelligencer*, *Chinese Weekly*, *Illustrated News*, etc., thus giving the Chinese an opportunity to contribute. Funds may be sent to Rev. H. Loomis, Bible House, Yokohama, Japan, or to Rev. C. T. Warren, 4 Kawaguchi-machi, Osaka, Japan, or, where this is not convenient, to Rev. G. F. Fitch, 18 Peking Road, Shanghai, who will forward.

Missionary News.

Dr. Corbett writes: Our annual meeting of Presbytery has just closed. During the past year 285 new members have been added to our church roll, making a total adult membership of 2,970.

The contributions of the native members have been Mexican $8,833. Of this amount near $5,000 has been spent for the erection of new churches. Two young men of fine education were licensed to preach. Application to have new churches organized come from three centres, each having a membership exceeding fifty. Three churches are able to pay the entire salaries of native pastors, but no men are available. During the year, by actual count, 87,800 heard the gospel preached in the Chefoo street chapel and museum.

C. C. Presb. Mission.

The Central China Mission of the Presbyterian Church has had a year of more than usual prosperity if we may judge from the statistical report. The number of missionaries is the same as last year—sixty-six in all—of whom twenty-one are ordained men, three laymen (including one physician), twenty-two married women and twenty unmarried women (including two physicians). The native workers include seventeen ordained men, eight licentiates, fifteen lay evangelists, fifteen Bible women, three medical helpers, fifty-five male and thirteen female teachers, a total of 126,—a gain of seven over last year. There are six stations and forty-one out-

stations. Other figures are given below :—

	1903.	1904.
Churches	20	20
Communicants	1,943	2,113
Adult baptisms	102	235
Infant ,,	182	68
Sabbath school members	2,190	2,657
Church and chapel buildings	47	50
Contributions (Chinese)	$4,454	$7,130
Boarding-school pupils—boys	257	321
Boarding-school pupils—girls	136	176
Day-school pupils—boys	370	450
,, ,, girls	84	91
Added to communion. From schools—boys	19	24
Added to communion. From schools—girls	9	22
School fees received from boys' boarding-schools	$4,931	$7,641
School fees received from girls' boarding-schools	$1,338	$1,547
School fees received from day-schools	$1,364	$2,798
Dispensary patients	7,751	9,805
In-patients	205	201
Gain in church membership	8¾ per cent.	
Gain in number of pupils	22½ ,, ,,	
,, ,, contributions	60 ,, ,,	
,, ,, school fees	57 ,, ,,	

Chen-tu News.

Chen-tu has now a daily paper. The first issue appeared about a week ago ; it is to be free for a few days' trial. After that it will be published at $1.50 per annum. From the number of press machines and apparatus which have reached Chen-tu of late we shall hold ourselves ready for many similar surprises in the future. Another striking example of our growing times is the sale by Mr. Davey, of the S. D. K., of a complete set of the Encyclopædia Britannica to one of the schools here.—*W.C.M. News.*

C. E. Notes.

Rev. Evan Morgan, of the English Baptist Mission at Taiyuan-fu, Shansi, reports the recent organization of a Christian Endeavor Society there. A military official, the head of the governor's body guard, who had recently been baptized and received into their church, on a visit to Peking became acquainted with the workings of one of the flourishing Christian Endeavor Societies in the capital, and came back anxious to see the same plan tried in his home church. A society was organized and has sent a letter of greeting to the office of the United Society for China. Mr. Morgan writes that this official is a true endeavorer in his efforts to make the Society a success.

Several years ago the native pastor of a church in Shao-wu, close to the borders of Kiangsi province, came down to Foochow to attend a mission meeting and returned to his home to apply some of the new plans he had seen working effectively in the churches of the central station. He started a Christian Endeavor Society, unaided by any foreign help, and through his earnest, enthusiastic spirit made it one of the best Christian Endeavor Societies in the American Board Mission.

A year ago a letter came to the office of the United Society of Christian Endeavor for China from natives in Kiangsi province, who wished to start a Christian Endeavor *church*, and wanted a native pastor sent to them. A letter was sent to the nearest missionary, Mr. William Taylor, of Kian, calling his attention to the request and explaining the purpose of the society, not to supply a new church but simply to aid in enlisting the activities of a larger number of young Christians in Christ's work, and asking him to see those who had written about the matter. Now Mr. Taylor writes that he has begun using the Christian Endeavor topics and methods in a little prayer meeting, and may organize a society soon, and

wishes a supply of the literature for the coming year.

There have been Christian Endeavor Societies in the missions in Amoy for a number of years. A young man from one of the mission schools in that city, returning to his home in the village of Siong-si, suggested the adoption of the Christian Endeavor idea in his home church, which is under the charge of Rev. C. Campbell Brown, of the English Presbyterian Mission. A promising society of seventeen members was formed, who are giving freely for the support of an evangelist and are working with him in the spirit of the Christian Endeavor pledge.

At most of the stations of the China Inland Mission in Honan Christian Endeavor Societies have been started or are in contemplation, and letters sent from missionaries in that province have interested others in Ing-shan, Szechuen, who are now anxious to begin a society.

A few months ago it did not seem that the churches in Hunan were ready for Christian Endeavor Societies, but Rev. Geo. L. Gelwicks, of Hengchow, has just written that the development of the work now seems to indicate that Christian Endeavor methods can be helpfully employed, and asks for a full supply of topic and pledge cards for use in a weekly prayer meeting which he has started on Christian Endeavor lines.

As in many other places the complete organization in this church cannot be made at once, but no one should hesitate to commence a Christian Endeavor prayer meeting and set before the young Christians the ideals and principles of the Christian Endeavor pledge because they are not ready to fully appreciate it and carry it out. The Endeavor Society is a Christian training school, and there are few places where you can start a college without first having a kindergarten. But the educational ideal ought to be just as definite from the beginning, and that is just what Christian Endeavor means, an ideal of spiritual training for every man, woman, and child in the Chinese churches. There is no doubt that all who are working for the Chinese cherish this ideal. The Christian Endeavor Society gives them a simple, definite, practicable formulation of the ideal, and it is certainly commending itself to a steadily increasing body of missionaries and by them being applied in new places as the growth and development of the native church permits.

The incidents mentioned above show the way in which the Christian Endeavor movement spreads. An enthusiastic working society is the best recommendation of the plan to others. The Chinese Christians do not realize what they can do themselves until they have seen or heard of the wide and varied activities in Christian service which other Christians are successfully accomplishing. As the societies increase in number and in efficiency as training schools for Christian service, the infection of enthusiasm for a share in that service will spread, as it has in home lands, to every part of the church in China.

Recently it was reported that a society had been given up because it was not accomplishing any good; no distinction being made between Christians and non-Christians in the society, no attention paid to the pledge, and the meetings having become a mere form. Perhaps it was be-

cause the society had become an orphan, deprived of the sympathetic guidance and direction of the pastor or teacher in charge. Few societies can stand that. They are only the channels through which the enthusiastic consecration of young Christians can be made to flow if the pastor regulates the flood gates and guards the embankments.

Diary of Events in the Far East.

The Japanese Progress at Port Arthur.

November, 1904.

30th.—The 203-metre hill forts, the key to the inner defences at Port Arthur, taken by the Japanese.

By the advantage thus gained the Japanese land batteries were able to bombard the Russian warships in the harbor; most of them being sunk. The remaining battleship, the Sebastopol, was successfully attacked by the torpedo flotilla.

December, 1904.

16th.—Occupation by the Japanese of the north fort on East Chikuanshan.

22nd.—A bombardment with heavy guns was kept up to-day on the north-eastern section of the defences. Availing themselves of the damage done to the Russians, the Japanese occupied the ridge of Hsuyangshukou, near Pigeon Bay. The Russians concentrated their fire from Taiyangkou and Yahutsui (to the west of the harbour) on the new Japanese position. They also made a furious counterattack, the men throwing grenades, but were repulsed.

The Russian firing subsequently abated and the Japanese occupation was nearly secured. Meanwhile the Japanese bombardment with heavy guns resulted in the lower fort on Taiyangkou being set on fire, and a 15-centimetre gun was destroyed on Itzeshan.

28th.—The Japanese occupied Erhlungshan at 7.30 p.m., to-day. According to the prisoners taken, the defenders number about five hundred, besides sailors, and the bulk of them were killed. Forty-three guns were captured among other spoils.

31st.—Sungshushan being affected by the fall of Erhlungshan (the guns of the latter fort being turned on it) was captured by the Japanese at 11 a.m. It is officially announced that at the opening of the bombproofed gorge of Sungshushan, all the Russians brought out were made prisoners, comprising two officers and about 160 men. According to the prisoners, 150 men were buried in the débris, when the inner mines were exploded.

Before this last page could go to press news came of the proposal of General Stössel, on the evening of January 1st, for

The Surrender of Port Arthur.

In this connection it is interesting to read that a few days previously the steamer *Manshu Maru*, formerly the C. E. R. S. *Manchuria*, left for Port Arthur with ten foreign attachés and representatives of the Diet and of the Press on board.

Skirmishing on the Shaho.

Attacks and counter-attacks at Hsinlungtun, Shahopao and other places. Huanglashihtun and other villages have been burnt by the Russians.

11th.—It is reported that the Russian army is in retreat to the south bank of the Hunho, after a severe battle lasting three days and nights. On the fourth day the Japanese assumed the offensive. The Russian army has been rapidly repairing the losses it sustained in the battle of the Shaho, but had not yet completed its preparations. At the Mukden station all is confusion. The fresh casualties of the Russians are counted in thousands.

29th.—It is officially announced from Tokio that the Russians bombarded the Shaho railway bridge and the vicinity with heavy field guns yesterday afternoon. There were skirmishes at two other places, in which the Russians were repulsed, though the Japanese picket posts were temporarily surrounded at Chinsantun and Litajentun.

Missionary Journal.

BIRTHS.

At Pao-ning Fu, Si-chuan, November 24th, the wife of ARTHUR LAWRENCE, C. M. S., of a son.

At Wuchang, November 26th, the wife of Rev. HENRY ROBERTSON, L. M. S., Tsao-shih, of a son.

At Wei-hwei, Honan, November 26th, the wife of Rev. ROBT. A. MITCHELL, C. P. M., of a daughter (Jessie).

At Hangchow, December 2nd, the wife of T. GAUNT, C. M. S., of a son.

At Soochow, December 3rd, the wife of Rev. CHAS. G. MCDANIEL, S. B. M., of a daughter (Virginia).

At Shanghai, December 12th, the wife of JOHN TREVOR SMITH, of a daughter.

At Ningpo, December 17th, the wife of Rev. HARRISON K. WRIGHT, A. P. M., of a son (Harper Swift).

DEATHS.

At Wei-hsien, December 4th, JANE HELENA, the beloved wife of Rev. Ernest W. Burt, M.A., E. B. M., aged 32.

At Ningpo, December 18th, HARPER SWIFT, infant son of Rev. and Mrs. Harrison K. Wright, aged one day.

At Ningpo, December 22nd, MARY MILLER, wife of Rev. Harrison K. Wright, A. P. M., aged 29 years.

MARRIAGES.

At Üin-ching, September 25th, Mr. T. B. J. BÖLLING to Miss I. M. BARZELIUS, both C. I. M.

At Chefoo, December 21st, Mr. THOMAS ALEXANDER CLINTON to Miss EMILY BALLER, both C. I. M.

ARRIVALS.

AT HONGKONG :—

October 29th, Dr. R. H. GRAVES and Mrs. GRAVES (ret.), Miss H. F. NORTH (ret.), Dr. J. G. MEADOWS and Mrs. MEADOWS, Miss JULIA MEADOWS, Rev. W. H. TIPTON and Mrs. TIPTON, Rev. JOHN LAKE, for S. B. M.

December 13th, Rev. B. P. ROACH, and Mrs. ROACH, S. B. M.

AT SHANGHAI :—

November 27th, Rev. ED. PEARSE (ret.), Rev. CHAS. and Mrs. THOMSON and 4 children (ret.), from England, Messrs H. H. F. WITTE and A. H. FRANKE, from Germany, all C.I.M.

December 9th, Bishop F. R. GRAVES (ret.), A. P. M., Shanghai; Miss L. M. MASTERS, M.D., M. E. M, Foochow (ret.)

December 12th, Mrs. G. H. BONFIELD; Rev. W. P. BENTLEY and family (ret.), F. C. M. S., Shanghai; Miss MACGILL, for Ichang; Miss E. MILLIGAN (ret.), Independent.

December 14th, Mr. and Mrs. H. S. FERGUSON and 3 children (ret.), from North America and Mr. H. H. CURTIS (ret.), from England, C. I. M.

December 15th, Rev. J. W. PAXTON, wife and son (ret.), Dr. and Mrs. LORENZO MORGAN, all S. P. M.; Mr. ROYAL R. GONDER, from N. A., for C. I. M.; W. E. SMITH, M.D., and family, C. M. M., Kia-ting (ret.); Rev. R. O. JOLLIFFE, for C. M. M., Chen-tu.

December 21st, Dr. G. WHITFIELD GUINNESS (ret.), and Mr. H. G. THOMPSON, from England, for C.I.M.

December 23rd, Miss E. S. HARTWELL (ret.), A. B. C. F. M., Foochow.

December 25th, Messrs. E. A. POTTER and K. E. COOKE, from Australia, for C. I. M.

December—, Miss A. DAVIES, for C. M. S., Shao-shing.

December 26th, Rev. F. MADELY and wife, E. B. M., Shensi (ret.); Misses SMITH and GRANGER, Christians' Mission, Ningpo.

December 28th, Rev. and Mrs. J. L. STUART, Jr., and Rev. and Mrs. L. I. MOFFAT, for the S. P. M.

December 29th, A. A. MCFADYEN, M.D., for S. P. M., Tsing-kiang-pu.

DEPARTURES.

FROM SHANGHAI :—

December 3rd, Messrs. ALEXANDER MILLER and H. J. HEWETT, C. I. M., for England.

December 12th, Mrs. J. WOODBERRY and three daughters, C. and M. A.; Rev. J. NEAVE, and wife, C. M. M., Chen-tu, for Scotland.

December 17th, Mr. and Mrs. G. MILLER and 2 children, and Misses H. RÖLKENBECK and E. CULVERWELL, C. I. M., for England.

December 19th, Mrs. F. C. COOPER and son, A. C. M., Shanghai.

December 21st, Rev. W. F. JUNKIN and wife, S. P. M., Sü-chien, for U. S. A.

December 31st, Mr. E. MURRAY, C. I. M., for England.

MAIN SCHOOL ROOM.

AT DINNER.

KASHING PRESBYTERIAN HIGH SCHOOL.

THE CHINESE RECORDER

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The Duty of the Missionary in Relation to Cases of Persecution.

BY REV. C. S. CHAMPNESS.

MOST missionaries, in the course of their experience, have to deal more or less frequently with cases where complaint is made on the part of church members that they are being made to suffer persecution for their religion. It is the writer's intention to give, as the result of his own experience and observation, some hints which it is hoped may be of value to those who may find themselves in a difficult position through some case in which the above complaint is made.

There is nothing in which it is so easy to act in a mistaken way as in such cases, and the writer, first of all, can express his sympathy with any who have made mistakes in dealing with persecution cases, because he has himself made mistakes. Indeed, in his opinion, such a confession gives one special qualifications for writing on such a subject, for the necessary experience is only gained by making mistakes. No one can afford to boast of infallibility in such matters.

Christian converts in China often are heard to use the expression "Shou Pi Peh" (suffer persecution). They often come to the missionary with a story of having suffered for their religion at the hands of some one who is unfavorable to the church, and generally, in such a case, a demand for instant redress and avengement is made. The tale, as one hears it, sounds very convincing, and it is quite natural to give way to the generous impulse to avenge the weak and defenceless and proceed to the Yamên and request from the officials that the

sufferer be relieved at once and that the persecutor be dealt with as he deserves. Experience shows, however, that such prompt action is often the very worst course to take, and will result in serious harm being done to the church's good name. What may appear, on the face of it, to be a "genuine case of persecution", on full enquiry will resolve itself into something very different indeed.

The term "Pi Peh" is often used in a very elastic sense. Were the complainant a heathen, he would say that he was suffering from some one's ill-will (受人氣), but being a Christian, he uses the Scriptural term, and says that he is being persecuted.

The trouble may be wholly unconnected with church matters; it may be connected with a dispute about the repayment of a debt, a question about water rights or fishing rights, repairs to an embankment, taxation, the control of charities belonging to the clan, but if the complainant be a Christian, and his adversary a heathen, it is generally assumed that this is a case of persecution.

Never is it so necessary to listen to the counsel, "Audi alteram partem", as when one of our church members comes to us with a tale of persecution.

We have always to be on our guard against "false brethren" who join the church for the sole purpose of exploiting lawsuits and to gain additional power in oppressing others. Few churches there are, which have not, at some stage of their existence, suffered from the ravages of these wreckers. It is best not to allow such men to enter the church at all, and if due care is exercised at the very beginning of things, especially by care in the selection of the first names entered on the enquirers' list, aiming at receiving as few as possible instead of as many as possible, there is less chance of the presence of such men in the church being a source of trouble and weakness. It is intended, however, to deal more especially with the class of church members about whose genuineness there is no doubt, and who come to the missionary asking his help in their troubles, on the ground that they are being persecuted for righteousness' sake.

That they are suffering annoyance and trouble there can be no doubt, but whether it will be advisable to go to the Yamên about the matter requires careful consideration; in many cases Mr. Punch's famous advice to those about to marry, namely "don't," is about the best advice that could be given.

Some may ask, "Why should we not protect those who have joined the church, from the assaults of their enemies? Why not insist that they be protected in the privileges of the religion they have embraced, as such a protection is afforded by treaty rights?"

The answer to these questions lies in the fact that we are not dealing with a people like ourselves. We are in the land of China, and must recognize that fact by taking into account certain factors in the case that are peculiar to life in the Far East.

In the first place we must bear in mind

THE UNSATISFACTORY STATE OF THE CHINESE LAW COURTS.

Were Chinese yamêns veritable courts of justice, we should be little troubled by people coming to us for help in the redress of their grievances. It is well known, however, that the yamêns are the home of the grossest corruption. Justice is about the last thing to be obtained there. The Chinese who has only right on his side, without the help of money or of influence, has no hope of gaining his cause when he enters the tribunal. On this account many Chinese join the church in the hopes of obtaining the redress they cannot obtain in the courts. This is especially the case with wealthy men who apply for membership. These men fear oppression and blackmailing from those who would like to rob them of their money by preferring some charge against them in the yamên, and by entering the Christian church they hope to have the protection afforded by foreign prestige to free them from such annoyances.

Again we must take into consideration

THE PREVAILING MATERIALISTIC BIAS OF THE CHINESE MIND.

This is responsible for the very unscriptural notion of what constitutes persecution, prevailing in the minds of so many Chinese Christians. This leads them also to regard the Christian church as the headquarters of a firm of lawyers possessed of great influence in the courts, on account of their connexion with the great nations—England, America, and other countries.

Such an idea appears strange to us, who have been taught from our earliest years to regard the church as "The Communion of Saints"; it is perfectly true, however, that many Chinese hold this firmly in their minds. Sad it is that men who have been in Christian fellowship for years, in the hour

of oppression and loss, often turn to the missionary, not for spiritual help, but for assistance at the yamên, hoping more for the aid of his influence as a foreigner in the courts than for the help of his prayers, sympathy, and counsel.

Only gradually is an understanding of "Things pertaining to the Kingdom" arrived at by Chinese Christians. The forces of evolution have worked relentlessly, as they always do, and have produced in the Chinese nation a type of mind, through the absence of spiritual teaching, destitute of spiritual ideas (except in the form of gross superstition), yet wonderfully adapted for seizing every opportunity of material advantage.

With these facts in mind it is not to be wondered at that about the last thing to do, in any persecution case, is to invoke the aid of the officials.

On proper investigation being made, it will probably be found that religious matters form only part of the reasons why the Chinese Christian complainant has had to suffer. In most cases some other fault is alleged to have been committed by the sufferer. Sometimes these accusations, on due examination, prove to be true; in such a case the Chinese convert should be told to make the necessary reparation. It is highly necessary that the Christian church should receive a good name for justice.

Instead of going to the yamên about the case, *every step should be taken to arrive at a peaceable settlement out of court.* The headmen of the clan or clans affected should be interviewed if possible, and it should be made plain to them that the missionary is a man anxious for peace and justice and willing to act on the policy of "Give and Take."

To arrive at such a result, it is quite likely that the Christian who has suffered may have to part with some cash. Chinese peacemakers always do all they can to preserve the "face" of both parties affected, and one must not expect that the Christian complainant can have his own way entirely.

Sometimes the complainant will object strongly to having to submit to such a solution of the difficulty; he was not expecting to come so tamely out of the affair. Very likely he has been bragging all round the village of the terrible retribution about to overtake the man who has illtreated a church member.

Such a man deserves to "lose face." A peaceable settlement will often in this way show how far the complainant

has been in the right and what manner of spirit he is of. It is also a good thing, when possible, to meet the man who is accused of being the persecutor and confronting him with the Christian who complains. There are times when the complainant is exceedingly unwilling to do this.

In this way, again, it is often possible to see how far the complaint is a true one. On the other hand, it must be borne in mind that some village bullies terrorise all around them, and the persecuted Christian may be genuinely afraid to meet such a formidable opponent.

All efforts made to obtain a peaceable settlement of the difficulty outside the courts are of advantage. Even if they do not immediately accomplish their object, it has been plainly shown that the missionary is a man anxious to keep the peace between his converts and their neighbours, rather than to stir up bad feeling by invoking the aid of the authorities.

If, when all else fails, it is necessary to ask the help of the official, it is best, if possible, not to mention the name of the offender. It is generally sufficient to give the name of the place where the persecution has occurred, requesting the aid of the mandarin in order to ensure peace in the future, rather than to ask his aid in procuring vengeance against the offender.

If one asks that the offender be punished, a bad impression is thereby made, for although he may richly deserve punishment, the effect produced in the mind of the people is that the aid of the missionary has been successfully invoked to avenge the private wrongs of a man who is a member of the church. Such procedure will not help on the spiritual life of the church.

Should the persecutor, on hearing that the case has been put into the official's hands, make any overtures of peace, his request should by all means be granted. Of course, in such a case, the missionary is in a position to make advantageous terms, but the advantage gained should not be too hard pressed.

Even at the last moment it will be advantageous to make terms of peace with the offender, should he ask for this; any way of securing peace rather than using the power of the official is to be prized.

Such a policy of forbearance and gentle methods as has been here outlined, is likely to cause discontent on the part

of some of the converts, and very likely the complainant himself will be far from satisfied. This is not to be wondered at; the spiritual faculties of many of our Chinese converts are still in a very undeveloped condition, and they are far from being able to appreciate our dealing with persecution troubles on the principles of Christian forbearance. There is sure to be some amount of grumbling, and it is quite possible that some of the disaffected will leave the church. To deal with a case of persecution on these lines tests the faith of the members of the church.

Now is the time for the missionary to show his people that he is first of all their spiritual leader and their father in the faith, and not their "schoolmaster" only. (1. Corinthians iv. 15). At this time the teachings of Christ upon this subject should be carefully and thoroughly explained to the church, and a sermon on such a text as Acts xiv. 22 will be found of use. Above all, the missionary himself must show such an example of faith and patience, or his preaching will fail to be of use. At such a time he will need to pray earnestly for the spirit's help and power to be granted to him, for the heavy responsibility of leading the church through this difficult and dangerous crisis comes on him alone. Especially will he need to pray that the fruit of the Spirit, known as "long-suffering," may be granted to him in large measure.

If the missionary himself at the time of trial proves a successful leader, the church affected by the persecution, instead of being weakened by the severe trial, will emerge from it stronger than ever, and more fit than ever for the work to which God has called His church in China.

Christian Work among Japanese Soldiers.

BY REV. H. LOOMIS, YOKOHAMA.

OF all the work yet done in Japan nothing has surpassed in interest and satisfaction that which is now being done for the sick and wounded soldiers. As one thinks of the horrors of the battle field and the thousands of wounded and slain, and what is perhaps equally, if not more to be lamented, the later suffering and sorrow, it is hard to think how all this can work for good. The one bright feature of it all is the opportunity thus afforded to spread the Gospel.

The multitude of slain has brought death near to so many of these brave men that there has come to many of their hearts, as never before, a longing for something that will bring an assurance that after this life there is an endless future of blessedness within the attainment of all. The fundamental truths of the Gospel have become so generally known that a large number of the soldiers have some idea of a salvation offered freely to all, but know not fully what the terms are. And so in their hearts there is a secret longing for this peace that their own systems do not afford.

The presence of Christians among all classes, and especially among the nurses, has made an impression that is a preparation for the ready reception of Christ when once offered in His Word. This state of things has rendered the work unique and delightful.

Some time ago a request was made at the Head Quarters in Tokio to hold regular or frequent meetings for the comfort of the soldiers where the Gospels and other Christian literature could be distributed. But the reply then was that as there were so many sick and wounded soldiers coming from the front the attendants were all occupied in the care of the patients and so there was no time or opportunity for anything beyond the ordinary routine.

On the 4th instant I went again to the chief hospital and there found a Christian doctor, who gave me a warm welcome and assured me that I could come any time and hold services and distribute Gospels and tracts. He then spoke with approval of work in that line which had been done already. He also gave me a list of the various hospitals and health resorts (with the number of men in each) and the fixed time (if any) for visitation.

With this assurance of approval I went to the hospital at Toyama, where Mrs. McCauley and Miss Wirick had been visiting, and found the men ready to welcome us. Mrs. McCauley mentioned to some of them that this time there had come with her the one who had supplied the tracts and Gospels, and at once some one of the number shouted "Hurrah for the old man."

Then one of them asked, "Can't you come and sing to us every day?" She replied that owing to other duties she could come only on Friday. A soldier then burst out with the remark, "I hope there will be a lot of Fridays next week."

An organ had been given to the hospital by one of the wealthy Japanese, and this was taken into a part of one of the

wards where there was an empty space available, and around it the men soon formed a compact mass of several hundred. Those in the immediate front sat on the floor, those next behind on low benches, those next were standing on the floor, then another row stood on benches, and last of all, and reaching nearly to the ceiling, were the heads of men standing on tables.

The bright eager faces were a sight to fill one with admiration. These were the men who had participated in the great battle at Liao-yang and won undying glory for their country. And yet they were as modest and respectful as possible. Not a word or suggestion of any kind but that of appreciation and gratitude.

We were accompanied by one of the native pastors, who took the charge of the service and explained to them the hymns that were sung and told them about the work of the American Bible Society. This was received with evident pleasure, and some remarks by the agent were followed by a general burst of applause.

As far as possible the men joined in the singing, and evidently enjoyed it thoroughly. It was ascertained that Scriptures left before had been distributed, and so we gave them each a copy of a leaflet that told of the glorious death of a Christian soldier at the battle of Nan-shan. Every man wanted a copy, and some who could not get inside, thrust their hands in at the windows and begged for one. To give out Gospels and tracts under such circumstances was like giving water to those who were athirst or bread to the famishing.

So deep and general was the interest in all that was done and said that the time passed very quickly, and it was with regret that we were obliged to leave. Before doing so some of us passed rapidly from ward to ward to give to each one something to read. The beam of joy on their faces and the expression of thanks repaid us richly for our effort.

One who has been visiting the hospitals frequently reports that Christians are found in almost every ward, and these are very glad to assist in every possible way. At the largest hospital of all there are two or more Christian doctors, and also a man who had formerly been an officer, but resigned in order to devote himself to Christian work. In order to fit himself for it he took a course in theology, which, having finished, his services were once more required, and he was ordered to the front. Before reaching his destination there came a countermand requiring him to return to Tokio to act as treasurer in

the construction of the many new and large buildings to be erected for the accommodation of the sick and wounded. The special reason for his being assigned to this place was that being a Christian, it was regarded as an assurance that the funds entrusted to his care would be honestly and carefully expended.

Now he is enabled to devote more or less of his time to Christian work and without any restriction. He seems to feel that God has called him to this position that he may be to these suffering thousands a witness for Christ.

Seeking for some opportunity to be useful he announced with some hesitation that if there were any who wished to study the Bible or to hear about it he would be glad to teach them. To his great surprise there were 200 who came to the appointed place, and he just preached to them the pure Gospel.

Afterwards he formed a class of those most interested for regular study. And so this good work is going on continually.

One of the missionaries took to an officer, at his request, a German Testament. Not long after he asked if he could not bring him another copy, because he had given the first to one of his comrades who was about to leave for the front and was anxious to have it.

Another officer said: "I was once a believer and found comfort in the Christian religion till I came in contact with Unitarians, who made me believe that what I had trusted in before was only a delusion. Now I am yearning for the same trust, and I want a copy of the Bible once more that I may have God's Word to guide and comfort me." So one and another are coming out into the light and peace of believing.

Writing of this work Miss Milliken says: "Thank you *many times* for the generous supply of Gospels and tracts. The work among the sick and wounded soldiers is, in many ways, the most interesting it has ever been my privilege to have a share in and the appreciation the soldiers show of the books, and especially of the Gospels, is simply wonderful. It must be that a blessing will follow all this reading of God's Word. The new leaflet, "A Glorious Death," is received with immense enthusiasm.

In acknowledgment of the receipt of some Gospels to give to the soldiers as they were passing through Morioka to the front, Miss Deyo adds: "The soldiers reach out their hands from the car windows and are eager for them. The officers come out of the cars and thank us for them. It seems a wonderful opportunity to do good."

Besides the work among the sick and wounded there is a great opportunity to spread the Gospel at the front. One of the Christian ladies in Tokio is having 30,000 "comfort bags" made for the soldiers in the field, and into each one she puts one of the Gospels and a tract. In this way the truth of the Gospel will reach the men under the most favorable circumstances.

Thirty Testaments, three thousand Gospels, and 4,100 tracts have been sent already for the use of the Y. M. C. A. representatives at An-tung. A report has been received that those were quite insufficient to meet the demand, and to-day a farther grant has been made of 100 Testaments, 7,000 Gospels and 5,000 Tracts. More will be needed, as new stations are about to be opened, and the work has met with a hearty welcome from all.

Up to the present date 966 Testaments, 76,928 Gospels, and 45,000 tracts have been donated for this special object, and the demand for more is urgent and continuous. From present appearances there is only one limit, and that is the supply of funds to continue the work. The Lord has opened the door, and we rejoice that we have the privilege to contribute in any degree to the temporal and spiritual welfare of those men whose bravery and endurance have won the admiration of the world.

Article No. 2.—Christian Work Among Japanese Soldiers.

BY MISS EMILY S. HARTWELL, FOOCHOW.

A LARGE number of the military hospitals at Tokio are located in the spacious and beautiful grounds of one of the military schools. There were about fifty different buildings, twenty of which were erected in as many days by the Japanese government to meet the needs of the wounded and sick. The worst cases are detained at Hiroshima, where the transports land, and many are never brought across the sea, while some are sent home at once as they wish to go home to die. The Tokio hospitals, therefore, are filled principally by convalescents, men able to be up at least part of the day, and most could go about the grounds or wander about the buildings.

The extreme cleanliness on every hand struck one most forcibly. The patients were dressed in white Japanese costumes, each white garment having the red cross on the sleeve. A very large number of the missionary ladies of Japan are life members of the National Red Cross Society of Japan, which is a most

flourishing organization and is almost universally supported by all the well-to-do people of the empire. Miss Wirick, who took me with her, was also accompanied by two Japanese young men, students in the Imperial University, earnest Christians, who give all their spare time to hospital work.

These young men were a great help, as often one would sit beside a patient not yet able to go out of the ward and explain the truth, or would take an earnest seeker for an hour's instruction under some tree, where the warm sunlight would heal the body while the truth shed light on his soul. At Miss Wirick's house they helped print the hymn sheets on her mimeograph, thus lessening the expense, for the missionaries are in such need of funds to secure Bible portions, tracts and hymn sheets for distribution that every device is tried to secure them cheaply. The missionaries strongly appeal for help in gifts.

On many days preaching services are held, and they are very well attended by the wounded and are warmly favored by the officers in charge. The friendly attitude of the Japanese officers and surgeons in charge of the hospitals, gives the best of opportunity to sow the seed, and, as the Japanese are fighting for the preservation of the integrity of the Chinese empire, shall not the Chinese Christians sacrifice to send the words of eternal life to those who are recovering from wounds to go back to war to sacrifice their lives, if necessary, to save China? It costs money to furnish gospels and tracts and hymn sheets to distribute to the tens of thousands in the hospitals of Japan, but had you been with me that day as forty or fifty wounded soldiers gathered about Miss Wirick and her assistants in one ward as they sang together a hymn set to the tune "Mine eyes have seen the glory of the coming of the Lord," you would be glad to give to bring the glory of God's grace into their hearts.

One of the patients, unable to leave the ward, had written Miss Wirick, asking her to call and tell him more of the truth; this she did, talking with him a few moments and then promising that her assistant would come back and tell him more. She teaches her helpers at home and they tell the patients.

Miss Wirick was placing some portions of the Scripture that a friend had given her for each of the four libraries scattered among the hospitals. It was evident that these were well patronized and much appreciated. When we went to one

library, groups of men were playing games quietly, and she distributed some tracts. All were glad to get them and many disappointed because she had no more; time hangs heavily on their hands, for they are far from home and have nothing to do but think, while the bloody scenes they have just passed through are vivid in their minds. The call for money to furnish Christian literature for work among soldiers in northern Japan is very great. Rev. Mr. Loomis, who is in charge of the Bible House of Japan, told of a visit to Sendai far to the north, where the opportunities were also very great. Will not some send gifts to Mr. Loomis for Bible portions and tracts for this work?

Dr. Pettee, of Okayama, who is president this year of the Central Japan Missionary Union, invited me to attend their quarterly meeting at Osaka, which meeting was devoted to Christian work among the soldiers. The meeting was at Osaka, the largest commercial centre in Japan. There are hospitals for 10,000 soldiers at Osaka and a very large, systematic work organized for them. Miss Case and Miss Colby, with whom I staid, visit the hospitals often, and the girls in their boarding-school go to sing to the soldiers. They have composed a special hymn for the soldiers, which is very much appreciated by them. The Japanese Bible women also go with the missionaries, and are quietly and politely listened to. The giving of Christian tracts as a personal gift adds much to their value; many become deeply touched and very much interested and write back from Manchuria when they have gone back to the front, proving that their interest is lasting. As the soldiers go back to face the horrors of war grown familiar to them, they need a calm faith to help them or they are more tempted to try to forget by indulging in drinking saké. The officers and soldiers are coming to see that the Christian religion is the only one that has real and eternal comfort and hope in it. No one can visit Japan and see how quiet and peace-loving they are, how industrious, painstaking, frugal, what lovers of children (for the fathers appear to take as much care of the little ones as the mothers), and believe that the Japanese went to war for anything but love of country and fulfilling their mission to help China. Japan believes that she has a great work to do in the world. This is what China needs, a sense of responsibility to take her place in the sisterhood of nations as one to help on the world. May the Chinese Christians arise to

help the Christian Japanese to spread the Gospel of comfort to their soldiers, who need the comfort and strength that God alone can give at this most vital period in both the history of China and Japan!

The perfect confidence in success is another wonderful thing in Japan. At short intervals along the streets of the cities are placed two long bamboo poles, one on either side of the street. These are so long that they cross each other high in the air. They have what looks like a round lantern at the top of each pole. On inquiry I learned that these were erected months ago in preparation for the celebration of the fall of Port Arthur. There they stand, throughout the cities of Japan, pointing up to the sky, a silent promise of future "banzai" every Japanese fully expects to shout. Would that we Christians would erect along the pathway of life, tokens of the final victory for which we patiently wait and earnestly struggle! Such is the lesson of those bamboo poles high above the houses of Japan. Let us preach righteousness and peace will follow, as the plant follows the seed. Sow righteousness and peace will grow and fill the earth.

The absence of boisterousness and the presence of a quiet politeness reigned everywhere. At Yokohama station I saw three or four soldiers starting for military head-quarters at Tokio. They were accompanied by their friends to the station with banners and flags and a small band. The music was played softly, the talking was all in low tone and included a speech to the soldiers. There was no weeping at the train; one small boy, whose father was doubtless one of the soldiers, was carried on the shoulder of one of the men so he could watch his father to the end. Little groups ran ahead on the platform to get the last look and shout the last "banzai"; there was no confusion, no regrets; only shouts of "banzai", prolonged and melodious to the ear. Such calm confidence could not help fill one with the conviction that such self-control must bring success.

At Okayama I went with Miss Wainwright and Mrs. Pettee to help feed the train of soldiers and sew on buttons. We stood out by the track and waved Japanese flags as the train of men came up shouting in well modulated voices "banzai". Then we went into the room where their breakfast was spread and filled bowls with a rich soup that was piping hot. Soon the soldiers filed in and seated themselves at the tables; each had a wooden box of rice and another of vegetables and fish, and

each a bowl of hot soup with meat in it. We went about replenishing the bowls as they became empty. The senior Bible woman of Okayama was in charge, and as soon as the breakfast was finished the women began to sew buttons on the coats of the soldiers that needed it done. This was a real kindness and was much appreciated. It often leads to acquaintance as the missionaries often give tracts or Bible portions. Miss Wainwright, after receiving thanks, would give a gospel; in these she had marked choice passages and her teacher had written for her in each that the marked verses were those she had found most helpful. One day Mrs. Pettee was asked by a soldier if she remembered him; he said that she had sewed a button on for him on his way out and on his return and also on his second time of going to the front, that this time he should not return but he would never forget her kindness. Such associations give force to gospels given under such conditions.

The missionaries, beside wearing their red cross badges, wear American or British flags together with Japanese ones. These are sometimes asked for by soldiers, and things they value offered in return. This shows how these little acts of kindness are appreciated. All the workers at Okayama unite in praying for their soldiers, as they call those they have served at the stations, when they first awake, and the knowledge of these prayers is a strength to many at the front. One soldier has written Mrs. Pettee of many marvellous escapes; he calls her his spiritual mother and attributes his escapes to her prayers. His last was having a bullet take the star off the front of his cap and kill the man at his side. He thought himself a dead man, but felt he could fire a few more shots before he gave up, so he stood up in the trench and fired as fast as he could. He then heard his officer call him by name, telling him to get down and not expose himself. He stooped down and put his hand to his forehead, expecting to find the blood flowing, but he had not even a scratch; of his company there are only three or four left; all the others having been killed or wounded.

It seemed very sad to me that there were not tracts and Scripture portions for all the Japanese Bible women to distribute as well as for Miss Wainwright to have just a few. All the Japanese can read, and during the long days of convalescence and on return to the loneliness of camp life and the horrors of war, the Christian religion, which is fast coming to be known as the religion of comfort, cheer and hope, is what

the officers realize will do the soldiers good. A young Japanese approached a missionary with the question, "Are you Gospel?" and when he received an affirmative answer, replied, "I, too, am Gospel." This is a unique way of putting it, but is it not a good question to ask ourselves, Are we the walking epistles read of all men? After all that is the only Gospel that preaches with good effect. A Japanese soldier was met by his wife and little daughter at the train. He stood with his little girl in his arms as if he had no eyes for anything else. A lady said to him: "It is hard to leave your little girl, isn't it, aren't you sorry to go?" His eyes filled with tears, but he controlled his choking voice and answered firmly: "No, I am not sorry to go." Who can doubt his love for his child was the strong incentive to his willingness to lay down his life to save Japan for her? Are we such soldiers of the cross as that? If so would we not do more for the cause we represent and sacrifice to save others for that eternal country where we all may be immortal citizens of everlasting blessedness?

There could be no greater contrast than that between Japan and China in cleanliness. Surely Japan seems well fitted for a large share in the herculean task of cleaning up the vast empire of China where the ravages of deadly disease make a campaign for cleanliness a vital need. In Japan, by means of the Red Cross Society, all the people of the cities are carefully instructed by lectures on hygiene. Some one has said that the common soldiers at the front have been so drilled in the fact that wounds will heal far more quickly if they are kept perfectly clean, that the soldiers are most careful to have their persons and also their clothes clean before they go into battle, and the percentage of deaths from wounds has been kept at the minimum because of these precautions to secure perfect cleanliness.

It is wonderful to note the great change in Japan since I first passed through some twenty years ago. Then it seemed to me a land of two-headed babies, for each child, old enough to walk, had a baby on his back. Now such sights are infrequent, but when the noon hour arrives the streets of Japan are filled with an army of boys and girls going home from school. Each has a bundle of books under the arm, and when it rains, carries a pretty umbrella. They are so happy chatting along in a very quiet way. Who can wonder when the fathers see them come home, so free and happy, that they are willing to lay down their lives to save such a good country from being swallowed up!

To me this visit to Japan has been a great inspiration. Let us rejoice to see a nation with one purpose, with faith in a great mission in the world, a faith so strong they are willing to die for it. What China needs is a great purpose to arouse her to advance and become a truly great nation. Jesus said: "He that is greatest shall be minister of all." Our hearts are full of longing to have China become truly great; shall we not minister to the Japanese soldiers by sacrificing to send money for gospels and tracts to the soldiers?

The Central Japan Missionary Association are asking for 3,000 yen, about $3,000 dollars, to meet their immediate need at Osaka, where there are 10,000 in the hospitals. This money is needed at once. Will not the Christians in China do their share? Money for central Japan should be sent to Rev. C. T. Warren, 4 Kawaguchi-machi, Osaka. The need is also as great in northern Japan, and money can be sent to Rev. H. Loomis, Bible House, Yokohama, Japan. If any in China find it more convenient to send their money to Shanghai, the Presbyterian Mission Press, 18 Peking Road, are very glad to forward the money for them to Japan. We hope and pray for a generous response; what will you do to help?

Difficulties of the Chinese Clergyman.

BY MR. TONG KAI-SON.*

ONE often hears of the trials and hardships of the foreign missionary in China, but the difficulties of the native clergyman are seldom mentioned. Foreign missionaries, through their reports to their home lands, and through their articles in the various and secular periodicals published at home

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While in the U. S., Mr. Tong took a most active interest in Christian work for young men, and was appointed Secretary to the Christian Union, a society founded among the Chinese students who were receiving their education in the U. S. Mr. Tong has also served as Chairman of the Chinese Y. M. C. A. in Hongkong, and is now Treasurer of the Chinese Y. M. C. A. in Shanghai.

and in China, generally manage to let the church and the world know the difficulties of their situation and the trials they have to endure in the course of their work. The poor native clergyman, however, does not receive half the sympathy and appreciation for the hardships and trials which he undergoes. But to any one who devotes any attention at all to the subject, it must appear that his life is not a whit the less thorny than that of the foreign missionary, and he has, moreover, to wrestle with many trying situations from which his foreign colleague is exempt. The difficulties of the native clergyman are so many and so complex that it would be no easy task to expatiate on them all, especially in a brief article like the present one, but, speaking generally, they might be included under the following headings :—

I. HIS DIFFICULTIES IN HIS SOCIAL AND POLITICAL RELATIONS.

If the native convert is usually regarded by his officials and his compatriots as a denationalized subject, a foreign partisan, an alien, and a rebel in disguise, what must be their feelings toward one whose business is to convert "loyal" subjects into such aliens and rebels? If in many quarters the native convert is sincerely believed to the political spy and emissary of the foreigner, and the native pastor as his special agent, whose business is to enlist recruits for the ranks of these spies and emissaries, is it strange that he should be regarded as the enemy of his country and his presence in any community more feared and detested than desired and welcomed? Hence it is that the lot of the native pastor is a specially difficult one; often he is regarded with a deadly hatred which no attempt is made to disguise; often outside of his flock he is completely ostracized from the society of the community in which he lives; often his life is in constant danger of falling a prey to the anger of an infuriated mob. Politically his life is not a whit the less trying. The officials, regarding him as the myrmidon of foreigners, loathe and despise him; they would make short work of his personal liberty and perhaps even of his life if they dared. He could never have the confidence of the official, nor any voice in the communal government of his village or clan. In cases of litigation with non-Christians, unless supported by the influence of the church to which he belongs, the justice of his cause would not win for him the

judicial verdict. Owing to his position as pastor in the church, his Chinese civil rights are denied him, and he is accorded the treatment of a political outcast.

2. HIS DIFFICULTIES IN HIS RELATIONS WITH HIS PARISH.

The Chinese, more than any other people, are prone to fault-finding and censure. Even native Christians are not free from this peculiar racial characteristic. They expect to find in their pastor a perfect man. His every action is watched, and at the least provocation he becomes the object of the severest criticism and perhaps open censure. Back-biting is often indulged in. Owing to the lack of true spirituality and genuine feelings of charity, members of his flock frequently quarrel among themselves, which requires the exercise of the greatest tact and patience on the part of the pastor to settle to the satisfaction of all concerned. Many of the indigent, who join the church from worldly motives, on finding that their pastor could not fulfil their expectations of material aid, libel and slander him, in order to give vent to their disappointed feelings; while others, who have lawsuits or other secular difficulties to settle, look upon their pastor as the legitimate medium through whom the assistance of the foreign missionary is to be invoked. In the minds of the majority of the native Christians, the spiritual nature of the vocation of their pastor is lost sight of, and is looked up to according to his ability to render to them material assistance and benefit.

3. HIS DIFFICULTIES IN HIS RELATIONS WITH HIS NATIVE COLLEAGUES.

Among the ranks of the native clergy, it is sad to confess that mutual feelings of jealousy often prevail, and in some instances these feelings are carried so far that when one of their members, either for higher talents or greater devotion to duty, has received his well-earned promotion, his colleagues would singly or collectively conspire to disparage him before his ecclesiastical superior, with the view of undermining his position. In one instance, one of these jealous clergymen succeeded so well in his efforts to undo his more successful colleague, that the latter fell into disfavor with the foreign missionaries, and abandoning his pastorate left his jealous rival to occupy the field.

4. HIS DIFFICULTIES IN HIS RELATIONS WITH HIS FOREIGN COLLEAGUES.

Perhaps the most trying experiences the pastor has to encounter are in his relations with his foreign colleagues, who in many instances assume the role of masters and employers, treating their assistants more like servants and inferiors than co-workers. This is especially true in the treaty ports, where the missionary, through association with worldly-minded foreigners, becomes imbued with the spirit of racial pride and regards the Chinese as men of an inferior race, to whom social equality could only be accorded at the sacrifice of dignity and prestige.

The worst feature of the native pastor's life is that he is sometimes not taken at his true worth. In the first place, he may not be accorded proper sympathy and respect. Some of the missionaries hitherto sent out have been men not noted for their winning power, catholic human sympathies, common-sense, and aptitude to accommodate themselves to surrounding circumstances. In many instances very little respect and sympathy are felt for the native pastor, who, in consequence, loses all incentive to the best exertions, growing cold, discouraged, embittered toward his foreign leader and finally abandons all interest in his work. The missionary should remember that the civilizations of the East and West are as wide apart as the poles, and that consequently if he would achieve the object for which he has come to China, he must observe carefully all the differences he meets with in every-day life and study the ways and means whereby these differences might be removed or harmonized. The ideal missionary is at all times accessible, sympathetic, helpful, patient and loving; the real missionary does not always assume towards the native workers the attitude of humility and *noblesse oblige* which his profession calls for, and which the public have a right to expect from him. Missionaries do sometimes try to live on a social equality with their native co-workers and converts, but very often, through the transparent robe of humility, may easily be discerned the imperial spirit, impatient of opposition and delay.

In the second place, the native pastor is rarely shown proper confidence and appreciation. Missionaries often suspect the purity of motive of native preachers and assume that they take up the profession as a means of making a living and a much better living than could be got outside of the church. To show how the arduous labors of the native evangelists are

appreciated it is only necessary to mention the scale of salary which is paid by the various missions. In the province of Fukien unordained helpers are paid $5 per month; ordained preachers $10; in Hongkong and Canton, unordained preachers receive $8.00 and ordained preachers $20.00 per month; in Manchuria $6.00 per month is the usual sum given. The above may be taken as the typical salaries paid to native evangelists all over China, and in some of the interior stations it is quite possible that even smaller salaries are paid.

Yet, in view of this, a missionary declared at the Shanghai Conference: "Think again of the high salaries paid to Chinese assistants, and of the utter disproportion between the salaries prevailing in the church and those given to men of similar capacity outside." The foreign missionary evidently believes that the Chinese can exist on almost nothing, and that the offer of a few dollars per month will suffice to attract any number of men to labor for the church. Yet if the facts were known, it would be found that the native worker with his paltry salary is constantly having a life and death struggle in his efforts to maintain his family, and doubtless in the minds of many the most poignant regrets are felt that they ever chose the ministry for their life's profession. Until missionaries alter their views on this point, and are willing to offer sufficient inducements to capable men to enter the ministry, so long will the church be filled with men of only common talents and meagre attainments, who do not command the respect of the educated classes and are wholly unable to cope with them.

Native workers and ministers sometimes speak in the most bitter terms of the galling treatment they receive from their foreign colleagues, who often assume airs of superiority and act without due regard to the feelings of their fellow-workers. Missionaries sometimes speak very disparagingly of native ministers as if they were unworthy of respect, forgetting that the Chinese have never had the intellectual and moral advantages which are the birthright of the foreigner. The following instances have been given by the missionaries themselves. There were seven graduates of the Theological College at Tungchowfu in Shantung, who were all men of undoubted ability and promise. Yet for many years none of them was advanced to the pastorate, simply because the church had not sufficient confidence in them. Another missionary, referring to Chinese trained workers generally, wrote: "No amount of

theological training will fully eradicate their heathenism, or give steadfast strength to their moral character. They are not the men to bear independent responsibility, or be trusted to carry out the work of preaching and organizing, beyond the supervising of foreigners."

The above are some of the greatest difficulties of the native pastor, which are apparent to the uninitiated layman, but doubtless there are many others which only the native pastor himself knows and has experience of.

God's Messenger.

Isaiah VI.

BY REV. G. H. MCNEUR, CANTON.

I WISH to speak of the Divine call of God's messengers, taking Isaiah as a typical and profitable example. The call recorded in Isaiah vi. was not that preacher's call to the prophetic office. He had already been engaged in that work. Isaiah's experience, as related here, has its counterpart in every God-sent messenger, not only when he is first initiated to this holy service, but precedes every special mission on which we are sent. In the first place, like Isaiah, we are God's messengers. It is true that we represent different churches in the home lands and are here as their accredited representatives, but above them we recognise the Divine Head of the church and claim to come from Him. Some of us have been ordained to preach the Gospel; more of us have been foreordained. As the Father sent Christ so He hath sent us. It is written of Haggai the prophet, "Then spake Haggai the Lord's messenger in the Lord's message unto the people." Surely it is blessed when our names can be written in place of Haggai's. It gives a note of certainty to a man's message when he realises that he is an ambassador for Christ, that God is beseeching men by him. Isaiah's soul experience is much to be coveted by us, in that it makes God real, clarifies the vision, purifies the motives, and sends a man to his work in the strength of the risen Christ. It saves our message from the apologetic ring, too common to-day, from empty platitudes and careless utterance. Our hearers will conclude, "Well, there can be no doubt that that man believes his own message." This was what struck me specially in the

preaching of Dr. Torrey. He spoke as a man who believed with his whole soul all that he said. This adds the weight of a man's entire being to his words. Canon Liddon, speaking of our Lord, says: "He possessed that one indispensable qualification for any teacher, especially for a teacher of religion. He believed in what He said without reserve, and He said what He believed without regard to consequences." A celebrated actor was once asked by a minister, "How it is that your words, though fiction, have such power and grip and hold the attention of your audience, while the eternal truth I preach seems so void of result?" "Because," replied the actor, "you speak out eternal truth as if it were fiction, while I speak fiction as if it were truth."

THE VISION OF GOD.

The first stage in Isaiah's call is the vision he has of God. Visions are common in some of the other prophets; Isaiah only records this one. He is in the outer court of the temple by the brazen altar. Perhaps he has been standing by his sacrifice and confessing his sins and the sins of the people. Suddenly the doors into the holy place open, the veil that hides the holy of holies is drawn back, and there, in the place of the Shekinah above the mercy-seat the prophet sees a throne of glory, and seated upon it Johovah of Hosts. What a marvellous contrast is suggested by the words with which Isaiah begins his account of this vision. "In the year that King Uzziah died." Uzziah, King of Judah, had a remarkable history and stands as a warning object-lesson to all leaders of God's people. "He was marvellously helped till he was strong, but when he was strong his heart was lifted up to his destruction." In the madness of pride he dared to enter the holy temple and attempted to usurp the priestly office. The priests withstood him, and as his injured pride crimsoned his kingly face with anger, God's finger touched him and a white leprous spot stood out on his forehead. From that day he began to die of leprosy. From the palace he went to the lazaretto, and never again entered the house of God. We know something in China of the workings of that awful disease. The limbs begin to mortify long before death relieves the victim, and the body of one who died of leprosy must be a peculiarly loathesome sight. "In the year that King Uzziah died." There is a swift glance at the revolting sight of humbled majesty and decaying manhood and then—"I saw

also the Lord high and lifted up." What a power there is in contrast. We all know how things connect themselves in our minds because of the very distance which separates them. Surely the contrast here is complete. *That* is earthly majesty and power and pride and its decay. *This* the eternal King of Glory. Notice the effect of the vision on Isaiah. Immediately he is on his face before the Divine glory as he cries, "Woe is me, for I am undone." The Divine majesty overwhelms his soul, and in its light he has a glimpse of the sinfulness of his heart. Then he takes to himself the leper's cry, "A man of unclean lips." Before the vision of God's holiness and majesty he feels that morally he is just like that leper King Uzziah—yea, like that leper corpse. The vision of God always has this effect. Scripture furnishes many examples. Take the case of Job. With many words the patriarch sought to justify himself and seems to have come near accusing God of unfairness in His dealing with him. But at length God reveals Himself to His suffering servant and Job puts his hand upon his mouth. "I have heard of Thee by the hearing of the ear"—these friends of mine have been talking much about Thee—"but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." When Daniel saw the vision by the bank of the great river he said: "My comeliness was turned in me into corruption and I retained no strength." Peter had a glimpse of the Divine glory in Christ and cried, "Depart from me, for I am a sinful man, O Lord." It was the revelation of the Divine in Jesus that led the dying thief to confess, "We receive the due reward of our deeds." A vision of God always discovers our sinfulness and weakness just because it discloses the Divine holiness and power. "Repentance is the tear in the eye of faith turned to Christ." It is the power of contrast put to its highest use. It is a blessed thing to see ourselves in a true light, and we do this when we stand in the radiance of the Divine glory. Let us put aside for a moment the accidentals of the incident, the outward dress of the vision and ask, "Do we know anything of this in soul experience?" Surely we do if we are God's messengers. Is it not true that when God calls us to a special work He reveals Himself to us in a special way? Have there not been times in our Christian lives when, alone with God, we have had some unveiling of the Divine glory? Then have we not been brought to the dust and felt with all our souls that if ever anything was to be accomplished through our weakness it must be by God's power,

and that if at the last we were found among those who wear white robes and have palms in their hands it would only be through the amazing grace of God to the chief of sinners? Not only do we see the corruption of our own hearts, but we see sin as it appears in God's sight. Such vision will save us from light views of sin, whether in ourselves or others. Sin is leprosy. Its certain fruit and its legitimate wage is death. Sin kindled the flames of hell, which shall never be quenched. It has left its marks on the son of God on the throne. Sin is unspeakably vile when God's light falls on it. The sin of his surroundings also became clear to the prophet. "I dwell in the midst of a people of unclean lips." He saw around him a nation of lepers—the land was a great lazaretto. We need such a vision to keep us from becoming so accustomed to the sins of the people around us that we treat the destiny of their souls as a small matter.

FIRE FROM THE ALTAR.

The next step in the call is the fire from the altar. The seraph took a burning coal from the brazen altar and touched Isaiah's lips. This was the great altar which stood just within the entrance of the outer court. Here the sacrifices were slain; around its base the blood was poured, and on its never-dying fire the victims ascended as a sweet savour to God. Its unceasing cry was, "Without shedding of blood there is no remission." Surely fire from this altar possesses a special significance! Surely it speaks of sacrifice, atonement! The words which accompany the action leave us in no doubt. "So this hath touched thy lips; and their iniquity is taken away and thy sin purged." The altar owed all its efficacy to the fact that it was a shadow of things to come. "We have an altar whereof they have no right to eat which serve the tabernacle." The cross is the altar, Christ the sacrifice. The live coal from this altar fire must still touch the lips of God's messengers. The worth of Christ's sacrifice must be very real to our own souls before we carry the message of grace to men. Fire purifies, refines, purging away the dross. It is at the cross of Christ that we obtain peace with God and know our sins purged away. In contemplation of that great sacrifice we are roused to hatred of sin and are led to see that our Saviour not only died to "cancel guilt," but "to set the prisoners free;" that the power of sin as well as its guilt has been dealt with by our substitute.

The Holy Spirit is symbolized by fire, and the Spirit comes as the fruit of Christ's atoning work. It is the power of Christ's dying love that constrains us and kindles the fire of consecration in our souls. "He who is near Me is near the fire." When Henry Martyn landed in India to begin his missionary work he cried, "Now let me burn out for God!" At Finnieston Free Church in Glasgow I heard the Rev. Mr. McIntyre tell of a visit he had paid to another church in the south of Scotland. Above the pulpit of this church was a large representation of the emblem of the Free Church of Scotland—the burning bush. Mr. McIntyre noticed on entering that something was wrong with the picture. The bush was very green and hardly a flame was visible. The minister of the church noticed his visitor looking at it and explained, "It does not look well, but we are too hard up to put it right. The green paint is very cheap and we could add any amount of leaf if it were needed, but the flames are gold, and it is costly." Yes, the flames are costly. It costs something to be filled with the spirit, to be on fire for God.

It was Isaiah's *lips* that were touched. Probably this indicates the purifying of the whole being just as the unclean lips refer to the leprosy of the whole man. Yet it is surely specially appropriate that the messenger of God should have his lips touched with the live coal. Christ puts eternal weight on a man's words. By them he shall be justified or condemned. God's prophet must be specially careful as to his lips. A word spoken in a thoughtless or an angry mood may undo the good of weeks of preaching and teaching. Surely we need clean lips. Then a characteristic of the prophet's message was that it was spoken in burning words. They came from a burning heart and burned their way to the consciences of the hearers. James speaks of the tongue being "set on fire of hell." God's messenger must have his tongue set on fire of heaven. It is out of the fulness of the heart that the mouth speaks. The Holy Spirit, living and moving in a preacher, gives fire to his message. The coal that kindles this flame can only come from the altar of sacrifice. The power for holy living and fruitful service has its fountain in the cross of Christ.

THE DIVINE COMMISSION.

After the vision of God and the fire from the altar comes the Divine commission. God calls for volunteers. "Whom shall I send and who will go for us?" In passing we may notice

that "Lord" in this verse is in the plural and that the call is, "Who will go for *us?*" "Holy" is thrice repeated. With regard to the message given to Isaiah, John the apostle tells us the prophet thus spake when he saw the *glory of Christ* and spake of Him. Paul at Rome attributes the words to the *Holy Spirit*, saying: "Well spake the Holy Ghost by Esaias the prophet". So without doubt here we have teaching regarding the Trinity. We are the messengers of the Triune God. "Who will go *for us?*" "We are ambassadors for Christ as though God did beseech you by us we pray you in Christ's stead, 'Be ye reconciled to God.'" We are servants of all men on behalf of God. The office is divinely humble and unspeakably exalted. We run not unsent and speak not our own words. Just as the ambassador has all the authority of his king and kingdom behind him so we come from God bearing Divine credentials. God's soldiers are volunteers. The only pressure brought to bear upon them is constraining love. When our office becomes a mere profession and we are preachers because we have been trained for it, we are shorn of our strength and are become weak as other men. Perhaps like Samson we may be ignorant that the Lord has departed from us, but the prophetic authority will be gone, and mere natural enthusiam is a poor, empty and fleeting substitute.

"Here am I," responds the prophet, "send me." Where? At the Lord's feet—humbled, cleansed, and willing. This is the kind of messenger in whom God delights. We should never let a day pass without reassuring ourselves of our office. This assurance comes in waiting on God. At any moment of the day God may have a message for us to deliver, "Where is My servant?" But we are not ready for use, and the opportunity passes unimproved. Happy those who are "aye ready" and can answer at once, "Here am I, send me."

This vision of God was the great event of Isaiah's life. After this he could bear to carry out bravely an unfruitful and unwelcome mission. He had seen God, and henceforth feared not the face of man. This is an experience to be prayed for, to be longed for. It is almost too sacred to talk about with others. But it is very real and means just everything to the worker for God. Nothing can compensate for the lack of it. May God touch our lips again with the coal of fire from the altar and may it purify and empower us anew to tell out with our whole souls the Gospel of Christ's salvation.

In Memoriam.

JANE HELENA BURT, NÈE TETLEY.

Died December 4th, 1904.

Mrs. Burt, of the English Baptist Mission, Tsou-ping, had only been ten years in China when she died at Wei-hsien, on December 4th; yet the news of her death must have a sense of personal loss to many in different provinces of China. This is not because she travelled far or wrote much, but because by the sweetness of her nature and the rare beauty of her Christian character she impressed and attracted all who saw her. All who met her seemed to wish to know her; few could know her and not love her.

Burton-on-Trent was her birth place, but from her earliest days she lived in the fair old town of Taunton, in the West of England. The country round was sweet and peaceful; the life at home—a dissenting minister's home—was full of sweet piety, sheltering love and gentle peace. There she grew, a natural flower-like growth, hearing and seeing nothing of the strife and noise of the outer world, but growing in grace and developing an inner strength that proved sufficient later in many a trying hour; a quiet, unstimulated growth, under the healthiest influences. In 1894 she came to China to be married to Rev. E. W. Burt, with whom she had been friends, even in childhood. It is impossible to give any list of her good works at Tsou-ping; the record is not kept here. As far as household duties permitted she visited country stations with her husband and held classes for the women; but apart from the direct preaching of the Word, her daily life, full of patience, self-sacrifice and loving service, was always attracting and influencing those around her. She passed through the usual sorrows to which we are born—the sickness of children, the death of one little girl—but she had more than the usual happiness in life. She was allowed one furlough, and saw again and showed her children her girlhood's home; then gladly returned three years ago to the beloved work out here. In October last, not without natural grief, she left the sweet, familiar home of Tsou-ping to come at the call of duty to a new home at Wei-hsien, which might have become equally dear in time. Mr. Burt had been appointed to work in the New Union College at Wei-hsien, and both looked forward to years of work together. But after only two months' absence from Tsou-ping we took her back to lay her with her little daughter. A short attack of pneumonia was the cause of her death, and she fell asleep without knowing it was death.

At the little burying place on the hillside at Tsou-ping many hundreds of Chinese assembled, lamenting their loss and honouring

her memory. Even as the service ended and the grave began to close over her, others came hurrying up, having hastened a hundred *li* when they heard the sad news.

Her life and death were such that with many of us "to think of her is to praise God." The poet says: "To live in hearts we leave behind, is not to die." She is not dead. Those who by gentleness and love can win a place in so many hearts of foreigners and Chinese alike, and leave a memory behind them so fragrant and inspiring, have a monument more enduring than brass and a reward that kings might covet.

S. C.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Some Remarks about the Standard System of Romanization.

THE Committee appointed by the last Educational Association to prepare a Standard System of Romanized Mandarin having given much time and thought to the matter have, by the aid of the Executive Committee of the Educational Association, succeeded in publishing a system which is now before the public for trial and criticism. If the public appreciate the spirit in which the Committee have done this work, there can be no doubt that this trial and criticism will be thorough and just. There has been no desire in all that has been done to antagonize anybody or any other system. The work has been done with the sole desire of preparing a system that can be used throughout the entire mandarin district, so that a literature may be provided for general circulation, thus placing within the reach of the illiterate millions the Bible and other Christian books. The Committee believe they have produced a good foundation for so great a work. It seems to the Committee that the friends of Romanization owe it to them that they at once put the system into use in their different localities and report results. There is a sufficient literature now for a beginning, and we earnestly suggest that a thorough test be

made between this and the time of the next Educational Association, which meets in May, 1905. We do not claim perfection for the system. Undoubtedly it can be improved. We want friendly criticism, but we hope there will be no more sarcastic flings. If even those who have not thought that a successful system could be produced, will give us friendly aid, the matter can be thoroughly tested within the few remaining months before the Association's Triennial Meeting. Some have already tested the system and believe in it. May we not hope that a large number will organize classes and see what they can do with it? The books already published can be obtained from the American Presbyterian Mission Press and from the Bible Societies at a nominal cost. A periodical is being published, which will be a great help to all who undertake the use of the system. May we not have a large number of subscriptions? Any member of the Committee will be happy to give any information respecting the system that may be desired.

F. E. Meigs,
Chairman of Committee.

Nanking.

A Few Thoughts from Dr. Faber.

THE following remarks by Dr. Faber, taken from the records of the First Triennial Meeting of the Educational Association, are worth remembering, although we may not all agree with them :—

ON ELEMENTARY EDUCATION.

"It is the characteristic difference between amateur teachers and those of sound preparation that the first hurry over the elementary part to higher teaching, which is consequently not sufficiently comprehended; the latter pay due attention to a solid primary basis.

"No classics should be taught in primary schools. An expurgated edition is a desideratum for higher schools.

"How is Chinese to be taught in mission schools? It is wrong to suppose that the Chinese themselves have developed the best method.

"One Romanized, i.e., alphabetic, system of writing mandarin would greatly facilitate the use of foreign technical terms and proper names. Mandarin colloquial in alphabetic writing will become the language of modern education in China."

ON TEACHING ENGLISH.

"Teaching of English is no direct help to mission work, but the more Chinese understand English the better for China and its intercourse with foreigners.

"The teaching of English is necessary. English is to be the language of the East. Even German missionaries must learn it. English now is what Greek and Latin once were. The only way to communicate a thorough scientific knowledge is through the medium of English.

"English can be used as an industrial agency, just as new trades are taught."

Notes.

WE desire to call attention to a book prepared and published by Miss Lawrence entitled "NYING ING LIH YÜING Z WE" (甯英列韻字彙). This book is the reprint of a work published some twenty years ago, and contains over 6,500 characters arranged in phonetic order, with pronunciation in Ningpo Romanized and a short definition in English. There is also a Radical Index. The book is well worth double the price ($1.50) to any missionary or other student of Chinese residing in Chehkiang or Southern Kiangsu, and ten times its price to a student of the Ningpo dialect. It is published by the Methodist Publishing House, and is for sale by that House, by the American Presbyterian Mission Press and by the Diffusion Society. The book is designed especially for the use of Chinese, and as there are a large number who are acquainted with the Ningpo Romanized, it will be a valuable help to them. Miss Lawrence has been to considerable expense in the publication of this valuable work, and those who receive benefit from it will do well to recommend it to others.

When we made the note in last month's RECORDER regarding the appearance of the Gospel of Matthew in Standard Mandarin Romanized, we had before us a book with the imprint of the American Bible Society and supposed that the American Society was the sole publisher. We are glad to know that the British and Foreign Bible Society is also publishing this Gospel and that the work of publishing the other Gospels in Standard Mandarin will be undertaken by the two Societies acting together.

Correspondence.

ORPHANAGE WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will any one knowing of orphanage work conducted by Protestant missions in China kindly address B. Z. Schrack, secretary South Chihli Mission, Tai-ming-fu, Chihli province?

Sincerely,

B. Z. SCHRACK,

Secretary.

A BEREAVEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: The Hing-hua Methodist Mission is bereft by the death of Rev. Fred Lincoln Guthrie, Principal of the Anglo-Chinese School in Hing-hua, Fukien, also Treasurer of the Mission.

He died December 26th. He was ill one week only, and had, before that, been in good health. Appendicitis with other complications made his case critical from the outset.

It is from our human side a loss to the work hard to understand, but God makes no mistakes, and we bow to His will, which is always executed in love.

He leaves a wife and one son, who will proceed to America soon.

Your sister,

ELIZABETH F. BREWSTER.

"C. T." AND WEN-LI HYMNS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When I used the words mandarin colloquial, I had not T'u Hua in my mind.

I would not advocate the use of localisms, as in that case there could be no uniform edition of the hymn book in general use; a different rendering would be needed in each new district we entered. Nor would I in that case have adduced Wesley's hymns, or Luther's hymns as an illustration. The comparison, as near as possible, would be between the hymns as given in Latin and in the language of the people.

T. C. scarcely touches the point when he says: "Wesley knew what Mr. Hinds seems to overlook, that it is quite as easy to write obscurely in the phrase of the market place and the workshop, as it is in that of the school and the study." My contention is that hymns can be made clear and intelligible and a pleasure to our people in good every-day mandarin, as witness Burns' translations (earlier editions) and the hymns of others as well. Can T. C. say as much for Wên-li hymns? No doubt he and other patient students can sing these beautiful Wên-li hymns with the understanding. But I wonder if the question has ever suggested itself to him, What proportion of the congregation outside those under foreign tuition really understand and appreciate what is being sung?

I'll venture to say the proportion is not large. And if this is so in the great centres, it is still more conspicuously so in the inland towns and country villages, where the great bulk of our members reside. T. C. writes as if it might be for the foreigners the hymn book was to be prepared. In that case I

have no contention. The committee can select what English hymns it pleases and render them in most perfect classic style, and no one need object. But I take it that after all it is for the Chinese the hymn book is to be prepared. And as eight-tenths of the members (of English Methodist Misson at least) are in these country towns and villages, to the biggest part of whom Wên-li is practically an unknown language, when it is remembered also that the singing of such hymns as they have learnt plays a more important part in the religion and life of these people than with those in the large centres, I think I have reason on my side in pleading for a more generous treatment of them than the resolution of the Conference would warrant us in expecting.

Apologizing for this further intrusion upon your space,

I remain,

Yours sincerely,

JOHN HINDS.

A TERM FOR PROTESTANT.

DR. MARTIN'S REJOINDER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: If you will kindly allow me an inch of space, I would like to reply to a point or two in Mr. Darroch's criticism of my remarks on the above subject.

Let me begin by confessing my fault. Had I qualified the word 'exact' by prefixing 'fairly' or even the syllable *in*, he would have had no good ground to question my rendering. When we say a '*certain* man', do we not always mean an *uncertain* man? Why could he not have had the charity to infer that when I said 'exact' I meant 'inexact?'

To those 'who know Chinese,' a court before whom he arraigns me, I have to say that I never intended to propose 新 *sin* as a literal translation of 'reformed', but to suggest it as an equivalent for every-day use. Of course it has no meaning except in connexion with the matter in hand.

The New and Old Testaments are described as 新約, 舊約, but these expressions are equally applicable to national treaties. The writer or speaker must have it understood whether he is talking theology or politics.

My friendly critic quotes two terms—*Keng-cheng* and *Fuh-yuen* (更正, 復元)—which he 'prefers' to *sin kiao*. Not to speak of the desideratum of an antithesis, which they do not admit (whereas *sin* and *kiu* are naturally and essentially antithetical) I ask, is he right in asserting that 'both terms mean reformed?' Strictly the word 'reformed' means *made again*, equivalent to *renewed*, whereas the first of the two signifies *rectified* and the other a *return to the original*. Their meaning is purely conventional. The gentlemen of the court will perceive that they are not so exact a rendering as *new* or *renewed*.

This last is, I admit, somewhat colorless, but like the chameleon it borrows color from contact. Confucius was content with it. In fact, I borrow the term directly from the great sage. Does he not say that 'the great study (or science) is to *renew* the people (大學之道在新民)'? and is not 新政 universally understood to be a *reformed* policy? Leaving these questions to 'those who know Chinese,' I apologize for exceeding my 'inch of space.'

W. A. P. M.

DR. MARTIN AND THE TERM FOR PROTESTANT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: If it is not too late when this arrives, I shall be glad if you will kindly allow me to make a few remarks anent Dr. Martin's letter upon the term for "Protestant," published in the November number of the RECORDER. That the venerable Dr. should suggest 新教 as a suitable term, was a surprise to me.

I. It is not an exact rendering for Christianity as implied in the term Protestantism. For Protestantism is neither a "new" nor a "reformed" faith, but rather a reverting to the pure Christianity of the Bible.

It is true that the term "Protestant" was not generally used before the Reformation, but that for which Protestantism contended, was *older* than the superstitions against which it protested.

II. Although in a limited and classical sense the word 新 may mean "renew" or "reform," still, to the mass of the people, it conveys simply the idea of something new, and put as an appellation for Protestantism would, to them, mean nothing more nor less than a new church. The term therefore would be ambiguous and misleading to most of the people. We know what is meant by 新春, 新法, 新桌子, etc. If Protestantism in China was styled 新教, exactly the same interpretation would be given to it as is given to those, but it is not "new" in this sense of the word.

III. The Dr. says that if the term "Sin-kiao" were adopted for "Protestant," "it follows that Kiu-kiao (舊教) would be a natural designation for the unreformed."

By the phrase "unreformed" does the Dr. refer to any particular church? Is the R. C. church intended by it? If so, it would be highly agreeable to them; but the term does not apply—the "new" being *older* than the "old." In discussing with Romanists I have often been asked "which church is the oldest, yours or ours"? The general impression among Romanists is that we Protestants are a new heretical offshoot from the mother stem, which came into existence about the time of Luther. Adopting the term "Sin-kiao" for Protestant, would be helping to confirm their pretensions and place us in a wrong position.

Re the term Ye-su-kiao (耶穌教) I take exception to what Dr. Martin says that "any R. C. Christian has as much right to claim it as we." I think there is not much danger of the R. C. church, as such, substituting the term Ye-su-kiao for their own. The 天主教 and the 耶穌教 are recognized throughout the empire as two distinct and separate churches, and no member of either church *has a right* to lay claim to the name of the other so long as he remains in his own church. A Roman Catholic Christian, as such, has no more right to claim to be a Protestant than a Protestant has to be a Romanist, and both for the same reasons.

I would gladly hail a general term for "Protestant." Whatever term may be decided upon, it will still be a long long time before the term Ye-su-kiao goes out of use, and I don't think we need be sorry on that account. Of the terms suggested, I personally prefer 復元教 as being a better representation of Protestantism than the others.

Yours very sincerely,

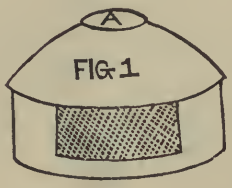
THOMAS WINDSOR.

CHEAP HEATING STOVE.

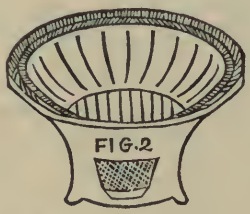
To the Editor of

"THE CHINESE RECORDER."

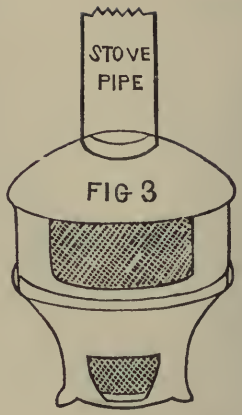
DEAR SIR: I send you drawings of an improvised heating stove which costs us here sixty-five cents. Fig. 1 is called by the



Chinese 開口竈 K'ai-keo-tsao, or 頂鍋爐子 Ting-ko-lu-tsü. It is extensively used, especially by boatmen who burn wood, being turned upside down from the way it appears in the drawing when in its normal use. Fig. 2 is known



as a 西爐 Hsi-lu. These stoves are made in our province at Pao-king 寶慶府, but I understand are to be purchased in all the adjoining provinces. Fig. 3 shows the two pieces put together. I should have said that "A" in Fig. 1 has to be knocked out in order to afford an escape for the smoke. This is done by resting "A" on the tip of the



horn of an anvil and, beginning in the middle, gradually making the hole. If one does not strike directly over the anvil tip he will almost surely ruin the top part of the stove. After the hole is cut, the only thing necessary to complete the stove is the pipe and a tin door for the large opening. If one wants to hold the heat, a large drum can be made that fits around the pipe resting on the dome-shaped top. The drum was suggested by our Rev. F. E. Boydstun, while we owe to Mr. F. B. Brown the original adaptation.

We have several of these stoves in use, and they are doing us splendid service. It is with the hope that others may be similarly benefitted that I write this letter.

Yours truly,

O. T. LOGAN.

Changteh, Hunan.

Our Book Table.

TECHNICAL TERMS.—The medical terms contained in this book have not all received the sanction of the Medical Association of China. When the book was going through the press, the medical terms that had been inserted in the list could not be submitted to the scrutiny of the Committee of the Medical Association without postponing the publication of the book for an indefinite period. It was thought best therefore to print the list as it had been prepared by the Committee of the Educational Association and revised, in part at least, by Dr. Stuart, of Nanking, rather than wait for a revision of these terms by the Committee of the Medical Association.

The Medical Association have already published a partial list of their terms, but much remains to be done before their list is complete.

Intoxicants and Opium in all lands and times. A twentieth century survey of intemperance, based on a symposium of testimony from one hundred missionaries and travellers. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. The International Reform Bureau, Washington, D. C. Cloth, 75 cents, gold; paper, 35 cents.

This is the revised sixth edition of "Protection of Native Races against Intoxicants and Opium," which we noticed in our Book Table columns in November, 1901. We may say now, as we said then, that there was never a time when the lust of gain was more organized and aggressive. But there also was never a time when enlightened Christian sentiment, systematically marshalled and temperately yet pointedly expressed, was so likely to operate on the minds and consciences of the framers and executors of the laws of most Christian lands. As this book is meant to keep alive and direct effort for the deliverance of all the colored races from the white man's rum and opium, and is specially meant for statesmen who appreciate "how large a part is to be played in this century by international public opinion and international law," we wish this new issue had been more generally and effectively brought up to date. However, in spite of palpable patch-work here and there, we believe the wealth of testimony, new and old, presented in this well-illustrated book will have a stimulating effect in an important and much-needed crusade.

The Life of Charles Haddon Spurgeon, by Rev. F. W. Baller. 司布眞記. 77 pages.

This is the third volume of a most helpful series produced by Mr. Baller, and will form an acceptable addition to the Christian Chinaman's library. We are thankful that the day is past when the literature of our brethren in China was limited to Gospel tracts and a few elementary story books. The Christian library is growing in its variety of profitable books, and what more helpful than the lives of men eminent for piety, faith and good works.

Mr. Baller has extracted from the unabridged edition of C. H. Spurgeon's Autobiography, published in four large volumes, the essential features of that noble life and weaved them into a succinct and interesting account

contained in eighteen chapters. They record his early life and call to the ministry, his popularity as a preacher, his unflagging efforts as pastor, author and philanthropist, and his world-wide influence through his published sermons. Chapter seventeen gives specimens of Mr. Spurgeon's writings, manifesting his good counsel, sage advice, flashes of wit, and apt metaphor.

The book is written in excellent mandarin, and the text abounds with idiomatic phrases and common sayings which will prove useful to students of the Chinese language. The perusal of this "Life," as well as that of "George Müller," and the translation of the Rev. J. Hudson Taylor's "Retrospect," has given us great pleasure, and we could wish that these books might be distributed broadcast, confident that the practical side of the Christian faith manifested in the lives of these men of God might lead many to Christ who are not attracted by the truths laid down in tracts.

The price of this commendable brochure is only ten cents, and we trust it will have a wide circulation. J. J. C.

REVIEW.

One of the most satisfactory results of a mission deputation to foreign fields within our knowledge, may be found in the books which have appeared from the pen of Dr. Arthur Judson Brown, Secretary of the American Presbyterian Board of Missions, who visited China and the Far East in 1901-02. His "New Era in the Philippines" at once marked him out as a sagacious and a discriminating traveller, whose observations materially added to the sum total of our acquaintance with a region much discussed and but little known. Dr. Brown's recent book—"New Forces in Old China" (the F. H. Revell Co.)—is a volume of about 380 pages, full of fresh facts and conclusions in regard to China and the Orient. To readers in this part of the world it will be gratifying to have one who speaks with first hand knowledge and with a certain measure of authority say what we like to have said and resaid, while to those in the home lands much which here appears must come with a force and conviction not always met with in works treating of China and the Chinese. A rapid but effective sketch is given of the political and the commercial forces at work to modify China, seven chapters, comprising one entire division of the book, being assigned to the missionary forces and the Chinese church. At a time when China is more than ever in the eye of the world, and when the future of this mighty empire is felt to have a bearing upon the welfare of the human race as a whole, this latest contribution to the discussion of the subject is most welcome, and should find place in every self-respecting library undertaking to keep its readers abreast of the times. It will soon be followed by another volume dealing with the mission force more fully than was possible in such a general discussion. If Dr. Brown had accomplished nothing else, his numerous articles in popular periodicals, many of them here reproduced, and these two books, would of themselves more than justify the expenditure of money and strength involved. The American price is $1.50 net.

Orders may be booked at the Presbyterian Mission Press.

A. H. S.

Pastor Hsi, one of China's Christians. By Mrs. Howard Taylor. Published by the China Inland Mission. For sale at the Presbyterian Mission Press. Price $2.00.

Among the many things excellently well done in connection with the China Inland Mission, a notable accomplishment is the issuance of a most attractive missionary literature. Not a few of these publications are from the pen of Mrs. Howard Taylor (née Geraldine Guinness), and her latest contribution, "Pastor Hsi, one of China's Christians," is not only distinguished among all the books on China she has previously prepared, but will, we believe, take rank among the most remarkable missionary books of this age of missionary literature. The conjunction of such a life as that of Pastor Hsi, with the descriptive power of such a biographer as he has found, brings before the world a most marvelous witness of the triumphs of the Gospel in China. The Boxer outbreak bore witness to the extent of the church in China and to the genuineness of the faith of its members. This book completes the picture by witnessing the quality, the spiritual value of the life of "one of China's Christians." It is not a missionary book of the ordinary kind, recounting the experiences of some foreign worker, or the strange scenes and customs of a heathen land. It is the detailed life-history of a Chinese pastor, obtained from full records, personal observation and the testimony of many who knew him long and intimately. And what a marvelous story it is of the work of God through him. It reads indeed like a Chinese Acts of the Apostles, with Pastor Hsi the Paul of the southern Shansi churches. Numerous references are made to the work and visits of leaders in the China Inland Mission and the writer herself, but the central figure of the book is always Pastor Hsi. His consecration, his faith, his self-sacrifice, his energy, his inventive ability and power of originative thought, his great practical wisdom in business as in church work, and his remarkable organizing capacity make it fitting that we should thus dwell long and continuously on the study of his character. We have distinctly to thank Mrs. Taylor for giving us a complete spiritual portrait of a noble Chinese Christian, such as we should expect in the biography of some spiritual leader in the home churches.

Pastor Hsi, from the beginning of his Christian experience, believed that by the help of the Holy Spirit he was to be a "Conquerer of Demons" as his new name adopted after his conversion, implied. His life work of establishing and maintaining opium refuges in some thirty cities and villages of Shansi, Shensi and Honan; providing the medicines for use therein from his own prescriptions, and by his own genius and labor supplying all the financial support for this wide-reaching work; of saving thousands of men and women from the power of the opium habit and leading a very large number of them to complete salvation in Christ, establishing in fact a mission out-station wherever his opium refuges had made an opening for the Gospel—this was perhaps a conquest of demons greater than he thought of when he took his new name. But in definite spiritual struggles with evil spirits (which in heathen countries seem to possess men as distinctly and as absolutely as in Christ's time) he many times proved the power of

prayer in what were as truly miraculous castings out of devils as those of earlier apostles. Whatever psychologists may decide as to the nature of such phenomena, the fact is established beyond dispute that men and women in heathen lands are not infrequently found completely possessed by an evil spirit appearing to have a personality distinct from their own, and often the power of God through the prayers of his people has released such persons from the evil power which dominated them and restored them permanently to self-control and a right mind. The triumphs which God gave to Pastor Hsi over the power of evil, though they may seem like strange tales to those brought up in another atmosphere, have been strikingly paralleled in the progress of the wonderful awakening which took place some years ago in the Norwegian missions in Madagascar. And doubtless there are many missionaries in every heathen land, as Dr. Nevius' classic work on the subject points out, who could refer to instances corresponding very closely to the Biblical descriptions of demoniacal possession and to equally marvellous deliverances through the prayer of faith.

But, after all, the great "witness to the supernatural" which Dr. A. T. Pierson said was to be found in this book, is not, to our mind, in the fact that Pastor Hsi was enabled through the power of God to cast out devils, but that, almost untaught in spiritual things, except by the Word and the Spirit of God, he was able to live a life so sane, so devoted, so magnificent in its varied accomplishments. Pastor Hsi was indeed constantly taught of the Spirit. He obtained his power as a spiritual leader in the same way that men in all lands must obtain it by long hours of communion with God. He was a preacher of unusual power, of great personal influence in public and in private exhortation; his appeals were so full of love and devotion and sincerity that even those who envied his influence were many times persuaded to give up their hostility and join in the self-denying work he carried on. He prayed most definitely not only for the power of God to heal the sick and cast out demons, but for wisdom in every step of his growing work. He was most definitely a business man, adding an unusual mastery of detail in many kinds of work to an eminent capacity for directing large operations. His faith, his self-sacrifice and his energy supplied the means for all his extensive medical, industrial and spiritual enterprises, and though many times coming to places of deep need he did not depend for financial help on the missionaries with whom he was associated. He was a cultured scholar of Chinese literature as of the Bible, but he did not shrink from any kind of manual labor; he composed a number of striking hymns, both words and music, some of which are quoted in Mrs. Taylor's book, and many of which one can hear sung by the native congregations of Shansi and Honan. But he excelled as a pastor, a true shepherd to the people, and in the midst of the gravest responsibilities he was always ready for the humblest service to those who needed him.

It may seem surprising that it was possible to collect such full and accurate materials for writing the life of a native in the interior provinces of China, but remote as was the scene of his

work, that work was witnessed and intimately observed for considerable periods of time by many most competent to judge and appreciate a great man, and the notes on his life, prepared by Pastor Hsi at the request of Mrs. Taylor, fill in many of the details of the picture and bear out the impression of the man which even a chance visitor could not help but receive. To those who have had the experience of working together in close fellowship with strong consecrated leaders in the Chinese church, it will occur to think, not that the writer of Pastor Hsi has made too much of the facts, but that there are many other Chinese pastors whose memorials might profitably be written for the glory of God and the defence of the Gospel in China. To many missionaries the story of Pastor Hsi will be an encouragement, a suggestion of the spiritual possibilities and perhaps a help to appreciating the actual spiritual accomplishments of native fellow-laborers. To Christians in the home churches, it should seem like the spoils of victory which the conquering Generals brought back to Rome. The churches are entitled to evidences of missionary triumphs, and here is one which is likely to be known and recognized very widely. The book, first printed in December, 1903, has already gone through several editions, and has been issued in six languages. Along with the more comprehensive manuals of missionary work, such a book as this, giving definite and convincing examples of the results of the work, might well be included in the courses of all mission study clubs and young people's societies. Among the lamentably large class of church members and the great masses of those outside the church who, if they ever think of foreign missions, regard them as futile and useless and misdirected, we shall hope that the life history of "one of China's Christians" may come to be widely known. For to convince the ignorant, the indifferent and the prejudiced that missions are worth while, we can think of no better prescription than this—read Pastor Hsi.

G. W. H.

Vol. 3, No. 3, of the *East of Asia* is quite up to the high standard of its predecessors, and contains the following articles, all beautifully illustrated, with the exception of the one on Chinese Customs: Chinese Customs connected with Births, Marriages and Deaths. Curious Bridges in Interior China (in which is shown a surprisingly well-made—or apparently so—Suspension Bridge). Ju-I, or Sceptre of Good Fortune. The Loochoo Islands. Manchuria, the Coveted Land. The Miao and Chungchia Tribes of Kweichow Province. Morning Walks about Hanyang (III). Pootoo, China's Sacred Island. The Simpleton, the Princess, and the Daughter of the King (illustrated with native drawings). At the end of the Magazine are some well selected quotations from Oriental lore—Ex Oriente Lux—from China, Japan, Persia and India.

ACKNOWLEDGMENTS.

Object Lessons in Elementary Science. Stage III. By Vincent C. Murch. New and revised edition. Macmillan & Co., London. Price 2s. Macmillan's New Globe Readers. Primer II. Price 5d.

Twenty-sixth Report of the Chinese Tract Society, showing

366,100 copies reprints and 380,185 copies of new works. "The year's work has been far in excess of any other since the Society was organized." The Report also contains the list of books and tracts of the Society, both English and Chinese.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

S. D. K. List:—

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A.P. Parker, D.D.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Editorial Comment.

If any of us ever have a lingering longing to see ourselves as others see us, he may have his aspirations gratified by reading the trenchant criticisms offered by Mr. Tong Kai-son in this number of the RECORDER, in an article reproduced from *China's Young Men*, the organ of the Young Men's Christian Associations in China. The picture which he draws is not in all respects a flattering one, and we would fain believe that the "some" whom Mr. Tong refers to in terms far from complimentary, are the exception and not the rule. Indeed, we think Mr. Tong would admit so much. It is sad that such exceptions always exist, but this peculiarity is not confined to the missionary body. It would indeed be "ideal" if *all* missionaries were perfect, had none of the faults common to our weak humanity, were never proud or haughty, were always patient, always courteous, self-sacrificing—indeed, model missionaries in all respects. But, alas, we are not, and we must therefore bespeak the forbearance of our native confrères. We can only say, with real sadness, peccavi, am sorry, and will try and do better.

* * *

In regard to the salaries of native workers, Mr. Tong has touched upon a difficult subject, and one upon which we should all like help. In most cases the scale of salaries was fixed a good many years ago, before telegraphs and post offices and railroads had come in to give what, to the Chinese, are abnormally large salaries—that is, when compared with what people in like circumstances would have received among their own people, independent of what foreign influence had done for them. Thirty years ago it is probably true that native workers were paid a comparatively good salary. But circumstances have greatly changed. The cost of living has greatly enhanced, many new avenues are being opened up, offering large salaries to capable and reliable men, and in comparison with many of these the native workers are poorly paid. But what shall we do? The home Boards are crying to us to retrench and to try and get the churches on a selt-supporting basis. New workers are being called for to meet the demands of ever widening fields. Increased salaries means putting off the day when the native churches will be able to assume self-support, and reduces the number of men which the Boards are able to send into new fields or adequately man those which already exist. Thus it is far from being a matter of sentiment or one which can be easily solved. It is one which will require the combined wisdom and tact of both the native and foreign workers. And in

it all let us each seek to have the spirit of the Master, who said: "I am among you as one that doth serve."

* * *

We would call attention to the article by Miss Hartwell in this issue of the Recorder, asking for contributions from the Chinese Christians for the purpose of supplying the Japanese soldiers with tracts and portions of Scripture, etc. This is certainly a very worthy object, and this is a rare opportunity. It would do the Chinese Christians good to thus have a part in the good work in Japan, thereby testifying both to their interest in those who may be said to be fighting their battles for them, and their sympathy as well. As Miss Hartwell remarks, where money cannot well be remitted direct to Japan, the same may be sent to the Presbyterian Mission Press, from whence it will be duly forwarded. We understand that the appeal is also being put into Chinese and inserted in the *Intelligencer* and other Chinese papers.

* * *

It is said that of Russia's immense population, only 4,484,594 pupils, or about 25 per cent. of her children of school age, are at school, while Japan has under instruction 5,351,502, or 92 per cent. Russia, with all her territory and all her boasted resources, spends but about $12,000,000 annually on primary education, while Japan spends for the same purpose nearly $16,000,000. These figures speak volumes for the intellectual advance of Japan as compared with Russia, the more so as it is but a generation since Japan began the work of education on modern lines. Her progress in many departments of education has been simply marvellous.

* * *

We were also very much impressed recently in reading an account, written by one who had been with the Japanese army, of the manner in which the Japanese soldiers were drilled in matters of hygiene, and the pains that were taken to eliminate the elements of sickness and unnecessary loss of life consequent upon improper food, impure water, unhealthful encampments, etc. A medical staff went in front of every army on the march, indicating where the army might encamp, what food was to be avoided and what water to be shunned. And so obedient were the Japanese soldiery, and such confidence did they have in their superiors, that, as a rule, they obeyed these orders implicitly, and with the result that deaths from sickness have been wonderfully few in the Japanese army and far below the rate which usually prevails in an army in times of war.

* * *

And so, at last, with such an army, with such a morale, after the destruction of the Russian fleet in these Eastern waters, we are not surprised at the forced capitulation of Port Arthur, a supposed impregna-

ble fortress. True, the Japanese are a small nation and a little people comparatively, but they entered upon the conquest with the determination to succeed at all hazards, that they MUST WIN, and winning they are. It is very easy for military critics to find fault with the Japanese and say what they ought to have done, how followed up their victories, and doubtless there have been some sins of omission, but the marvel appears the greater the more it is contemplated.

* * *

IN our Missionary News department we have given extracts from a valuable letter sent by Rev. George Douglas, of Manchuria (presently on furlough) to the *British Weekly*. We are glad not only to cull items of interesting information, but to quote in full the closing paragraph :—

> Throughout the province I know of about 200 Christians already who have been baptised since war began, and all over a great ingathering is looked for as soon as the war is over. Those of us who are passing through a time of crisis at home have something to learn from our children in the faith and their bearing in their crisis.

* * *

OUR frontispiece this month gives two peeps into Kashing Presbyterian High School. The Southern Presbyterian Church has two Missions in China—the North Kiangsu and the Mid-China—each having five stations. Kashing is in the latter Mission ; and we feel sure our readers will join with us in prayer for a blessing on this young work of training the Chinese youth—the hope of the Church of Christ in China—in this important centre.

* * *

THERE is a lady, a great missionary worker, whose name is yet not down on any of the published lists of missionaries that we know of, who has travelled further and done more for one single object than probably any other lady, a whole host in herself, Mrs. Archibald Little, the President of the Tien Tsu Hui, or Natural Foot Society. Among her most recent achievements has been a popular meeting held in the Town Hall of Shanghai, at which some seven or eight hundred Chinese gentlemen and ladies were present, and which was presided over—very gracefully and tactfully—by Taotai Shen Tun-ho, Mrs. Little herself being one of the principal speakers. Not a little interest and enthusiasm was manifest among the audience, and when a request was preferred that those who were in sympathy with her views and who were prepared to help carry out the objects of the Society should rise, the whole audience to a man—and woman, too—rose to their feet. There is no question but that the anti-foot-binding sentiment is spreading rapidly throughout the country, and more especially among the upper and more enlightened classes. And if this is true, it will not be long before the lower classes

will fall into line. They will but wait to see if the sentiment is real.

* * *

And in this connection we should like to mention what a number of the Chinese gentry of Shanghai, headed by Taotai Shen, above mentioned, have done by way of helping on the work of the Florence Crittenton Home, or Rescue Work. They have, of their own accord, without any solicitation from without, but only asking for advice and counsel of the Committee of that Home, rented and furnished a Receiving Home in the very heart of the worst place in Shanghai, on the Foochow Road, and invited the Committee to send a Christian foreign lady to take charge, also voluntarily paying the salary of a Christian Chinese woman as assistant; the whole expense amounting to some twelve hundred taels a year. They are painfully conscious of the great wrong which is being done to these unfortunate "girls" and are glad to do something to alleviate their condition.

Missionary News.

Science Lectures and Evangelism.

My Dear Friends: It is just a year since I wrote home a circular letter to a number of personal friends and relatives giving some account of our work here and directing special attention to an effort I had been led to make to come into more direct contact and friendly intercourse with the educated class through the medium of a science room and popular experimental demonstrations and lectures on science in its many practical applications to modern life.

In that letter I expressed the hope that we might be able to put up a suitable building where this work, already full of encouragement, might be more effectively carried on.

The hope then expressed has been most abundantly realised, far beyond my expectation, and through the generous help supplied in response to that letter we have now a most suitable building admirably adapted to our requirements.

A subsequent letter written last May to each of the kind donors and accompanied by photographs of the exterior and interor of the Science Hall will have conveyed some idea of the building and of the large number of educated men who from the very first were brought into contact with us through that desire which is steadily growing in China to understand something of the great range of human knowledge lying outside the limits of this Confucianism which till lately was regarded by nearly all educated Chinamen as containing the sum and substance of all knowledge worthy of their attention.

The last three months has been to us a very busy and very interesting time in connection with

this particular work, and my object in now writing is to enable those who have been sympathetically interested in this effort to know something of the use to which our new science room is being daily put.

During the last three months the city has been inundated by something like 6,000 students, who have gathered in this prefectural city from its seven subordinate cities to present themselves for the literary examinations.

As each day the students from only two cities present themselves for examination it follows that every day there are a large number of students not undergoing examination. These students soon hear from one another of the science hall and for many weeks we had every day (Sundays excepted) crowded audiences morning and afternoon.

Our plan was to commence by assembling in the preaching hall, where we daily had sixty or seventy or more quietly and attentively listening, in most cases for the first time, to the Gospel, as my medical assistant and myself would take it in turn to preach. This meeting usually lasted about an hour, and was followed by an opportunity for purchasing Christain books, Gospels, tracts, etc., whereby the Word of Life has reached hundreds of distant homes.

We would then propose adjourning to the science room, and soon that room would be packed. Repeatedly have we had 150 in the morning and a like number in the afternoon.

Our largest number has been on several occasions 180 at one time, which meant every seat in the area of the hall occupied (120) and sixty standing in the gallery, which occupied three sides of the building.

These science lectures usually lasted an hour, and during the whole time perfect order and undivided attention characterised the audience. Many would stay after the conclusion of the lecture and ask questions evidencing real intelligence.

Nor were these science lectures devoid of suitable opportunities for turning their thoughts from these laws of nature up to God the source of all and whose wisdom and power are so manifested in all creation, the subject of chemistry specially lending itself to such thoughts, for example when doing experiments to illustrate the indestructibility of matter or again in referring in connection with oxygen and carbonic acid gas to the wonderful interrelationship between the animal and vegetable world.

Often during this month of daily lectures we were asked if we would not have a progressive course when the examinations being over those who wished could attend daily.

Finding that a month's interval would intervene between the two sets of examinations I arranged to do so, put out notices to that effect, advertising a month's course of twenty-six daily lectures, comprising ten on chemistry, ten on electricity, and six on sundry subjects not previously specified; the lecture to be of an hour's duration, commencing at 4 p.m., and the fee for the course to be three Taels of silver, or about 7s. 6d. Twenty-two men entered their names, including two grown up sons of our mandarin, paid their fees and received admission tickets.

They have really been an ideal set of students, very regular in their attendance, generally coming an hour before the lecture, so

as to have time to make sketches of apparatus, copy down diagrams, etc., and generally they would stay half an hour after the lecture asking most intelligent questions.

It was interesting to glance over some of their note books and see what clear diagrams they had made of apparatus and lucid explanations of them.

A good deal of time has necessarily been taken up preparing these lectures, as in many cases, especially the last six, diagrams and apparatus had often to be improvised from day to day, but the time thus spent has permanently added to my stock of apparatus available for future use.

Space forbids any detailed account of the ground covered in the lectures on chemistry and electricity, but it may be interesting to know the subjects treated of during the last six lectures, which may be briefly summarised as follows :—

First Lecture—Pneumatics. I.

Illustrated by the diving bell, of which we rigged up a model capable of being raised and lowered by a crane, lit up inside by electric light, and of course supplied with air by a tube from an imaginary pumping engine.

Second Lecture—Pneumatics. II.

Third Lecture—Heat.

Fourth and Fifth Lectures—Hydraulics.

[We regret that the summaries of the other lectures have had to be crushed out on account of lack of space.—Ed.]

Before we separated a couple of Christian books were given to each student and thus ended a month's intercourse which I greatly enjoyed and which in many ways afforded one opportunities of turning their thoughts from the wonderful laws of nature by which we are surrounded up to God as the source and fountain of all power, wisdom, goodness and all real blessing and prosperity.

This course of lectures was no sooner over than the higher grade examination commenced, and again daily audiences, first in the preaching hall and then in the science room, has been the order of the day. Repeatedly have we had every seat occupied and fifty or sixty standing in the gallery, yet perfect order the whole time.

Although the majority have come simply and solely to hear something of scientific matters I very rarely saw any manifestation of impatience, but on the other hand, marked attention during the time we were preaching prior to adjourning to the science room.

We are on the eve of witnessing great changes in their whole educational system, and they all say that this is the last of this particular class of examinations to be held here, as a new system of graduated schools is to be started next year.

Probably with this departure from their old time-honoured system of education there will be a steadily increasing desire to understand something of science in its principles and practical application and thus we may with every reason anticipate a more and more extended use of our science room and through it an increased intercourse with the educated class, otherwise so difficult to reach, but to whom as to all other classes of the people of this great land we are meant to be messengers of God and heralds of salvation through our Lord Jesus Christ. Believe me,

Yours very sincerely,

William Wilson.

Sui Ting Fu, Szchuen.

C. E. Gen. Secretary's Report.

At a meeting of the Executive Committee, December 27th, 1904, the following report was presented :—

To the Executive Committee of the United Society of Christian Endeavor for China.

General Progress.—Since my last report there have been many evidences of a widening interest in Christian Endeavor methods and a general recognition of its place in the development of the native church in China. New societies have been organized in most unexpected places, as a result of correspondence with the General Secretary or with friends in other provinces, and personal visits of the Secretary have aided in starting several new societies and bringing others into connection with the general work. Christian Endeavor ideas and plans have been made familiar in almost all the mission work of Honan province. The first society is reported in the rapidly developing mission work of Hunan. A new society is reported in Shansi ; the idea of it being brought thither from Peking by a military officer, the head of the governor's body guard, and a newly baptized convert of the English Baptist Mission. Correspondence has been carried on about Christian Endeavor work with missionaries in all but two out of the eighteen provinces and Manchuria, and in all but four of them—Kansuh, Shensi, Kueichow and Kuangsi—societies are reported. The place accorded to the United Society of Christian Endeavor for China in the plans of the proposed Martyrs' Memorial Building and the space gladly offered to Christian Endeavor news and notes in almost all of the Christian Chinese papers are among the indications that the society is to have a recognized place in the development of mission work in China.

Local Co-operation.—In order to make this place permanent and increasingly useful as well as universally admitted, there is great need that the general work should be more generally supplemented by enthusiastic local workers, such as have made Christian Endeavor so helpful in Fukien, Kuangtung, Chekiang and Chihli provinces. There is much reason to suppose that in Kiangsi, Honan and Shantung provinces friends will also be active in extending the organization of societies and interest in the movement to a large proportion of the churches. The success of a Christian Endeavor society in any place, like the success which will come to any other method of church work, must always, in the end, depend upon the sympathy and active interest of the local pastor or missionary. Still the example of growing, helpful societies under an enthusiastic leader, in any province, is a most effective recommendation for the adoption of the method by neighboring missions.

Traveling.—Since my last report I have visited the English Baptist and American Presbyterian Missions along the line of the German railroad in Shantung and the American Board mission in Pangchuang in the same province, and presented Christian Endeavor work to large and representative gatherings of their native pastors and Christians. Two months in the summer were spent at Kuling, with very satisfactory results in the way of securing better acquaintance with the work and the missionaries of Central China

and interesting them in the Christian Endeavor movement. The permanent results need time and further effort to crystallize them, but it is probable that many individuals and possibly some large missions in Central China may take up the Christian Endeavor methods in the near future.

On the 31st of August I left for Hankow and made a tour of six stations of the China Inland Mission in Honan, leaving the railroad about the centre of the province and making a circuit back to the same place. Mr. Henry T. Ford, of Tai-kang, had carefully planned the itinerary, and his enthusiastic co-operation in all the places we visited together did much toward making the trip a great success. We were enabled to interest a large number of the Christians connected with this field ; some societies were organized and others strengthened. The work there seems now well established and likely to be growing in extent and usefulness through the continued aid of Mr. Ford.

Since returning to Shanghai I have made a trip to Ningpo to aid in the organization of the committee work in preparation for the National Convention, and also have made a visit to Hangchow and Kashing, speaking on Christian Endeavor themes in the churches of the Northern and Southern Presbyterian missions. In Shanghai a new society has been organized in the mandarin church, through the help and suggestion of Mr. J. Darroch, who has also aided in the preparation of the C. E. prayer-meeting topics for 1905, and has kindly advised in matters of translation on several occasions.

Topics for 1905.—The topics were issued this year, first in the Chinese Almanac prepared by Dr. Hallock for the Chinese Tract Society, and in that way were given a circulation of over twenty-five thousand. Of the special topic cards issued by the United Society two editions of four and six thousand each have been published. One gives the topics for the year, with the pledge and a few definite suggestions about the prayer-meetings and the general work, in a two-page folder, which is furnished very cheaply. The other edition is a thirty-page booklet, giving for the first time in Chinese the suggested Bible readings for each day in preparation for the topic of the weekly prayer meeting, as well as several other new and helpful features. This booklet ought to make it easier for every member of a Christian Endeavor society to be prepared for the testimony and work of the society.

Other Publications.—(In response to suggestions from various sources the pledge has been simplified and is now published on all the topic cards in a form short and easily understood by any one, and yet retaining all the essential ideas of the full form.) This year again about fourteen hundred copies of the Christian Endeavor Souvenir Almanac have been sent out to missionaries in all parts of China. The booklet last year proved very effective in calling favorable attention to Christian Endeavor work, and elicited many kind words from friends in different parts of the country. The issue for this year contains much more of information and suggestion about Christian Endeavor in China, notices of the National Convention, and appeals for co-operation in the general work of the United

Society. It is hoped that it will make the movement definitely and attractively known to every one in a position to employ Christian Endeavor methods in mission work.

Correspondence.—There has been an encouraging number of inquiries about the work from new places, and effort has been made to follow up earlier inquiries with samples of all new literature as issued. Correspondence with old and new friends of the movement has occupied much time, as such correspondence must necessarily be quite full, in order to properly explain the plan and principles of Christian Endeavor and its fitness as an agency in the native church in China.

C. E. Notes for Chinese Papers.—The work of supplying regular notes on the Christian Endeavor prayer-meeting topics to the different Chinese papers has been of great service to the advancement and increasing usefulness of the societies, and many thanks are due to the friends of Christian Endeavor in different parts of China who are carrying the burden of this work. Some changes have occurred among the contributors to the Christian Endeavor departments of the different papers. Dr. J. C. Garritt's work in the *Chinese Christian Intelligencer* has been taken up, on his departure on furlough, by Rev. P. F. Price, and the work of Dr. H. C. Hallock in the *Chinese Christian Review* will also be provided for. The extension and development of this work of supplying Christian Endeavor notes and news to the magazines requires considerable thought and time, and might be given more attention with great profit to the work.

The Ningpo Convention.—The arrangements for the National Convention at Ningpo, May 12-15, 1905, are becoming more definite. The sub-committee on program have approved the general outline of program, and have in hand a considerable list of promised or probable speakers of repute from different parts of the empire. It will be possible at the convention to arrange for special conferences on Bible Study and Christian Endeavor Committee work and organization, besides the general meetings which will be more definitely inspirational in tone. Special devotional meetings are to be planned and evangelistic services arranged for the public. The meetings are to be held in a temporary structure erected in the courtyard of the Presbyterian Academy building. The local committees are well organized and actively at work. Music, Entertainment, Program, Decoration, Finance, and Place of Meeting Committees, having among their members representatives of all the missions in Ningpo, both foreigners and natives, are working together to make the meeting a success. Rev. A. R. Kepler is the efficient Chairman of the General Committee. Although it will be too much to expect a large number of delegates to the convention from distant places, yet it is probable there will be a considerable number, and systematic effort is being made to secure a quite general attendance from different parts of Chekiang and Kiangsu provinces.

Suggestion for helping the Societies.—The extension of Christian Endeavor methods to the churches of all parts of the empire, which is now well started, and which will continue slowly by a maintenance of the same methods which have so far

been employed, should now be supplemented by an educational campaign among the societies organized that their possibilities in the way of spiritual training for young people may be made evident. Although the utilization of the Christian Endeavor society in any church as a means of spiritual culture rests with the pastor of that church, and the general agencies of the United Society cannot be expected to cultivate the field for which they simply suggest the implements, yet all that can be done to aid in securing the largest results from the employment of Christian Endeavor methods may properly be a part of our work, and will commend those methods still further to those who seek for the largest permanent spiritual results. Some plan of offering to members of Christian Endeavor societies in China opportunities for special directed study of the Bible and methods of Christian work has been suggested by thoughtful friends of the movement as a necessary step in the development of the service of the United Society to the different local organizations. A system of examinations by correspondence and certificates for work done by Endeavorers might tend to still further attract the Chinese Christians to the Christian Endeavor method in their local churches, and encourage them to a greater activity among all lines of Christian service. The stimulus to independent thinking along spiritual lines which has always been a notable feature in the work of Christian Endeavor societies and which has seemed to be an attractive feature to Chinese Christians as it has been to Christians in other lands, would be definitely increased by such a system of correspondence study, and would help greatly in putting *content* into the machinery of the societies. The working out and application of plans to this end should be a large part of the program for advance after the Ningpo convention.

Respectfully submitted,

GEO. W. HINMAN.

Mission Work in Manchuria in War Time.

[We cull the following items of interest from a letter sent by Rev. George Douglas to the *British Weekly*.]

The Rev. W. MacNaughtan, writing from Liao-yang, gives a most graphic picture of experiences during the fierce six days' fighting round that city. He says that the Sabbath services have never once been interrupted, although the devotions on the first day of the siege were "punctuated by blasts of artillery from the south and east," and only some 120 were present. But "the Christian Endeavour meeting was held as usual." I have looked up the topic for the day, and find that they were studying "The world's gain through universal peace," to this cannon accompaniment, the texts being, "He maketh wars to cease." . . . "Be still and know that I am God," . . . "The Lord of hosts is with us," . . . "They shall beat their swords into plowshares," . . . "Neither shall they learn war any more."

The following Sabbath, the day after the Japanese occupation, the missionaries were all too busy among the Chinese wounded to turn up at the be-

ginning of the service, and so it was conducted by the leading elder, who naturally made it one chiefly of praise and thanksgiving. But they went down later, and found a crowded church, all "full of joy and mutual congratulations."

Although there had been perhaps a thousand casualties among the Chinese, none of the Christians were among the killed or wounded. A shell had burst not twenty yards from one of the elders, while he was conversing with two of his sons in the missionary compound; a bullet had passed through the clothes of another old disciple, and a shell had burst in a prominent member's shop, but all had escaped. Still more remarkable was the case of the Eastern outstations, three of which were scenes of fierce engagements, yet again no Christians were hurt. While to the West, even to the brigands'—the so-called Chunchuses'—den, mission work was going on as usual, as if there were no war; one of the colporteurs sold from twenty to thirty dollars' worth of books the same month. "I feel sure," he adds, "that there is a time of awakening ahead of us, and that thousands are ready to embrace the truth, once the tide of war rolls by."

Mr. MacNaughtan's letter is supplemented by one from Mrs. Westwater, who states that the doctor was too busy among the wounded to find time for letters. His own wounds turn out to have been trifling. Some Japanese soldiers had entered the mission hospital compound seeking supplies, when the doctor came upon them suddenly in the dusk; one of them in fear drew his bayonet, and the missionary received "a small cut on the hand, and a slight one in the neck." So trifling were they that it did not occur to him even to report the incident. "Good discipline was soon established. But the refuge was packed and overflowed; so did the hospital. Marshal Oyama sent General Fukushima to see both, and to express his deep regret that so many Chinese had been hurt. And next day he returned with a present of a thousand yen to each place." "Three shells fell into the refuge, and one just in front of it, yet no damage was done to any of the crowded inmates. We know of other five which fell quite in our neighbourhood, and one of them burst in our own garden."

On the eve of the siege, "I have forty babies on hand," wrote the doctor, "and what I shall do to-morrow I know not." Then a few days later, "the wounded were being brought in all day, and we were busy from dawn till dark, when the refuge, the hospital, and every corner of our compounds here were filled with men, women, and children, nearly all horribly mutilated with common shell, or pierced with shrapnel bullets." And later still, *à propos* of General Fukushima's visit, "it was a wonderful sight to see the women and bairns—about 450 of them, bowing and kotowing their thanks and begging the General to arrange for their speedy return home."

From Newchwang we learn that the four unmarried lady missionaries of Liao-yang station have been allowed by the Japanese authorities to return to their posts. They had retired much against their own will when war was declared to take up temporary work in a place of greater

security within the Great Wall at the request of the British Consul at the Treaty port.

So much for Liao-yang, now the Japanese headquarters. Forty miles to the north-east lies Mukden, where the Russian staff has now removed, and where five missionaries have their hands more than full.

Dr. Christie, writing on September 18th, says: "Crowds of refugees, chiefly women and children, whose homes have been wrecked, are flocking into the city, and we are doing our best to provide them with food and shelter. Mr. Inglis has been doing a splendid work in this direction. He is busy from morning to night with a staff of twenty native assistants. Yesterday 1,600 poor destitute people were relieved, and to-day 1,700. But this is only touching the fringe of the distress, and what they are to do when the cold weather comes I know not. War is an awful thing at the best, but when poor innocent women and children suffer like this, one's blood boils. . . . I hope you are not anxious about us. I don't think there will be much fighting near the city, and the Governor-General with his officials has the natives well in hand."

Missionary Journal.

BIRTHS.

At Hsi-an-fu, Shensi, November 26th, the wife of Rev. A. G. Shorrock, B.A., E. B. M., of a son,

At Shanghai, January 26th, the wife of Mr. G. McIntosh, A. P. M., of a daughter.

MARRIAGES.

At Pao-ning, December 15th, William Shackston, B.A., M.D., and Alice Sarah Knights, both of C. I. M.

At Yun-nan-fu, December 17th, W. J. Hanna and Miss Roxie Wood, both of C. I. M.

At Chefoo, December 21st, Thomas Alexander Clinton and Emily Frances Baller, both of C. I. M.

DEATHS.

At Hsi-an-fu, December 8th, Rev. Charles Cheeseman, E. B. M.

At Amoy, December 20th, Norman, twin son of Mr. and Mrs. Frederick R. Johnson, E. P. M., Tai-nan, Formosa, aged 5 years and 3 months.

At Wu-king-fu, Swatow, January 7th, Mr. George Ede, E. P. M.

ARRIVALS.

At Shanghai:—

December 31st, Dr. and Mrs. A. L. Shapleigh and 2 children, Misses E. E. Naylor, A. C. Skow, P. R. De Long, and G. E. Brooking, from N. A., for C. I. M.

January 13th, C. F. Mills, M.D., and wife, Miss L. W. Varney (ret.), Foochow, Rev. Wm. N. Brewster (ret.), and Mr. Trimbull, Hing-hua, all M. E. M.

January 15th, Mr. J. H. Mellow, from N. A., for C. I. M.

DEPARTURES.

From Shanghai:—

January 9th Miss Nora Fishe, C. I. M., for England; Dr. E. H. Hart and family, and Miss Maddock, M. E. M., for U. S. A.

January 28th, Mrs. Charles Cheeseman, E. B. M., Si-ngan, for England.

NORTH CHINA COLLEGE, TUNG-CHOW, NEAR PEKING.

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A Study of the Rebellions of China.

BY REV. FRANK RAWLINSON.

NO nation can show a past free from blot. But for a nation still alive, China's past seems doubly dyed and blotted. The history of China contains many chapters of turbulent passions, hideous violence and avalanches of misery without equal. This article is concerned with those sad facts of Chinese history referred to in the words "insurrection", "rebellion," and "revolution". All three words are here taken to mean a concerted movement of those ruled against those ruling, or the things represented by those ruling. "Revolution" is opposition to, and changing of, principles. It is claimed that there has been only one great political revolution in China. This took place two thousand years ago when feudalism gave place to a centralized form of government. According to Dr. Faber that revolution is still in process. A "rebellion" is an uprising of the people against particular authorities. Meadows puts it thus: "Revolutions are against principles; rebellions are against men". "Insurrections" are simply local rebellions. Meadows has this striking statement: "Of all nations that have attained a certain degree of civilization, the Chinese are the least revolutionary and the most rebellious."

Rebellions have played a tremendous part in the affairs of China. The idea of the necessary relation of rebellion to reformation is prominent in the minds of many Chinese of to-day. Dr. Faber says: "Rebellions have occurred on a large scale over fifty times in about two thousand years, and local rebellions are almost yearly events." In these two thousand

years (about half of China's authentic history) the French revolution is thrown into the shade many times. These risings have affected possibly every part of China, though with an apparent preponderance in the border provinces. A few characteristic examples will aid us to appreciate the proportions to which some of them grew. In A. D. 9, Mang, a courtier who had poisoned his own child-emperor, dethroned his five-year old successor. In this way from the midst of peace came convulsions that lasted thirty-one years. A large number of different rebel leaders arose and many rebellions were started. Six or seven-tenths of the people were involved or destroyed. For five years the rebels known as "Redbrows" plundered and fought. In A. D. 184 the "Yellow Turbans" arose in thirty-six places. This particular rebellion lasted for eight years. It seems to have been fearfully ferocious. 300,000 of them are said to have finally surrendered. How many in all were engaged it is difficult to say. In A. D. 755 Lu Shan, a shady court favorite, started a rebellion with 150,000 men under him. Over three hundred battles were fought. This rebellion seems to have started in a period of peace and prosperity. In A. D. 874 rebels of several myriads arose. For eleven years they continued under various leaders. In 1120 Fang Lah started a rebellion that lasted for only two years. Yet it appears that when defeated he had 700,000 followers. Six prefectures and fifty-two counties were devastated by him. At the time of the fall of the Ming dynasty two rebel leaders in particular worked great havoc. Li fought for twelve years, eventually taking the capital. Chang fought for sixteen years. Both of these men had enormous following and slaughtered multitudes. Chang was especially ferocious. The Mohammedans have frequently risen. In 1855 they began a rebellion that lasted for eighteen years. In 1861 another started which lasted for twelve years. The devastation produced by these risings was terrible. In 1853 began the Taiping rebellion, which lasted for fourteen years. It devastated nine provinces and slaughtered forty million people. Apart from its border wars the body politic of China is stained deeply with its own blood shed through cuts inflicted by itself. Of the "Yellow Turbans" it is said that once the heads were cut off of several 10,000. In one battle (756 A. D.) there were cut off forty thousand heads of the followers of Lu Shan. The rebel Chang once cut the arms off 37,000 men. He was said to kill

people for his pleasure. A General's merit depended on the number of the slain. Before a rebel campaign had been long on the way the worst vices seemed to be let loose and the wildest passions to take control. This was true of even the Tai-ping rebellion.

A consideration of these national ulcers leads to three questions. What has caused them? What has swelled them to such tremendous proportions? What has been their effect? What is said below is intended as a partial answer to these three questions.

In the history of most nations rebellions are treated as anomalous or at least as extraordinary events. But in China they have been so frequent and so comprehensive as to have become almost a recognized rule of action—certainly as events that belong to politics in China. What are the causes of this persistency of rebellions in China? Man's natural tendency is towards insubordination towards God and man. His first impulse is to have his own way. It is the impulse, too, that lives the longest and is most active. The basal idea in government is to find out and put into execution the way which is best for all the people together. It is a fact, though, that most governments in the past have been conducted so as to force on the mass of the people the wishes of the few. Why have there been such frequent and awful jangles in China's efforts to govern herself? What has caused this natural tendency to insubordination to have such fearful and full play in the case of the Chinese? What are the things that have set light to this inflammable tendency? It has been said that hatred against a dynasty is not sufficient to produce a revolution. Though the people at large have an idea of the relation of the imperial government to them yet their ignorance prevents them from knowing or caring much about the actions of the Emperor ruling in their day. Indeed it seems that in the majority of rebellions the Emperor is only an incident; though of course Chinese theories say differently. The cause of these rebellions is in the people or in something that touches them directly. Many of these causes have no possible relation to the ruling power.

One thing that has done much to start rebellions has been local catastrophies. Many rebellions, when started, had no dynastic significance. It is also true, though, that whenever a considerable body of men get together and gain a little prestige,

in all probability their eyes and steps will turn towards the dragon throne. A local catastrophe or catastrophies would cause men to band together in an effort to better their condition. Their efforts, however, always entailed the use of violence. As a result of the invasion of the Huns in 11 A. D. it was said of the people of Shansi that in their misery they became robbers. Again in 1628, together with an account of a great famine in Shensi, we read that brigands rose in great numbers. The last seventy-eight years of the Ming dynasty are full of catastrophies. In these years mention is made of at least forty-six tremendous disasters. During the last twenty-one years of that dynasty reference is made twenty-two times to tremendous catastrophies. In the west there was not a place where people were not at feud or in open rebellion. That these catastrophies have some relation to rebellions is shown in the fact that Shensi and Shansi were terribly troubled with famines at this time. One great band of rebels with its leader came from each of these places. Excessive taxation is something that touches the people directly. It may originate with the dynasty. It may or may not aid in the starting of an anti-dynastic rebellion. The bulk of the calamities mentioned, however, have no relation to the ruling government. One result of these local disasters has been the production of an enormous amount of vagrancy. Often the people at large were so poor as to be unable to think of marrying. The result of this has been that under every dynasty there has been a large part of the people at some time with no home ties, no adequate support. These have become fugitives and wanderers. Naturally such people break off all moral restraint and furnish rebellious material. Such people often formed into bands of robbers. Now let one of these bands, with an able head, gain some prestige—the idea of wresting the supreme power takes form and an anti-dynastic rebellion is under way. It is possible that hardly any considerable band of this class has gone long without making anti-dynastic efforts.

These aforementioned conditions and others seem to have produced a large class of dissatisfied, vicious and outlawed men. The numerous rebellions in Formosa were due mostly to outlaws who could not stay on the mainland and who spent their time making raids and heading rebellions whenever chance favored them. While warfare and violence do not enjoy the favor of Chinese teaching they seem to be quite congenial to the Chinese mind. Dr. Faber says that the Chinese mind is eminently

warlike as shown by its worship of martial heroes. Add this tendency to the conditions spoken of above and it is easy to see how many opportunities are given for the natural spirit of insubordination to assert itself.

Official oppression has often been the cause of initiating rebellion or of turning a local movement into a rebellion. The Tai-ping rebellion seems to have been at first simply a religious movement. Apparently it was the movement of the officials against what they considered a suspicious society that led the "God worshippers" (as they were called) to oppose the authorities. From that the rebellion proper and real started. The very system of China tends to produce bad officials. This is not so much in the method of choosing them as in the way of treating them. Being badly paid, most of their action and effort is directed towards getting funds. They sometimes carry on a system of nagging oppression that is very galling to those who understand it. To one outside who did not understand what they did, it might have the appearance of fairness. The direct action of the officials, inasmuch as it renders harder the lot of the people, helps to foment discontent and riot. But it can be said that officials have been about as large a factor in promoting rebellion as in being the object of it. Their attitude is rather that of willingness to aid in rebellions or at least to go far in yielding in order to placate the people rather than by opposition to stir them up. A great many rebellions were initiated by men in office.

The more thought is given to the subject the more does it appear that the twin motives of self-interest and ambition have had more to do with these rebellions than anything else. Some eighty Emperors have been violently done to death by those in their family or connected with their court. The usurper Mang is represented as a man whose ambition in life was wielding power. The characters of those who succeeded in changing dynasties in the early part of Chinese history appear in much better light than those of the later rebel leaders. The founder of the Han dynasty appears to have been a General dispossessed by the Ts'in. The founders of the "Three Kingdoms" are styled adventurers. The T'ang dynasty fell before a common adventurer. The founder of the eastern Tsin was known as an adventurer. The founder of the Yuan dynasty was a foreigner. Most of those who have started new dynasties have been from the army or the ruling class. The "Yellow

Turbans" were of marked ferocity. The "Red-brows" pretended to be opposed to Mang, but plunder and an easy life were the chief motives that led them to become insurgents. The rebel Lu Shan was an ambitious court favorite. The "White Lily" society purported to be formed to strengthen the worship of idols. Its real object was a political one. In 1814 the "White Feather" society was almost successful. The eunuchs were very prominent in that. The rebels under Fang Lah were supposed to use no weapons but spiritual power and mystical books. They confiscated everything worth having, including young men and women. The two most noted rebels connected with the fall of the last dynasty were, one an adventurer, and the other a very tiger for cruelty. It is stated, too, that the Ming dynasty was much helped towards its fall by the eunuchs. The fact that made the present government foreign instead of Chinese under the rebel Li, who after eight years had captured Peking, was, that the imperial General Wu invited the Manchus to come and help conquer Li because one of his officers had taken Wu's favorite concubine. The leader of the rising of 1676 was a discontented General by the name of Wu San-kuei. The Tai-ping rebellion seemed to start on a high plane. There is good evidence, though, that towards the last it was marked more by plunder and rapine than by patriotism and religion. The Mohammedan rebellions were caused by the question of dominion; whether they should rule or be ruled. They were more preservative than anti-dynastic. It was this ambition and self-interest, set forth in the examples cited, that furnished the leaders without which no rebellion or other movement can go. It was self-interest that played the greater part in first banding the people together.

The second question is, What has swelled these movements to such tremendous proportions? From what have they gained their strength? The credulity of the Chinese has played a large part but not the main one. There was something connected with these movements that soon gave them a terrible momentum and swelled their numbers to almost fabulous proportions. One thing is the oft-recurring weakness of the Chinese government. The strength of the character of the men on the throne has had much more to do with these periods of turbulence than their morality. Many rebellions gained headway because there was nothing to stop them. Dr. Faber states that really capable officials have been scarce. The de-

bauchery and sensuousness in which some Emperors were engaged when their house fell, is a sign of their weakness. Dr. Legge says that it is likely that the earlier dynasties died out, like that of Chou, from sheer exhaustion, and that their last rulers were weaklings rather than tyrants. Chi Wang-ti introduced many innovations. The weakness of his successors gave an opportunity to put an end to his house. The next dynasty (that of Han) is said to have ratified and put into execution many of these innovations. So it is that the appearance on the scene of a strong man either changes the government or helps in subduing the rebels. The government stands by its own mastery. If that is lacking it is likely to fall. When the dynasty changes it simply means that in some way a strong hand has taken hold of the helm.

Another thing that operates to give momentum to a rebellion is the prevalent idea of the status of the government. Summed up it is something like this : The right to the throne is shown by the favor of heaven. The favor of heaven is shown by the good or bad condition of the empire. When heaven speaks it does so through the people and shows who is accounted worthy to take the place of the one on the throne. The character of the Emperor decides his retention or loss of heaven's favor. In a word the Emperor is made responsible for everything. Natural catastrophies, as well as political, are laid to the account of the government. Any catastrophe might be commented on in this way, "The character of the Emperor is bad, therefore the empire is suffering or will suffer." Or, "the condition of the empire is bad, therefore the Emperor is bad." In any case the reasoning is bad for Peking, no matter what the character of the Emperor may be. The disasters that lead the people to blame the dynasty also paralyze the rulers. For if heaven is against the government then it is no use doing anything. It may be that the man trying to make his way to Peking has heaven's favor. If he has then he can get the throne. In fact the favor of heaven is shown by *success*. The head of a band of rebels that has attained some prestige has gained some success. To that extent he has obtained the favor of heaven. Every head of such a band is the possible favorite of heaven who is to occupy the dragon throne. His real character is a secondary matter. The Taipings knew the value of this prestige and so avoided for a long time a conflict with the foreigner. A defeat would have dam-

aged their prestige. It is the success of a rebellion that proves it has the favor of heaven. So that it becomes a legal thing to rebel, because it is right to try for the favor of heaven—especially if you can prove that the present occupant of the throne has lost it. The continued favor of heaven depends upon one's ability to hold on to the throne after he has got it; the obtaining of that favor depends upon one's ability to hit the hardest. In the last analysis it means that the real law of China is the law of force. This just leaves a clear track for the pouring forth of the worst in men the moment that the external pressure is removed or lightened.

But possibly the greatest factor in swelling these rebellions has been fear, the fear of the violence of a moving mass. This is true of all Chinese rebellions. The weakness of the government might not be well known, the status of the government might be treated indifferently, but the desire for personal safety begins to operate as soon as a movement, anti-dynastic or not, comes into sight. It was said of a rebellion of 1120 A.D. that they forced the best people to be soldiers. The Emperor virtually owns everything in the empire. He can set aside any wish or right and take what he wants. Just as soon as a rebel leader thought he had the favor of heaven he took this same attitude. Even the Tai-pings did this. It is said of them that their chief aim was to strike terror. Their wild appearance aided them to do this. To the bulk of the people in the way of a rebel army, who did not flee, their coming meant two things—either to go with them or be crushed by them. If left alive after the army had passed they would have little prospect but starvation. At every reported advance of the Tai-pings the people fled in great numbers from the city to the country. Their coming was always preceded by the wildest stories of their prowess and success. It is evident that multitudes would be forced to become rebels in order to preserve themselves. They would side with the one that had the upper hand. In the case of Wu San-kuei his fame as a General caused people to yield to him. This fear of the Tai-pings for a long time unnerved even the imperial troops. Such a condition would continue as long as the prestige of the rebel army continued. This is particularly manifest in the case of the rebel Li who entered Peking in 1644. He had been frequently defeated while at the head of small bands. Yet he afterwards gained such power as to fear no one. Yet after being driven

from Peking he came to Wuchang in 1645 with 500,000 men. He quickly lost them through surrender, death and desertion. The gaining of prestige gave to these rebel armies momentum; the losing of it also tended to their destruction.

Again and again have these rebel armies marched over China. What impression have they made? What effect have they had? Millions of the worst and the best have been crushed under them. There are places still uncultivated and unpopulated by reason of the last great rebel devastation that swept over China. One does not have to go far from Shanghai to find evidences of the ruin wrought fifty years ago. But going beyond merely material effects it can be said that these rebellions have done nothing but what is negative, detrimental and disastrous. Meadows says: "It is precisely the right to rebel that has been a chief element of a national stability unparalleled in the world's history." Change the word "stability" to "stagnation" and this statement will be easier to assent to. "The rebellions of China have done nothing more than in a few instances substitute one man for another on the throne." And possibly in only two instances was the substitute directly from the people at large.

Rebellions and revolutions are always hard on those who enter into them, no matter what their motives. Other countries have had great revolutions, but they have marked a step forward that has been held. For instance, Montgomery's "Leading Facts of English History" is divided in this interesting way: (1). The Battles of the Tribes. (2). The King versus the Barons. (3). The Barons versus the Crown. (4). Baron against Baron. (5). Crown or Pope. (6). Divine Right of Kings and People. (7). Government by the People. In 1215 the power of the monarch was checked in a charter that was confirmed thirty-seven times in two centuries. In 1688 the rights of the people came to the front. It is interesting to note that both of these things were secured without bloodshed, though not without preparation for it if necessary. The great French revolution was based upon the "Rights of Man" and aimed to secure the right of the nation to govern itself. Italy's great revolution centred around the thought of "A free church in a free State." The American revolution was over the question as to whether a taxpayer should have a voice in the govern-

ment that he paid for. The American rebellion settled the question of a man's right to personal freedom. What have the rebellions of China done to promote liberty? Nothing! Though a rebel army may drive an Emperor from the throne, the next one has just as absolute power as the former. Have these periods of turbulence added aught to the prosperity of the country? On the contrary they have taken from it! What have they brought in the way of lasting reform? Dr. Faber says: "China has not been lacking in good beginnings." But she has stopped there. Even these beginnings do not seem to have been a result of rebellions. It is true that slavery was prohibited by the usurper Mang. But whipping, branding, capital punishment, and castration were legally limited when rebellion had nothing to do with them. Such temporary changes as seem to have come out of rebellions are like a clean coat on a dirty leper—the leprosy and the dirt are still present, though it may be hidden until the new coat wears out. Rebellions instead of improving the religious condition of China have made it worse. As a matter of fact rebellions as a whole do not seem to have much to do with religion. What religion there was in them was a side issue rather than the main question; a tool rather than a motive.

It is true that the fear of rebellion has acted as a check on some evil officials and rulers. The frequent charitable attempts to relieve the misery of the people have been more attempts to prevent rebellion than anything else. The fear of the violence of the many has acted as a check on the violence of the few. But the tendency has been more and more to uncheck the violence of the mass. Rebellions seem to have become much more common during the last two thousand years than before. The right to rebel against oppression has become the right to resist anything, whether right or wrong, if those resisting disagree with it. Within a short distance of Shanghai armed bands of robbers can openly defy the law, and a magistrate is forced to make a treaty of peace with two robber chiefs.

This habit of rebelling has resulted in the putting of muscle in the place of mind; a prominence of physical force in dealing with men, contrary to Chinese teaching. Meadows says that the rule of force is known to the Chinese to be the very lowest description of rule. Yet the effect of this doctrine

of rebellions and the use of it has been to put China virtually under the law that *might is right.* The right to rule, in the last analysis, rests upon the momentum that can be gained by a moving mass of men.

It cannot be said that China has had no patriots. But it is too sadly true that patriotism has played but little part in her rebellions. The bulk of them have been simply attempts to get power. Eminent men have repeatedly said that not one of them has been founded on principle. Personal advantage (in its worst sense) has been the chief cause of them. Most of them were failures; risings that left nothing but ruin behind them. They have been weapons that have hurt most those who have wielded them.

The Improvement of Scripture Instruction in Mission Schools: A Progress Report.

BY REV. L. B. CHAMBERLAIN, M.A., INDIA.

THE first volume of *The Progressive Bible Lessons Series* is about to be issued by the Christian Literature Society. That those interested may know what has been done, and is proposed by the Special Committee on the improvement of Scripture Instruction in Mission Schools, it seems advisable to make a statement.

The Committee early prepared and published a syllabus of Scripture instruction, but realising that, without suitable books, no advance would or could be made, it invited its convener to prepare a series of text-books on the basis of this syllabus.

Extracts from the General Introduction to the Series, and from the Introduction to the volume about to be issued, will perhaps be the most satisfactory progress report.

GENERAL INTRODUCTION.

The Progressive Bible Lesson Series is an attempt to aid the teachers by supplying the deficiency in text-books, by so presenting the Scripture stories in the outward appearance

and in the inward matter of the pupils' books, as to win the scholars, and by giving such hints and models in the teachers' books as will partially counterbalance the lack of training on the part of the teachers. This is a very large undertaking. None realize it more than those engaged in its accomplishment.

There have been two dominant aims.

The first aim has been : *A Series*, connected, progressive, pedagogical, from the Infant to the Matriculation Class.

The Committee, rather than confine itself to the production of a few volumes, has deliberately chosen to attempt a series, the volumes of which do not fully meet its ideals, but will, at least, supply something at once, and will also be a basis for future improvements.

The ideal and right Series for India, the Committee further holds, is one written for India. But to prepare a series of nine pupils' and ten teachers' books, on modern pedagogical, psychological lines would take specialists several years. Specialists and years are not available. It was, therefore, early decided not to attempt anything original, but to adapt to India material existing elsewhere. An earnest effort has been made to learn of any and all books of this kind published in England, America and Australia. From those found it is believed the best have been used as the basis of this series.

The Second aim has been that this series should neglect none of the varied needs and conditions in the complex Mission scholastic field throughout India. The almost quixotic task that has been attempted has been to prepare a series which may be profitably used

(*a*) in advanced and in backward communities,
(*b*) in cities and in little villages,
(*c*) with Christian and with non-Christian pupils,
(*d*) in Anglo-Indian and in native schools,
(*e*) in normal schools for teachers, and in day-schools for pupils.

A proper estimate of the value and success of the series now presented can only be made by bearing vividly in mind these varied needs, conditions and objects, which have been in mind in the preparation of the series. This will explain the use of words and illustrations sometimes peculiarly European,

and again peculiarly Indian ; of elementary hints, and again of more abstruse pedagogical suggestions to teachers ; of the "Additional Suggestions," intended for use in more advanced communities or schools; of some suggestions particularly for Christians, and others as definitely for non-Christians ; and of many other seeming inconsistencies. Many of these quasi-inconsistencies will disappear in the vernacular editions, as translators have been given full liberty in adapting this series to their particular field.

The general scheme embraces eleven years:—Two years for little beginners, five years for children, and four years for youths.

For the first two years books are prepared only for the teachers' use ; the children being too young to use any.

For the next five years five generously illustrated and brief books for pupils, and five explanatory and larger volumes for teachers, are supplied.

The four books for youths have less illustration and more matter than those for children, and have companion volumes for teachers, save in one class in which an original study of a Gospel is introduced for variety.

Fully half of the eleven years is to be spent on the life and teachings of Christ.

The aim has been to grade both matter and method throughout, with different subjects for successive years. But managers who prefer to have the Life or Teachings of Christ studied each year will find that volumes III.-V. and VI.-VIII. are sufficiently alike in grade to be used synchronously.

The number of lessons given is considered to be the minimum that may fairly be demanded in the course of the year. Abundant time is left for supplementary teaching—denominational or otherwise.

Memoriter portions for each class will be selected by the Committee and issued separately, and with the Pupils' Books.

With these explanations, the following table will be intelligible :—

[The table will be found on next page.]

THE PROGRESSIVE BIBLE LESSONS SERIES.

Name of Section.	Approximate Age of Pupils.	No. of Volume.	Section of Scripture from which the Lessons are taken, and Titles.			No. of Lessons.	Books for	
			Life of Christ	Old Test.	New Test.		Teachers?	Pupils?
For little beginners.	5—7	1	Stories from the Life of Christ.	Stories from Old Test.	.....	30	Yes.	No.
Do.	6—8	2	Do.	do.	Stories from N. Test.	35	do.	do.
For children	7—9	3	.....	Old Test. Heroes.	.....	40	do.	Yes.
Do.	8—10	4	The Life of Jesus.	.....	.....	40–60*	do.	do.
Do.	9—11	5	.....	.....	N. Test. Heroes.	50	do.	do.
Do.	11—13	6	History of Jesus, the Christ.	.....	.....	50–65*	do.	do.
Do.	12—14	7	.....	Old Test. History.	.....	50	do.	do.
For youths.	13—15	8	.....	.....	N. Test. History.	50	do.	do.
Do.	15—17	9	The Life of Jesus, the Christ.	.....	.....	50	do.	do.
Do.	16—18	10	A Gospel.	.....	.....	.....	No.	do.
Do.	17—19	11	The Teachings of Christ.	.....	.....	50	Yes.	do.

* Extra lessons are supplied in Vols. IV. and VI. in case Vols. III.-V. and Vols. VI.-VII. are studied synchronously.

INTRODUCTION TO BIBLE LESSONS FOR LITTLE BEGINNERS.

FIRST YEAR.

Foreword.

The child's mind is a living thing. It is not a blank slate or roll of paper on which the teacher has simply to write. It is not an empty box into which the teacher may pack away any and all kinds of knowledge. It is a living thing which grows in the universal two-fold process. All life has the two characteristics of receiving and giving. The plant, the animal, the man, the body, the mind, the soul, in growing, on the one hand, receive from without and assimilate what is adapted to them, and, on the other hand, give forth from themselves root, foliage, flower; work, exercise, thought, feelings and deeds.

So the child's mind grows by receiving and assimilating nourishment adapted to its needs and by exercising itself. A

book on teaching is to be published, by the Christian Literature Society, for Indian teachers, and will explain and illustrate these two processes and how best to promote them. All teachers are earnestly urged to obtain and study that book when issued.

The value of modern education is that it is seeking to present facts and truths to the expanding mind by methods based on the laws of the mind itself. Spiritual truths and facts must also be so presented.

The chief rule is to proceed from the known to the unknown. We must start with something the child knows, and is, therefore, interested in, and from that develop the subject we wish to teach. "You may take it as a rule of teaching," said the late Sir Joshua Fitch, Inspector of Schools in England, "that the mind always refuses to receive—certainly to retain—any isolated knowledge. Try, therefore, to establish, in every case, a logical connection between what you teach and what your pupils knew before. Make your new information a sort of expansion of some germ of thought or inquiry which lay hid in the child's mind before."

Another and hardly less vital rule is that what we teach be adapted in method as well as in matter to the child. Rousseau says, and truly: "Childhood has ways of seeing, thinking, feeling, peculiar to itself. Nothing is more absurd than to wish (or try) to substitute our ways in their place." Patterson DuBois, whose book, *The Point of Contact in Teaching*, would greatly profit every teacher, says: "The great fault in our religious teaching of the child has been that we have not sought his most penetrable point. Our approach to him has been through adult ideas and upon an adult plane. We have not sufficiently regarded the plane of the child's experience. True, we have spoken babytalk to him, but, in that baby language we have spoken truths unsuited to babies. And because he was seemingly entertained with our antics we have supposed that we have succeeded in our efforts to make an adult baby of him. Our Lord did not teach in that way. See how He made the people think by finding their point of contact with their occupations and surroundings, and proceeding from their standpoint to whatever truths He had in view for them. Like Him we must address pupils on the level of their experience with life and truth. We have made too much, for instance, of time sequence in teaching children. The young child has a very

inadequate conception of chronology. So, also, too much has been made of points of doctrine and forms of theological reasoning."

In teaching, therefore, we must begin with something the child knows and appreciates, and add to that what it does not know but still can appreciate. The "something the child knows" is the "Point of Contact" with which each lesson of this book begins.

As has been already said, a child learns not alone by receiving. It must exercise its knowledge. This it is led to do chiefly by the art of questioning. Questioning is an art. The skill and judgment with which we put questions does more than anything else to make teaching successful. It is a difficult art—one worthy of, and demanding, attention. An effort to give helpful examples is made in this book. Suggested ways of leading the child to exercise its knowledge, other than questioning, are also given, *e.g.*, page 28, Children telling a story to an absentee; page 68, Letting a truth sink into the mind. But this whole matter will be helpfully treated in the book on teaching already mentioned.

The Plan of the Book.

The material for the book has not been selected or treated historically or theologically for reasons already given. The child's interest is in the concrete. And stories about Jesus—what He said and did—have always fascinated children. Therefore we begin with

INCIDENTS IN THE LIFE OF JESUS.

Lessons 1-11 seek

(*a*) to bring before the children, Jesus as a living real personality, a loving, powerful, helpful *friend*, a friend of the needy, a friend of children; and the seed-thought is planted that as is Jesus, so is His Father—God.

None is more responsive or sympathetic than is a child. The natural outcome of these stories should be

(*b*) to draw out the spontaneous love and confidence of the children, and thus

(*c*) to beget reverence for one so kind and powerful,
obedience toward one so loving and great,
repugnance toward sin—that which grieves, and is so unlike, Him,
aspiration for purity and heaven,
love of heaven—to be with Him in His beautiful home, and
prayer—talking with Him and His Father.

From the thought of Jesus' return to His Father (Lesson 11) it is a natural transition to the thought of what He and His Father are doing now, and were doing before He came to earth.

Lessons 12-20 aim

(*a*) to reveal God's character through His works of creation and providence, and thus to enforce the fact that He, like Jesus, is loving and helpful as well as powerful;

(*b*) to increase personal devotion; and

(*c*) to stimulate love and care for God's works.

The thoughts of the children are next led from what God has done, and is doing, for them, to what they should do. No attempt should be made to teach such infants the full category of their duties towards God and man. Only a few duties, those which fit in most readily to their experience, are presented this year, leaving until the next year a fuller treatment of duties toward others, and especially toward God.

Lessons 12-22 are on obedience to parents,

Lessons 23-25 are on proper relations between children of the same family,

Lessons 26-27 are on the beauty and duty of yielding to others,

Lessons 28-29 are on love and helpfulness outside the family circle, and

Lesson 30 ends the book where it began—with Jesus.

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of the sections and lessons are—

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To accompany this book a portfolio of the suggested pictures (33 in all) is being prepared and will be supplied at about half an anna each picture, or Re. 1 for the portfolio.

The Basis of Medical Mission Work.*

MEMBERS OF THE CHINA MEDICAL MISSIONARY ASSOCIATION:

I ESTEEM it an honor that I have been asked to address you this evening. You have gathered in this great city (for it is a great city, in its population, in its commerce, and in the civilising influences that radiate from it throughout the empire) to discuss questions connected with one of the great departments of mission work. Representing as you do the high and honourable profession of medicine, and uniting with this a long and varied experience in China, your deliberations cannot but awaken interest in the minds of those who are not of your profession, and when we consider as well how adverse are the conditions under which you so often exercise your calling and the results which you have accomplished, you challenge our admiration and compel our sympathy for your work.

The life and work of a medical missionary are by no means easy. In most cases his work is done at places where he is at a distance from supplies and where he can get little or no help from other physicians, and cannot avail himself of their advice in consultation in difficult or obscure cases. The hospital and its equipment must often be of a very primitive description, and he is obliged to train by himself the helpers he employs. In places where the medical work is started for the first time there are innumerable difficulties to be overcome, arising from the ignorance and superstition of the people or from the active opposition of the evil-disposed. The hours in hospital and dispensary are long and the work exacting, and there are various things besides, which every doctor knows, which are a continual burden and vexation, such as the management of the hospital kitchen, the control of native servants and assistants, and the keeping of accounts. No one who has not watched the missionary physician at work and gained a first-hand knowledge of the conditions under which he acts can properly appreciate the diligence and self-devotion of the men and women who are engaged in this work, or the patience and courage with which they overcome the difficulties that confront them, and continually organise victory out of defeat. It is only because I

* A paper read by Bishop Graves before the China Medical Missionary Association at the devotional meeting, February 7th, 1905.

have a very definite idea of what your life and work is, gained by personal observation covering a good many years, that I venture to address you to-night on the religious side of your calling. And, having in mind the fact that you have been listening for two days to a number of papers on abstruse subjects, I have endeavored to condense what I have to say, as much as possible, and rather to suggest a few thoughts which seem to be helpful than to follow any one of them out exhaustively.

One cannot but be struck with the increase of medical mission work in China and by the fact of how large a part it plays in the general plan of missions. Starting originally at Canton, it has gradually spread over all the empire. Hospitals and dispensaries have multiplied in which large numbers of people receive treatment. Medical schools have been founded and young Chinese successfully trained in medicine and surgery, so that it is not too much to say that, apart from the immediate good that has been done, medical science has by these labors been introduced into China. At present there is beginning to be a demand for Chinese doctors with a knowledge of Western science, and the result of this will be to transform the whole practice of medicine in China and establish the physician in his rightful place.

The work, then, being so extensive and so fruitful in its results, it cannot be amiss for us to examine somewhat the basis upon which it rests, because this will help us to a clearer idea of how it should be conducted and of the relation which it bears to the other departments of mission work, and may at the same time be of some help and encouragement to the medical missionary himself.

What then is the motive and what the basis of medical mission work? It is evident that a man or woman must have some other motive to engage in this particular form of work beyond the ordinary motives which lead anyone to take up the practice of medicine.

Let us suppose that a doctor comes to China to engage in medical work for the Chinese, that he regards himself as a pioneer of science and as pledged to supplant the ignorant and superstitious notions of medicine which prevail in this country by the theory and practice of the true art of healing. Let us suppose further that he combines with this aim an intense interest in all that relates to his profession and a desire to make special investigations in the attractive field of Oriental diseases.

Such an intention is by itself admirable, and would be no unworthy aim upon which to employ time and thought ; but it is plain that the missionary physician must be actuated by other motives than these, or he would not submit for a single year to the difficulties and restrictions which he encounters every day in his work.

Or again, let us suppose that medical mission work is based upon mere philanthropy. That is a common and widespread idea. It is largely on this account that it appeals not only to the Chinese but also to men of our own race, here and at home. Many people who have no interest in missionary work for its own sake are yet ready to contribute liberally to build hospitals or support medical work. It appears to them that here is something practical, a work the results of which they can measure, and which is sufficiently justified by the visible good it accomplishes in the cure of disease and the relief of suffering. But if we look at the actual work as it is carried on, at the object which the majority of its supporters has in view, and at the lives of the men and women who are the workers in this field, we shall see clearly that philanthropy, disconnected from religion, is not a sufficient basis for medical mission work and does not give us a sufficient account of the motives which inspire those who are engaged in it.

It is only when we place medical mission work solidly and uncompromisingly on a religious ground that we get a basis broad enough to account for all the facts and to give us the requisite inspiration to carry it out successfully. Of course if the religious basis excluded science or philanthropy, we might well be accused of narrowness, but so far from excluding either it includes them both by taking them up into itself and raising them to a higher power. By the religious basis of medical mission work we mean that it is begun and carried on not only as service to man but as service to God; that the doctor takes his skill and learning in his profession and devotes them unreservedly to this high end. Medicine, surgery, the art of healing, are the special equipment for service which he possesses and the special field marked out for him to serve in. It is his "gift" to use Bible language, and in putting this gift to use for God, he is doing as much and as real mission work as are those whose special gift is teaching or preaching. Medical mission work should, of course, go hand in hand with the other branches of mission work, and is not independent

in such a sense that it is separate or antagonistic, but it is of great importance to recognise that it has its own sphere and occupies a position in which it offers a service to God which is its peculiar contribution to the great work of bringing men back to Him. Let us dwell a little on this thought because it is a truth which is not always fully recognised. In a great deal that is said and written about medical mission work it is treated as if it were but an adjunct, although a valuable adjunct, to the real work of missions. Sometimes it is spoken of as useful for removing the prejudices of the Chinese against Christianity, and conciliating the common people by the good which is actually done to them, and the higher classes at the same time, by the evidence it furnishes that Westerners too are men who "do good works," as the Chinese say. At other times it appears to be valued for the number of conversions to Christianity which it brings about, and to be rated high or low according to the percentage of converts it can show. Hospitals and dispensaries are spoken of as if they were chiefly valuable from the fact that they are places in which the people are brought together to hear the Gospel and where Christian literature can find its way into their hands. It is true that in these ways the medical work contributes largely to the success of missions, and the great service it performs in disarming opposition and in making an entrance for Christian truth into minds which have hitherto been inveterately hardened against it must be fully and freely recognised. That Christian work for the souls of men should go on in the hospital along with the work for their bodies, is something we can never afford to forget or neglect; but what we need to keep in mind is that these are things which result from or accompany medical mission work, and that we must not regard them as the sole objects for which that work exists. The hospital stands for a great deal more than a proof of our philanthropy; it is more than a device by which to attract men into the Christian church. In fine, we should regard the medical work not in the light of a more or less useful means, but as having a distinct office and sphere of its own; not as *subordinate* to the evangelistic and educational work but as *coordinate* with them.

May we not say with reverence that the life of our blessed Lord on earth furnishes us with an analogy. Along with His teaching went the work of healing,—the miracles which He worked upon the sick and lame and dumb and blind, works of

mercy for their bodies no less than for their souls. It is true that these works were signs to those who had eyes to see what they meant, but our Lord never seems to work them merely as signs or to use them as a means to attract men to his teaching. That they did serve these purposes is evident, but that was not the object for which they were performed; they were the outflowing of divine compassion for the manifold woes and weaknesses of men, works of mercy which were done freely and beneficently to relieve distress and pain. We cannot imagine our Lord calculating the effects of His works of mercy and estimating their attractive power, but we feel instinctively that His works of healing were the natural showing forth of His love to men, worked broadly and generously as God always works. It will help us to right ideas of medical mission work to look at it from this point of view, to take it as it were at its highest power, to magnify the office of the missionary physician, that we may estimate the results of His work more fairly. Seeing the real end at which medical missions ought to aim, we shall not value less the benefits which it conferred upon the other branches of mission work.

There is another thought which I would bring to your attention, that is, that medical mission work is a natural result of the value which Christianity sets upon the human body. What are the wonder and mystery of that highly complex machine which we call the body, you who have studied it so long and minutely know better than others. It is in itself worthy of study, and its care and cure may well occupy the mind and heart of the physician. And yet it is sometimes looked upon as if it were a mere machine, a collection of atoms, a correlation of forces, something wholly material, and which has an interest for us of the same class as that of any other object of scientific study. And, strange to say, a good deal of what is meant to be religious language is equally depreciatory of this body of ours; it is habitually contrasted with the immortal spirit; its feebleness and weakness are dwelt upon; it is termed a shell or temporary dwelling place of the soul, a prison, a weight which drags down the aspiring spirit. Language of this sort is not really Christian; it is but the repetition of the words of pre-Christian philosophy. Christianity has a Gospel for the body as well as for the soul. The Christian view starts with the Incarnation. It remembers that this body of ours with all its weaknesses, "the body of our humiliation" as St. Paul

calls it, was assumed by the Son of God and united evermore to His divine person, that it has a glorious future before it when it shall be risen and glorified. Man is not pure spirit or intellect, but a three-fold unity of body, mind and soul, and the body has its claims upon us no less than the other parts of our being. Looked at in this way the body gains for us a new interest, and such work as that of medical missions, which is done for the bodies of men, assumes a new aspect and a higher value in our eyes. A low view of the body, a bare material conception of the physician's life and work, is not even the view which the most truly scientific spirit commends to us. Let me quote the words of Lord Kelvin, that great master of science, which he used lately in an address to the medical students at St. George's Hospital:—

"The phenomena of life, and, sad to say, the phenomena of death, and the difference between life and death, are subjects you will face every day. You must never think of the living men, women, and children with whom you have to deal in your daily work as mere physical mechanism, as mere laboratory, chemical specimens; you must think of them as human beings. I know it will be only natural for you to do so. Every student in this hospital, every nurse, every practitioner of the highest position in surgery and medicine, has to administer spiritual consolation to his patients. Do not run away with words and think I am encroaching on theological ground. I say that when you keep up a patient's spirits you are administering spiritual consolation to him. Many a poor fellow, laid up with a broken leg in a splint, looks for a moment of the weary twenty-four hours when the doctor will give him a kindly word, although only in passing. Let your natural feelings prompt you in your dealings with your patients and you cannot go wrong, and you will be spiritual helps to your patients as well as physicians and surgeons. As men cannot live on bread alone, patients cannot get cured on drugs and splints alone. It is with human beings you have to do, and I am glad that these are the views you are holding before you, and that you are preparing to go forth into the world as benefactors of the human race."

We may well rejoice at words so simple and true, and which hold up such a high ideal of the physician's office as these words of Lord Kelvin; and if they are true for those who are entering upon the practice of the medical profession at home, and apart from what Lord Kelvin calls "theological" considerations,

how much more deeply are they true of the work you are called to do and which you have accepted as the command of your Lord and Master. And if the kindly word to the sick brings comfort, what shall we say of the consolation which it is in your power to administer, the brightness that you can bring into the lives of those who but for you would never have known anything but darkness and pain.

It is to such thoughts as these which I have endeavored to set before you that I would ask you to turn if you would place this work, which you are doing for God, on its true basis and realise fully the greatness and dignity of the service to which He has called you. In the midst of work that is hard and wearisome, and when beset by the difficulties of your daily task or tempted to impatience by the slowness of those for whom you have given up your lives to comprehend the good that you would do them or to respond with gratitude to your kindly care, it will help you to dwell on the thought of the broad base upon which your work rests, and upon the call of God to consecrate yourselves to His service in the cause of suffering humanity in China.

"Sectarianism and Religious Persecution in China."

BY REV. J. GENÄHR, RHENISH MISSION.

PROFESSOR De Groot, of the University of Leiden, the well-known author of the great work on the "Religious System of China," has presented us with another work bearing on the same subject (but under a different aspect), which well deserves to be brought before the readers of the RECORDER, the more as it is dedicated "to all missionaries of every Christian creed labouring in China." So far nothing has appeared in this journal about this work, except a short notice from the pen of Pastor Kranz. So I may be pardoned for giving a full review of this excellent book, which I hope will prove interesting, though sometimes painful reading to missionary readers and all those who are interested in the welfare of China.

The work, which is written in English,* is chiefly devoted to a study of this one question: Does the Chinese government

*Sectarianism and Religious Persecution in China, a page in the History of Religions, by J. J. De Groot, in two volumes, with three plates. Amsterdam: Johannes Müller. 1903-1904.

recognise religious liberty? If not, why not? The author endeavours to show that the favourable opinion entertained by the world at large about the tolerance of China on the point of religion, is purely chimerical, and that this chimera has to be banished from our minds to make room for the conviction that we approach a great deal nearer the truth by admitting the Chinese State to be the most intolerant, the most persecuting of all governments; a State which, on account of certain ancient dogmatic principles in the system of political philosophy whereon it is based, could not consistently do otherwise than brandish fire and sword in the face of every religious community or sect which, since the days of Confucius, has ventured to make its appearance in China; a State, in fact, which always follows this political line of action with the most scrupulous exactitude, and must *a fortiori* be hostile to Christianity and the despised "foreign devils" who introduced it.

These are grave accusations against the ruling system of government in China, but the learned author has given so much proof of what he says, that the evidence produced by him seems to be well apt to destroy the traditional belief in China's religious liberty. By letting the Chinese sources speak for themselves, and the Imperial government describe itself from its own writings, chiefly from official historical works, laws and decrees, the author frees himself from the danger of partiality. From the official books and documents we not only become acquainted with the principles and motives which have governed the State in its persecutions; the methods of persecution, too, we learn from these sources, methods which certainly are not behind the atrocious proceedings of the Spanish inquisitors and the beastly cruelty of Roman lictors.

We must attach the more importance to the testimony of the learned author, as he himself for many years has also held the "comfortable" universal belief in China's religious liberty. But as he expressed this belief in one of his earlier writings, the honest scholar wants to openly withdraw the few lines he has written under the influence of that conviction. He has learned since to know better, and hopes, by his book, to succeed in convincing the error of all those who as yet believe in that religious liberty.

As the book is dedicated to missionaries, it deserves to be read and digested in the first rank by them. They will find a

good deal to be learned from the book and will find many suggestions for further studies in this line. But the author has also written for other people and desires his book to be read and taken to heart by his fellow-labourers in the field of sinology and by the ambassadors or Consuls of the Powers that give protection to Chinese converts.

After these introductory remarks I will now try to give an outline of this important and copious work.

The first Chapter gives us the key wherewith to decipher the enigmatical State-measures against heresy and heretics in the course of the ages by showing that from the blind adhesion of the Chinese to the Classics, the "only Bible for religion, politics, and ethics during almost twenty centuries," nothing short of a dogmatism of the worst kind could be produced, a dogmatism which must doom to death all religious doctrines, customs and ethics which are not mentioned in the Classics, or which they mention with disapproval. Yü the Great, Confucius and Mencius and some other authoritative ancient writers, whose works are not included among the Classics, like the renowned Kwan I-wu (管夷吾), all waged war against everything that was heterodox, i.e., the classical and only true religion of China. And wherein consists this? "It consists," to use the words of De Groot, "in the worship of ancestors, of certain gods of agriculture, and of a great number of other national saints, rulers, sages, and heroes of all times, apotheosized by Emperors under every dynasty, of a host of faithful servants of the State and male and female paragons of virtue and self-sacrifice; besides it includes the worship of certain gods of nature, such as heaven and earth, the sun, the moon, and the stars, wind, rain, clouds, and thunder, fire, mountains and rivers." This is a short outline of the prevailing State religion of China, practised by the Emperor and his ministers for their own good and the welfare of the people. The religion of the people, on the other hand, consists professedly only in the worship of their ancestors. Ever since the classical epoch this religion has been exercised in the domestc circle, needing no religious corporations, no initiation, no doctrines, nor anything whatsoever that might stamp it as ecclesiastical or sectarian. "All such things are therefore absolutely unclassical (pu-king) and anti-Confucian; they are incorrect (pu-ching) and heterodox (pu-twan or i-twan) and 'left Tao' (tso-tao); and in the eyes of the State they have no right to exist."

Hence it is that the State rages against them with strangulation, scourging, and banishment, thus to keep the ancient religion free from pollution and innovations of any kind.

The second Chapter furnishes an historical survey of the persecution of religions until the seventeenth century. From an imperial edict which was issued in the year 444 we learn that the persecution of heretics reaches back as far as the beginning of the Christian era. Highly interesting is what De Groot tells us in this chapter about a congress of the three religions in the sixth century. According to the Books of the Cheu (周) dynasty, the Standard History of that epoch, there happened to be such a congress or synod in the twelfth month of the second year of the period Kien-teh (573). The Emperor called together a meeting of Ministers, Shamans, and Taoist doctors, at which he himself occupied the highest seat, and critical discussions were held with respect to the rank to be assigned to each of the three religions. The first place was assigned to Confucianism, the second place to Taoism, and the last to Buddhism. (建德二年十二月集羣臣及沙門道士等帝升高坐辯釋三教先後以儒教爲先道教爲次佛教爲後.) This had quite the appearance of religious liberty. But already in the following year the sword of Damocles was hanging over the rivals of Confucius. "In the third year (of the period Kien-teh), so we read in the Books of Cheu, according to De Groot, "Buddhism and Taoism were abolished, the sacred books, together with the images, altogether destroyed, Shamans and Taoist doctors were no longer allowed to exist, and all were ordered to become laymen again. Also all heretical sacrifices were prohibited and all sacrifices not mentioned in the Canon of Religion and Rites were totally abolished". (三年斷佛道二教經像悉毀罷沙門道士並令還民幷禁諸淫祀禮典所不載者盡除之). The anti-Buddhistic memorials of Fu Yi (傅弈), Yao Ching (姚崇), and Han Yü (韓愈), from the years 624, 714, and 819, of which De Groot gives a literal translation, together with the Chinese text in this chapter, deserve special mention. These memorials of celebrated scholars and statesmen are fully worthy of our notice, because they give us a clear insight into the reasons for the grudge and antipathy manifested by the Confucians to this day against Buddhism, and every Confucianist swears by them. Especially is this true with regard to the phillipic of Han Yü. "If ever the heresy-hunting party in China should choose a patron saint,"

so De Groot says, "no doubt Han Yü would be elected to this dignity with universal acclamation." Of the Emperors of the T'ang dynasty, Wu Tsung (武宗) has immortalized his name by the most rigorous measures against Buddhism. His edict of the year 845, which proved so fatal to Nestorianism in China, gave a blow to the church of Buddha, from which it was never entirely to recover. "When Wu Tsung had ascended the throne and abolished Buddhism," so runs a passage in the Historical Books of T'ang, "4,600 monasteries and 40,000 chao-t'i and lau-jok were pulled down in the empire; 265,000 monks and nuns were registered as ordinary people, together with 150,000 of their male and female slaves and several thousand myriads of khing of their grounds, etc." If in spite of such radical measures Buddhism could not be destroyed root and branch, De Groot finds the reasons of it partly in its influence upon the mind, even in the families of thoroughbred Confucians, partly in the fact that the Fung-shui, that widely known philosophical system, both Taoistic and Confucian, had gained a paramount influence under the T'ang dynasty, being then a pre-eminent power in social life. In an edict of 847 the Emperor Süen Tsung declared that the pulling down of monasteries "had not tended to increase the number of animated mountains and the regions of superior excellence." As for a conclusive proof of the influence of the Fung-shui system on the establishment and the preservation of Buddhistic monasteries and pagodas, De Groot adduces the well known fact that even all around Peking, in the plains and on the hills, a great number are found, erected for the insurance of the improvement of the Fung-shui of the palace, and consequently of the imperial family and the whole empire. "And who are the founders? none others than the Emperors of the anti-Buddhistic dynasties of the Ming and Ts'ing; and who maintain them? the sovereigns of the last-named house." This two-faced State policy grants Buddhism an appearance of liberty which the outside world generally regards as real, but which the reader of this Chapter will estimate according to its worth.

The third Chapter brings extracts from the eighth Chapter of the Ta Ts'ing luh-li concerning the legislation on convents and religious life, and also extracts from the Ta Tshing hwui-tien, or Collective Institutes of the Great Tshing Dynasty and the Ta Tshing hwui-tien-shi li, all bearing on the legislation on Buddhism and Taoism.

In the fourth Chapter the author gives a faithful translation of the Law *par* excellence, as he calls it, against Heresy and Sects, taken from the above-mentioned "Ordinances bearing upon Subjects contained in the Ta Tshing hwui-tien" (大清會典). As the Chinese government has from the very outset considered this Law to be in force against Christianity, "no missionary or preacher in China, no instructor of future missionaries at home, no leading man of missions should be ignorant of its contents and spirit; still less any ambassador or Consul of the Powers that give protection to the converts. Nevertheless the question does not seem out of place; Who knows that law? How many have even heard of its existence?"

Chapters five, six, and seven are devoted to Sectarianism, and well apt to correct the erroneous but almost universal notion that the Chinese are a people "singularly deficient in the religious faculty," as it has been stated by Fairbairn.* The sects described in these Chapters, specially the Sien-t'ien (先天) and the Lung-hwa (龍華) sect are well worthy of the attention of missionaries and students of East-Asiatic religion. They possess, according to De Groot, everything appertaining to a complete religious system, founders and prophets, a pantheon, commandments, moral philosophy, initiation and consecration, religious ritual, sacred books and writings, even theology, a Paradise and Hell—everything borrowed principally from Mahayanistic Buddhism and partially from old Chinese philosophy and cosmogony. According to the author's conviction, against which no objection can be raised, it is through these societies that religious feeling, piety, and virtue, created by the expectation of reward or punishment hereafter, flourish amongst the people. Alas! it must be added that exactly these sects had to suffer at all times most severely from the antagonism and intolerance of the Confucian state.

The eighth Chapter bears the heading, Supplementary Notices on Sectarianism and Heresy-hunting. It is full of important references and instructive considerations. Specially worthy of notice is the evidence produced in this Chapter, that the State does not persecute the sects in the first place for their rebellious attitude, as it is often assumed, but simply for corruption of the sacred, orthodox doctrine of the Confucian system. According to the Law every religious propagandist can, with the greatest facility, be proclaimed a rebel. By virtue of this

* Studies in the Philosophy of Religion and History. 1877.

Law it is always within the power of every unscrupulous enemy of a member of a sect, or a small clique of conspirators amongst the learned, to plunge a number of people with their wives and children into a sea of woe. "A district magistrate will pounce down upon the annual gathering of a temperance society, such as the well-known Tsai-li, which merely forbids opium, wine, and tobacco and turn over their anticipated feast to the voracious 'wolves and tigers' of his yamên, not because it is proved that the designs of the Tsai-li society are treasonable, but because it has been officially assumed long since that they must be so. All secret societies are treasonable, and this among the rest. This generalized suspicion settles the whole question; and whenever occasion arises, the government interposes, seizes the leaders, banishes or exterminates them, and thus for the moment allays its suspicion." With this quotation taken from Chap. XXIV of Mr. Arthur H. Smith's "Chinese Characteristics," and another similar quotation from Dr. O. Franke, of the German Consular Service, ends the Chapter and with it the first volume.

(To be concluded.)

In Memoriam.

REV. JOHN INNOCENT.

The notice of the death of the Rev. John Innocent has stirred the hearts of all his old friends and associates with a sense of deep regret and real bereavement. Mr. Innocent arrived in Tientsin in 1861, and was followed very soon by the Rev. W. N. Hall, the founder of the New Connection Methodist Mission. He left for England on his last furlough in the spring of 1897. At one time he resided for a short period in Chu-chia, Shantung, but Tientsin may be called his permanent home for thirty-six years. He died of pneumonia at the ripe age of seventy-five at Forest Hill, London, November 28th. He was conscious and happy to the end, though suffering more or less; and the last word he was heard to utter, looking upward, was "glory".

He was a man of fine public spirit, always ready to assist in promoting any progressive movement, either for the foreign settlement, for the Chinese, or to help deserving individuals. He was one of the active organizers of, and workers in, Union Church; also the Tientsin Temperance Society, of which he was president several years.

Mr. Innocent was modest and retiring in nature, tender and sympathetic with those in distress, but one who could not endure anything feigned or that had the least appearance of sham. He was not afraid of work where duty led the way, but he would never push himself to the front, nor "run when not called". His "management" was open and straight, and his "schemes" were for the

uplifting of any he could reach—for the advancement of the work to which he had devoted his life. His one object in life and in all he did was to lead men into the highest life that can be led on earth—that of consecration to Christ and service for men as he served.

As a friend he was constant, faithful and true. He had not what some would call a "warm" nature; it was far from "gushing" or "emotional" but, as one became acquainted with and knew the man, entered into his heart and life and secured his friendship and love, it was found to be a deep, fervid nature. New friends are not always easily made; his old friendships were not easily unmade.

As a worker he was essentially an evangelist of the quiet type; rather inclined to be conservative, he was always watching for the way to appear, and when the skies cleared he was ready to push forward to the "open door". He was far from being one who was to-day on the top of the mountain, to-morrow down in the valley of despair, but his even temperament, to use Abraham Lincoln's phrase, kept "pegging away". It was continuous hard work joined to faith in God and His promises which he believed would win the day. His absence from the street chapel, where the gospel message was daily dispensed to the few or the many who dropped in to hear, was the exception. His tours to the Shantung field of the mission were frequent, where he visited among the village Christians as circumstances permitted, to instruct, advise and comfort them in their difficulties and to seek and instruct inquirers in "the way". He also gave not a little time to teaching promising young men and preparing them for the ministry, especially in his later years. He was very desirous to return to the work he loved so well, and it is believed by some that in this dryer climate he might now be with us had he done so. It would be difficult to estimate the value of his wide and long experience had he been here during these late years when the mingling of old and new problems were perplexing men's minds in a chaos of confusion, out of which it seemed impossible to get any light or bring any order. But his service and advice to those who were facing new conditions in missions in the home land was of great value; he had labored long and well, and his works do follow him. "So he giveth His beloved sleep".

C. A. Stanley.

The following resolution was sent to Mrs. J. Innocent by the Tientsin Missionary Association, February 6th, 1905:—

"Dear Mrs. Innocent.—The members of the Tientsin Missionary Association have heard with deep sorrow of the death of their beloved friend and fellow-worker, the Rev. John Innocent. Although some of us have sent you personal letters of sympathy we yet desire unitedly to express our profound sympathy with you in your unspeakable loss and also to tell you how greatly Mr. Innocent was esteemed by all his follow-labourers in North China. His genial kindly spirit, his unfailing courtesy, and his large heartedness and transparency of character endeared him to all, whether natives or foreigners. As one of the missionary pioneers in North China his long and successful labours for the conversion of the Chinese people, and his deep enthusiasm in his Master's service, made his presence a source of encouragement and stimulus to all of us.

We valued, too, very highly his wise counsels and his mature judgment. Praying that the God of all consolation may comfort you in your sore bereavement." Yours, etc.

Statistics of Missions whose Head-quarters are at Hangchow for the Year 甲辰 ending February 3rd, 1905.

Missionary Societies, Missions, and Churches.		Actual Communicants. M.	F.	Baptized during the year. M.	F.	Accepted applicants for baptism. M.	F.	Contributed (Chinese) to Church maintenance	Alms, Miss., etc.
CHURCH MISSIONARY SOCIETY, (1). C. M. S.	1864, *Hangchow*	95	72	13	8	19	10	$240.00	$208.90
	1876, *River Hsiens*	39	37	6	8	1	2	60.00	24.35
	1877, *Chu-ki, West*	194	73	28	4	91	13	250.00	170.00
	1877, *Chu-ki, East*	103	48	8	7	21	32	160.00	16.00
	P'u-kyang	10	4	...	...	6	1	16.00	.....
	Chi. C. M. S.	10	7	1	1	5	...	26.80	4.60
	Totals	692		84		201		$1,176.65	
AMERICAN PRESBYTERIAN MISSION, NORTH, (3). A. P. M., N.	1865, *Hangchow*	94	64	14	4	14		$170.90	$227.00
	1865, *Sin-z*	71	27	28	5	26		88.00	63.00
	Hai-ning	6	5	...	1	4		32.00	.....
	Tong-yang and I-wu	48	38	3		18		20.00	30.00
	P'u-kyang	9	2	...	1	13		.....	27.70
	Dzen-yien	3	3	1		5		.....	.....
	Totals	370		57		80		$658.60	
CHINA INLAND MISSION, (3). C. I. M.	1866, *Hangchow*								
	Fu-yang	49	43	...	...	...		$82.78	.....
	Sin-dzen								
	Siao-san, etc.	23	20	...	...	...		33.90	$70.00
	Chu-ki	34	15	...	...	...		14.50	.....
	P'u-kyang								
	Yu-'ang	20	10	...	...	...		43.00	84.45
	An-kyih	5	5	...	...	...		8.94	.....
	Lin-an	29	7	...	...	...		17.00	400.00
	At all stations	...	...	26	4	258		.....	.....
	Totals	260		30		258		$754.57	
AMERICAN PRESBYTERIAN MISSION, SOUTH, (4). A. P. M., S.	1868, *Hangchow*								
	Tien-swe-gyao	23	45	2	13	6	5	$78.40	$23.88
	T'ai-bin-gyao	21	23	2	...	17	7	67.15	35.75
	Tsa-kya-gyao	7	9	1	...	5		19.00	.....
	Teh-ts'in Yien	147	70	36	10	35		231.00	.....
	Lin-an Yien	9	...	8	...	...	...	11.00	.....
	Totals	354		72		75		$466.18	
	Presented.								
Annual Totals	Feb. 4, 1905	1,676		243		614		$3,056.00	
,, ,,	Feb. 16, 1904	1,479		229		377		3,048.58	
,, ,,	Jan. 29, 1903	1,346		201		362		1,972.66	
,, ,,	Feb. 8, 1902	1,259		111		356		1,684.36	
,, ,,	Jan. 31, 1900	1,113		173		251		1,357.36	
,, ,,	Feb. 10, 1899	990		115		322		1,493.30	
,, ,,	Jan. 22, 1898	1,009		126		285		1,332.22	
,, ,,	Feb. 2, 1897	971		155		192		1,038.44	
,, ,,	Feb. 3, 1896	876		131		189		750.01	
,, ,,	Feb. 6, 1894	685		79		117		707.14	
,, ,,	Feb. 17, 1893	662		165		115		718.24	
,, ,,	Jan. 30, 1892	575		98		93		624.00	
,, ,,	Feb. 9, 1891	486		82		137		550.90	
,, ,,	Jan. 21, 1890	443		53		100		314.67	
,, ,,	Jan. 31, 1889	430		32		75		496.13	
,, ,,	Feb. 11, 1888	442		30		69		411.80	
,, ,,	Jan. 28, 1884	350		36		41		320.00	

My Dear Sir: Another year has been granted me, and I have been permitted once more to present our annual statistics at a full meeting of the four churches in the Sin-ih Dang, on the first day of Kuang Hsü 31. The snow made a large attendance of *women* impossible; but the benches on their side of the church so left vacant were filled, and more than filled, with men. Twenty-six members of the missionary body, including one visitor from K'ahsing, were present; and I think we all felt that a spirit of prayer had been granted to us. The returns show no ebb in the tide, rather a slight rise. An aggregate of nearly two hundred additional communicants was registered; and a few more dollars; although under that head there were but $400 or $500 instead of $1,100 entered for church building purposes.

(1). C. M. S.—Two native churches, the offspring of this Mission, raised upward of $400 each for all purposes; including in each case more than the amount of their pastors' annual salaries. This ought to be easy in this city, where several of our people have good incomes. It is more creditable in Chu-ki, where a majority of the Christians depend upon husbandry or handicraft. The saddest feature in this year's report is the situation of Chu-ki East where, to my deep regret, a pastor of six or seven years' standing has resigned, and the church has felt it necessary to accept his resignation, although it has not yet been able to decide on his successor. The tendency to assume the office, declined by our Lord, of "a judge or divider" between disputants, and to accept a reward for such service, which is, I fear, epidemic just now, is the cause of our grief. We *must* check the disease, but it is not easy. The pastor who is leaving had gifts not easily replaced. For the first time in Chu-ki his returns show more female converts than male; the usual predominance of men being one of the least promising features of our statistics. The Chinese C. M. S. has done steady, if modest, work; more than doubling its communicants and their contributions. D. V. the two missionaries will be ordained presbyters in March.

(2). A. P. M., N.—The pecuniary contributions in this church are barely half the amount given last year, when several hundred dollars were given to build the spacious church in this city. All the other figures show an advance. I regret it that the reports furnished do not indicate the sex of catechumens, which is a valuable index of real progress, or the reverse.

(3). C. I. M.—Last year's report of this Mission was avowedly incomplete. This year's returns are again wanting in detail; no information being given of the locality either of the baptisms, or of the portentous number of "applicants for baptism." The whole of this Mission depends on the energy and ability of Pastor Zeu (al. Ren), assisted by, certainly, not more than two or three assistants

in any sense trained for their work; and it is distributed over some ten *hsien* or counties. When mixed motives notoriously bring so many to us as "enquirers," it is hard not to wish that the good man would concentrate his energy on a more restricted field.

(4). A. P. M., S.—Here is a uniform and satisfactory advance; especially encouraging in the country districts of Tê-ts'in Hsien; although there too we regret to record a large preponderance of male converts. The last paragraph of my letter last February seems to me still to hold good; and I ask the prayers of the church for a real awakening of the great *city* populations, for a wider influence of the Gospel among *women*, and that the present grievous paucity of pastoral labourers may be remedied by God's help. Our country pastors, with from eight to twelve chapelries to serve, cannot be expected "to make full proof of their ministry."

Yours very faithfully,

G. E. Moule.

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

Reform in Etiquette Called For.*

BY REV. W. A. P. MARTIN, D.D., LL.D.

THE weary weight of Chinese ceremony is not felt only by missionaries, who never succeed in mastering its details; it is felt by native Christians to be a burden from which, along with their old doctrine of salvation by the Law, they would gladly be emancipated. They speak of it almost in Scripture terms as a load which "neither we nor our fathers were able to bear."

Just as in the early church the abrogation of the Law was made an occasion for plunging into the immoral excesses of antinomianism, so our Chinese converts are grievously tempted to throw off the restraints of an antiquated ceremonial and to become brusque and rude in their carriage.

The remedy for this danger (for it is a danger) is obviously the preparation of a new code of manners which shall harmonize

* This paper was written for the Triennial Meeting of the Educational Assocation of China.

the exactitude of the old Confucian dispensation with the freedom of a new era, in which the spirit is more important than the letter.

The demand for something of the sort is accentuated by the fact that native Christians have before their eyes living examples of two codes, which appear to be as far apart as the east is from the west. If they had to choose between them, they might, like some of those young students who have gone abroad for education, cut their cues and don a short jacket by way of declaring independence from the old régime.

But the times are not ripe for anything so radical. The wiser natives feel that they cannot altogether break with the past without nullifying their influence with their people. They need guidance and seek for it.

Mrs. Nevius, whose eye takes in both hemispheres, and whose courage shrinks from no difficulty, has taken the initiative in a movement of this kind. She has sent me a joint letter of native preachers and students asking for advice on this very matter. She had seen in *The Outlook* a proposal for the establishment of a Society for the Cultivation of Christian Courtesy, and she was so struck with its fitness for China that she mentioned the scheme to a company of native Christians, and this letter was the response. I subjoin it to this paper to show how the question appears to the native mind.

Not merely did Mrs. Nevius request my views ; she intimated an earnest wish that Protestant missionaries would take common action to encourage and guide our native brethren. Could there be a better subject for the discussions of a summer's day at Kuling or Mohkanshan ?

Let no one deem it unimportant, because it relates to the exterior or superficial aspect of the new order of things. Judged by the old standard to which the masses still adhere no question could be more serious. Did not Confucius himself make etiquette, or rather manners, the soul and centre of his scheme of education ?

興于詩, 立於禮, 成於樂 (Begin with poetry, give your chief attention to manners and finish off with music) : such is his brief summary of a curriculum very similar to that of some of our young ladies' colleges.

A literal rendering of the second clause would be, "Stand on ceremony," but it would distort the meaning of the sage. When we say we *do not* stand on ceremony (or etiquette) there is no ambiguity in the expression : we mean that we are not punctilious,

and the sage did not teach an opposite doctrine. His so-called followers have, losing the spirit of his teaching, "come to *stand on ceremony*" in the worst sense. This is why a revision of the whole subject is so imperatively called for; and because it was and is a main link in the old course of study; and I trust you will not think it unworthy of a place among the topics discussed by your Educational Association.

Allow me in closing to propose a motto, or title, for the new system of rules: 禮之用和爲貴.

These are the words of one prominent in the Confucian school (有子), and he adds, "You must have a spirit of harmony in social intercourse; yet it is impossible to dispense with rules." Not merely does this speech show how he understood the words of his Master; as it is an accepted maxim, it may help us to find a common ground on which all parties may *stand* with a sense of untrammelled freedom.

Wuchang, Jan. 13th, 1905.

P. S. Since writing the above it has occurred to me that each mission might make a beginning in the direction indicated, without waiting for a general agreement. Each might, with great advantage, organize a voluntary Association for the Cultivation of Christian Courtesy. For such there is no better name than that coined for themselves by the little society at Chefoo, viz., 禮讓會.

W. A. P. M.

JOINT LETTER TO MRS. NEVIUS.

敬請
倪老師母大人福安啟者 弟子等昨見禮讓會約字深覺此會要緊誠爲信主者亦不可不講之端故大衆樂爲上册入會但約字內只列大綱未分細目 弟子等無所遵循若照中國常禮仍然各行其是斷不能歸於劃一如此則不成教會之規懇祈老師母作爲會主釐訂條章以後可以永守不易望賜允准 弟子等必爲 師母祈禱 天父保佑身體强健力成此舉也求 聖靈多賜 師母聰明例定合宜使大衆樂於遵行將見吾教中師師濟濟文質咸宜外人不得目我爲野人矣不勝切盼之至

弟子等仝衆位先生教友公具

Romanized Mandarin.

I. Literature now ready:—

1. "The Standard System of Mandarin Romanization, Vol. I." An Introduction to the System, Sound Tables, and a Syllabary of 6,000 characters. Price 40 cents per copy. Presbyterian Mission Press.
2. "The Standard System of Mandarin Romanization, Vol. II." A Radical Index to the Syllabary in Vol. I, with the Romanized spelling placed opposite each character. Price 30 cents per copy. Presbyterian Mission Press. Vols. I and II bound together, 70 cents per copy.
3. "Primer." A course of progressive lessons by which Chinese may learn to read and write in the Standard System. Price 10 cents per copy. Presbyterian Mission Press.
4. "Gospel according to St. Matthew." Price 10 cents per copy, post-paid. British and Foreign, or American Bible Society.
5. "Gospel according to St. Mark." Price 10 cents per copy, post-paid. British and Foreign, or American Bible Society.

(The other Gospels will follow as soon as they can be prepared.)

6. *Pu Tung Wen Bao.* A monthly paper of eight pages, published in Romanized. First number, January, 1905. Price, single copies, 30 cents per annum; in clubs of ten or more, at 20 cents per copy per year, post-paid. Presbyterian Mission Press.

II. How to use the System:—

1. Get the literature and begin with the Primer.
2. Teach by syllables, not by letters. Do not teach the English alphabetical value of the letters, but the Chinese sounds of the initials and finals as indicated by the Chinese characters given in the Primer as sound equivalents; also, teach those sound values as they are *heard in your own locality.*
3. Teach the finals first; there are only forty of them. Then take up the initials one by one and teach your students how to combine them with the finals into words.

III. Note:—

Sometimes two words having the same sound in your locality will have two spellings. This is because those words are

pronounced differently elsewhere. For example, 希 and 西 are both *hsi* in Peking, but in Nanking the latter is *si*. The Standard System retains the two spellings, thus providing a spelling for the two distinct sounds as heard in Nanking. This is not only no hindrance to the use of the system in Peking, but, on the contrary, is a decided gain. The teacher can explain that the two syllables *si* and *hsi*, which are pronounced alike in this locality, have different meanings. And that the possibility of confusing those homophonous *hsi's* is thus reduced by one-half. Another example: 官 and 光 are both pronounced *gwan* in Nanking, but in Peking the latter is *gwang*. Here again the Standard System retains both spellings as not only spelling the Pekinese sounds more accurately, but also enriching the Nankinese by distinguishing between two words having the same sounds and different meanings.

Triennial Meeting of the Educational Association of China.

The Fifth Triennial Meeting is to be held May 17-20, 1905.

THE programme is not yet completed, but will follow the general line of that published in the RECORDER of last December.

The following gentlemen and ladies have consented to make addresses or prepare papers:—

Rev. Paul Bergen, D.D., of Wei-hsien.
Rev. Ernest Box, of Shanghai.
Miss J. Brown, of Foochow.
Rev. Frederick Brown, F.R.G.S., of Tientsin.
Mr. F. C. Cooper, of Shanghai.
Rev. S. Couling, of Ching-chow-fu.
Rev. Jno. Darroch, of Shanghai.
Rev. Robt. F. Fitch, of Ningpo.
Rev. Jas. Jackson, of Wuchang.
Rev. H. H. Lowry, D.D., of Peking
Rev. W. A. P. Martin, D.D., LL.D.
Rev. F. Ohlinger, of Shanghai.
Rev. Gilbert Reid, D.D., of Shanghai.
Rev. W. S. Sweet, of Hangchow.
Prof. O. D. Wannamaker, M.A., of Canton.
Miss M. C. White, of Soochow.

Bishop J. W. Bashford and Rev. Arthur H. Smith have consented to give lectures, and there is to be a lantern lecture by Rev. C. E. Darwent.

A very important and interesting feature will be the reports of a number of important committees, the chairmen of which are among China's most prominent educationists and most of whom will probably be on hand to take part in the discussions of the meeting. The following are expected to present reports :—

Dr. Y. J. Allen,	Miss E. Gary,
Prof. N. Gist Gee,	Rev. D. Willard Lyon,
Dr. C. W. Mateer,	Rev. F. E. Meigs,
Miss Marietta Melvin,	Dr. A. P. Parker,
Dr. F. L. Hawks Pott,	Dr. D. Z. Sheffield.

The Misses Richard have kindly consented to take charge of the music and will prepare a programme for the musical entertainment on Wednesday evening.

The Rev. C. E. Darwent has very kindly consented to act as Chairman of the Committee on Entertainment, and all who desire that arrangements be made for their entertainment are requested to send their names to Mr. Darwent.

The following lines of steamers will give ten per cent. off of the present missionary rates to all who attend the Triennial Meeting :—

The China Merchants' S. N. Co.
China Navigation Co.
Indo-China S. N. Co.

Executive Committee of the Educational Association.

THE Educational Association's Committee has had several meetings, at which the main topic for discussion has been the approaching Triennial Meeting.

Rev. W. N. Bitton, who has served for several years as Treasurer, has resigned on account of his absence on furlough, and Rev. H. L. W. Bevan has consented to act for him during the remainder of this triennium.

The following have been added to the roll of the Association since our last report :—

Miss Anna C. Woodhull, Miss Martha Wiley, Prof. Olin D. Wannamaker, Mr. E. J. Barnett, Miss Eleanor Black, Mr.

T. W. Chapman, Miss Codrington, Mrs. Arnold Foster, Rev. John Gowdy, Rev. Mark B. Grier, Miss Mary Harkness, Rev. D. T. Huntington, Rev. J. M. MacNaughton, Miss Ella Newton, Rev. A. T. Polhill, Mr. W. Sheldon Ridge, Rev. H. G. Romig, Rev. C. A. Salquist, Rev. Warren A. Seabury, Rev. H. Sjöblom, Rev. G. Purves Smith, and Miss Martha Wiley.

Medical Education in China.

AT the recent meeting of the China Medical Missionary Association the most prominent subject was that of education in China. In the north at Peking a Union Medical School on a large scale is being rapidly materialised, and in Shantung the American Presbyterians and English Baptists have commenced joint medical education and hope soon to have a centrally located school building. In the Yangtze Valley the London Mission at Hankow have a small but efficient school in full swing and are planning to greatly enlarge it. At Nanking there is a medical department in the Methodist university. In Shanghai, in connection with St. John's College, there has for years been a medical faculty, where the teaching is in English. In the south, at Canton, the medical school established so long ago by Dr. Kerr, has been reorganised and housed in a fine building, and there is also an excellent women's medical school.

From many quarters requests came to the meeting urging the formation of a committee to undertake the publication of medical text-books, all up-to-date, and using a uniform terminology. Such a committee was accordingly formed, composed of the following members: Drs. Butchart, Cousland, Davenport, Gillison, Lincoln, Mary Niles, Park, Swan, Venable, Wittenberg, and Neal (chairman).

The completion of lists of selected terms in all the branches of medical science by the Terminology Committee enabled the Association to take this great forward step. These lists have been worked out with enormous labour by the members of committee—busy medical men with their hands full of their regular work. The Association may justly congratulate itself on preparing for the Chinese a standard set of tested terms on so important a branch of science and may also flatter itself that it has *shown the Educational Association the way.* It was resolved to call upon the Educational Association to finish the work of stand-

ardising terms in physics and chemistry, so that there too chaos may give place to order.

It was also resolved that the Educational Association and the S. D. K. be urged to arrange for one standard syllabary of characters for use in transliteration, and to prepare in accordance with this syllabary a standard list of biographical and geographical names.

The Association appointed a new committee to carry on the work on Terminology. Its composition is now as follows:— Drs. Neal, Stuart, Ingram, McAll, and Cousland, Chairman.

Notes.

THE World's Student Christian Federation issued a call for the observance of a universal day of prayer for students. The day appointed was February 12th, but as this fell on the China New Year holidays, the General Committee of the Y. M. C. A. in China has issued a call for the observance of March 12th, and many are looking forward to a time of special blessing on that day.

There are said to be 1,753 Chinese students studying in Japan.

The Peking correspondent of *The Times* reports that in fifteen provincial capitals provincial colleges have been founded, while primary and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up all over the empire. Many thousands of Chinese students are studying English, and a knowledge of Japanese is rapidly increasing.

Correspondence.

APROPOS THE UNION HYMNAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One great advantage in an effort to unify the hymnology of Christian China would be found in the standard translations of English, German, French, Swedish, and Latin hymn classics that thus would presumably be secured.

Of many of the best English hymns—and, doubtless, the same is true of those of other languages—there are now, possibly, ten different Chinese translations of unequal excellence. Would it not be a precious legacy to the church of the future to select the

most worthy of each one of these and enshrine it in a permanent collection for general use?

Is not this the more urgent in China, where so large a proportion of the hymns in current use are borrowed from a foreign tongue? Doubtless the day approaches when China's Christians will generally make their own hymns, and hymns of foreign origin will be proportionally few. Yet those hymns which treasure the highest and holiest experiences of the Western peoples during nigh two thousand years will ever serve to inspire and voice those of sister races also. And can we ever be too thankful that, for example, the hymn

O sacred Head, now wounded,
With grief and shame weighed down,

said to have been translated from Latin through German into English, has become, in this particular translation, a classic so widely used in English-speaking Christendom. The same may be said of the hymns, "Jesus, the very thought of thee," and, "O Jesus, King most wonderful," translations of the saintly Bernard's masterpieces that leave nothing to be desired.

While many might object to a hymnal which limited all worshipping assemblies in China to one selection of hymns, few would oppose the selection, by a representative committee, of one hundred standard, translated and original, hymns for use throughout the empire. These might be designated, in small type, as 同用 or 通用詩 in the various church hymnals, both in connection with the text and in the index. Each company of believers would be urged to become familiar with these. In union meetings they would manifestly be a means of fellowship, as they would also be to visiting believers everywhere.

It would also greatly facilitate practical harmony in the use of such a standard collection of hymns, to have each hymn mated to a standard melody. For, what use in the great congregation would there be in identity of words if their music was unfamiliar?

Most cordially yours,
J. WALTER LOWRIE.

MR. HINDS AND WÊN-LI HYMNS.

To the Editor of
"THE CHINESE RECORDER."

MY DEAR SIR: The 'Correspondence' in your last (February) number seemed to me more than usually interesting.

Mr. Hinds has made his meaning clearer than T. C. seems to have found it in his previous letter; and, though I am not keenly interested in the production of a universal hymn book—in my humble opinion an unattainable ideal—for those who are so interested, his remarks have considerable weight.

When, however, he apparently treats Latin as, in Europe, analogous, or nearly analogous, to *Wên-li* in China, he is, I think, misled by a fallacy. No doubt the simultaneous use of Latin and the national languages in mediæval Europe, and down to modern times, does present *an* analogy to the coexistence of *Wên-li* with the mandarin and other colloquials, but it must not be pressed too far.

To many a widely read Englishman Latin words, with a few exceptions, mean as little as Egyptian hieroglyphics. But to the Chinaman who can read mandarin freely a large percent-

age of all the words presented to him in a *Wên-li* hymn are words of his mother tongue. The grammar is different, the lexicon is the same. Take, e.g., Psalm xxiii. 1. "The Lord is my shepherd I shall not want." *Dominus regit me et nihil mihi decrit.* To very many English readers who draw living comfort from the nine English words not one of the seven Latin words would convey any sense whatever.

The *Wên-li* version of this precious Psalm is perhaps more *wên* than it need be; yet of the ten words it employs, three are identical with the corresponding words of the mandarin version and five others are in common use in that colloquial, two only being distinctively *wên*, and one of these poetical.

Wên-li, 主爲牧兮吾是以無匱乏兮.

Kuan-hua, 主是我的牧者使我不至窮乏.

The hymns which, *I think*, T. C. had in view had none of the technical characteristics of Chinese poetry, such as the use of 兮 or the strict classical prosody, and were probably written, not for the delectation of the student, but with a view to communicate to our Chinese fellow-Christians, *intelligibly* and *rhythmically*, some of the spiritual helps and comforts prized by the student. Some such hymns, whether by T. C. or another are, to my knowledge, sung and enjoyed by our Chinese brothers and sisters, including children.

Nevertheless I am in hearty sympathy with Mr. Hinds when he demands intelligibility as a requisite of a good hymn.

Another very interesting letter is signed 'Thomas Windsor;' and with all my regard and respect for my old friend Dr. Martin, I am wholly with Mr. Windsor, except in his remarks upon 耶穌教, where I cannot follow him.

Surely the contenion of our forbears, whether Presbyterian or Anglican; German, Swiss, French, English, or Scottish, in the 16th and 17th centuries, was for a return to the fountain head, discarding mediæval *novelties.* The religion of Jesus Christ has, no doubt, for its "first and great commandment" one which was in a true sense a "new Commandment," as illuminated by His Incarnation and Sacrifice. But the great faith which is common to us all, whom Rome excommunicates, is the *primitive* one of the Apostles and their Master, and in my humble opinion can never rightly be designated 新教.

Yours very faithfully,

G. E. Moule.

Our Book Table.

A Mandarin Romanised Dictionary of Chinese. By Rev. D. MacGillivray, M.A., B.D. Presbyterian Mission Press. $8.00 to Missionaries.

This work, which is a development and outgrowth of the well known Stent, is now ready. It is impossible, however, now to review it; a notice will appear in our next issue.

Hand-book of Physiology. Dr. P. B. Cousland. 308 pages, 194 illustrations, 2 vols. Price $1.00. Presbyterian Mission Press.

This valuable work, which forms the first of the Medical Missionary Association's projected series of text-books, is an abridged translation of Kirke's well-known Physiology (now

called Halliburton's hand-book of Physiology).

The beautifully-clear illustrations and copious headings in English and Chinese aid in making this publication a very convenient text-book for medical students, and Dr. Cousland is to be congratulated on the excellent work he has accomplished.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented :—

S. D. K. List :—

Translated by Rev. W. G. Walshe :—Growth of the Empire, by Jose; Citizen Reader, by Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu :—Noble Lives.

Translated by Miss Laura White :—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K. :—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List :—

Adam's European History, Burnet's School Zoology, Gray's How Plants Grow, Gammon's Manual of Drill, Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D.D.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List :—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Editorial Comment.

We are glad to be able to give views showing the new buildings and the compounds of the American Board, Tungchow, near Peking. These may almost be said to be an outgrowth of Boxerism, as, unless the old buildings had been destroyed, such fine and suitably arranged buildings would not have been erected for many years to come. The residences, going from left to right, are occupied by Mr. Tewksbury, Dr. Goodrich, Dr. Ingram, Mr. Wilder, Mr. Galt, Dr. Sheffield, and the Ladies' Home. The Boxers little dreamed that they were preparing the way for such a plant as is here represented.

* * *

The account given elsewhere of the second general meeting of the China Medical Missionary Association, will be read with interest by all missionaries and by medical missionaries especially. The endeavor to secure a uniform set of scientific terms, and to prepare a uniform series of text-books employing these terms, will, when accomplished, greatly facilitate matters. It is also proposed to push forward, where possible, medical schools in central locations, on a union basis, somewhat similar, perhaps, to the idea now being developed by the American Presbyterians and the English Baptists in Shantung and other Missions in other places, with a view to economy in administration combined with efficiency in execution.

* * *

During its sessions the Medical Missionary Association passed the following important Resolution :—

"In order that the newly-appointed medical missionary may be able to properly acquire the language and at the same time keep in touch with medical work, we recommend to our Boards that all new medical missionaries, when first sent out, be instructed, if practicable, to take up residence at some large medical station for at least *two* years for the study of the language before being sent to their station for work."

This resolution ought not only to be brought before the attention of the mission Boards at home, but should be noted by the mission committees and officials on whose recommendations the home Boards act.

* * *

We are pleased to see in the *Sin-wan-pao* of February 10th that a member of the Waiwupu has proposed the gradual restriction of the use and growth of opium, somewhat after the manner of the Japanese in Formosa, or the proposed regulations of the United States government for the Philippines. This is a stupendous and far-reaching task, if once undertaken, and we fear

AMERICAN BOARD COMPOUND, TUNG-CHOW, NEAR PEKING.

it will be some time yet before China is in a condition to carry out such a reform, but we are pleased to see the matter mooted by a member of that body.

* * *

In this connection we are sorry to learn, on the authority of a sojourner in Formosa, that the Japanese, since the war with Russia, have relaxed considerably the restrictions against the use of, and traffic in, opium in that island, being instigated by the necessity for raising funds for carrying on the war. This is very much to be regretted, as we had hoped that Japan would continue as she had begun and afford an object lesson to the world as to the manner in which opium might be stamped out from a land which had long been accustomed to it.

We are pleased to learn, however, that the United States government has at length decided to deal with the question in the Philippines very much as Japan had proposed and as she began in Formosa. The report of Bishop Brent, of the American Episcopal Mission, and others, who were sent as special agents of the government to examine into the working of the Japanese laws and of the opium question in China, has induced the government to try and eradicate the evil from the Philippine Islands. We trust there will be no weakening in the carrying out of their plans, and that no shortsighted policy will be permitted to prevail to thwart their good purposes.

* * *

The plan proposed for the Philippines is as follows: The opium traffic to be made a government monopoly at once; at the end of three years the importation of opium to be absolutely prohibited, with the exception of what is needed as medicine; only confirmed users of the drug who are over twenty-one years old shall receive a smoker's license; an educational campaign against the use of opium to be started in the public schools; the habitual users of the drug to be treated free of charge in government hospitals; and Chinese found guilty of importing opium to be deported from the islands.

* * *

We do not wish to seem to trench in the least upon the prerogatives of our much respected contemporary, the *Medical Missionary Journal*, but the following, telling how to fight malarial fever, taken from a report of Dr. W. G. Liston, of the Government Research Laboratory, Bombay Exhibition, is so simple and practical and to the point that we venture to give it, *pace* the Doctors. Malaria is so prevalent in China, or perhaps we should say the anophele mosquito is so universal and the hope of their being banished from the land is so remote, that, for the present, at least,

quinine is doubtless our strongest weapon. It is well to know just how to wield it:—

First we have the destruction of the cycle of the parasite in the blood of men by use of quinine. We must here remember we are endeavouring to poison the parasite, and for this end small doses of this drug are quite inadequate; we should aim at a continued saturation of the blood with the drug; and for this purpose a dose of not less than ten grains should be given of the quinine sulphate powder, undissolved by the mouth. The drug by this method will be slowly absorbed and keep the blood charged with the poison which is used to kill the parasites. The dose is with advantage repeated twice or thrice in a day. To those who are subject to repeated attacks of fever a ten-grain dose morning and evening once a week, or after special fatigue or exertion, will effectually ward off relapses.

* * *

THE missionaries of the American Baptist Missionary Union and the Southern Baptist Convention met in Conference at Shanghai from February 2nd to 6th inclusive. The Conference was well attended and a helpful spirit of fellowship and unanimity prevailed. Most of the twenty-eight centres of work occupied by the missionaries of these two Boards were represented. The work of these two Societies was much strengthened by the union which was crystallized by this Conference.

Plans were made by the Conference to bring about the following important steps in progress. The Conference was most hearty in its decision that the interest and effort of the societies represented should concentrate on the China Baptist Publication Society and its press located at Canton. The practical interest of the members of the Conference was shown in its subscription of over $1,000 towards the work of the Society and the recommendation that each of the Boards at home raise half of a sum of $30,000 gold to be given to the Society. In addition it was recommended that certain men be set aside to prepare the literature needed by the growing work, who are to work in connection with the Publication Society. Forward steps were taken in connection with the efforts of the Central China Missions of these two Boards to unite on schools for higher education and special theological work. Already articles of union have been prepared and are under consideration at home. The Conference also voted to publish a paper in English for the consideration of matters connected with its work. In connection with the question of more general union it was decided that the Conference should have representatives at Peking, when further consideration is entered upon.

It was felt that the Conference marked a distinct advance of their work in China and plans were made to meet again in 1907.

Missionary News.

London Missionary Society.

Statistics of the Work in the Amoy Region in the Year 1904.

I. *Foreign Missionaries.*

Clerical Missionaries	5
Medical do. (one at home)	3
Wives of do. „ „ „	4
Lady do. „ „ „	5
Total...	17

II. *Native Agents.*

Ordained Native Pastors ...	12
Evangelists and Preachers ...	73
School Teachers in Boys' Schools	55
Do. do. in Girls' do.	15
Biblewomen	12
Total...	167

III. *Churches, Members, Children, Hearers, etc.*

Separate Church Organizations	56	101
Do. Out-stations	45	
Self-supporting Churches (entirely)	32	
Self-supporting Churches (partially)	24	
Church Members and Communicants...	2,962	
Baptized Children...	1,430	
Enquirers and Adherents ...	3,188	
Additions to the Church Membership in 1904	383	
Actual number of Baptisms (Adults)	301	
Actual number of Baptisms (Children)...	185	
Deaths of Church Members in 1904.	98	
NET INCREASE during 1904 ...	263	
Scholars in Boys' Schools and Colleges	920	
Scholars in Girls' Schools and Colleges	170	

IV. *Money collected by the Native Christians.*

For Pastors' and Preachers' Salaries	$ 6,055.70
For Church Expenses and New Buildings	10 499.40
For Boys' and Girls' Schools ...	2,909.40
„ Mission Hospitals	405.10
„ the Native Missionary Work in Ting-chiu	760.40
	$20,630.00

FRANK P. JOSELAND, *Sect'y.*

Second General Meeting of the China Medical Missionary Association.

The second general meeting of the China Medical Missionary Association, which was held in St. Luke's Hospital, Shanghai, February 6-8, was a very pleasant, profitable and harmonious one. Over forty medical missionaries were in attendance, which was considered quite satisfictory, considering the great difficulty with which doctors leave their work at any time, and in view of the fact that midwinter is an unsuitable time for travelling in the north, and there was consequently no representation from Peking.

It was greatly regretted that the President, Dr. Christie, was unable to leave his work among the harassed people of Moukden, and that Dr. Swan, of Canton, the Vice-President, had been unexpectedly hindered from coming, at the last moment. Fortunately Dr. Neal, of Chi-nan-fu, the former President, was present, and he was unanimously chosen Chairman ; a happy choice, for it was felt by all that much of the success of the meeting was due to the genial, kindly and business-like guidance of the Chairman.

A large number of papers were presented, most of them dealing with technical subjects. The lively discussions following the papers showed them to be timely and of great interest.

Committees of fifteen years standing made their reports, and it came as a shock when the names of those on these committees were read, to note how many of the active workers of fifteen years ago had finished their labours here. In many cases only one or two of a large committee were left. Among these old committee reports, that on Terminology took a prominent place. Though the personnel of

the committee has changed, work has gone steadily on and Lists of Terms in medical subjects have been issued from time to time. The committee reported that lists in the two remaining subjects were now ready for the printers and would very shortly be distributed, and urged that every member of the Association help the committee by criticisms of the various lists circulated, so that the Standard Dictionary of Medical Terms, which it is hoped will be the outcome of their work, may be as complete and perfect as possible. In the issuing of these lists it was felt that a great step had been taken towards uniformity.

Perhaps the most far reaching action of the Association was in forming a Publishing Committee for the purpose of issuing a series of medical text-books up-to-date and using the new Terminology of the Association. Every medical student in China, to say nothing of the doctors engaged in their training, will hail such a uniform series with joy and relief. This work was taken up enthusiastically by the Association and a subscription paper was started on the spot, the doctors present subscribing liberally. It is fully expected that the appeal for funds for this purpose will meet with a hearty response. We understand that arrangements were at once made for taking over a new book on Physiology, just issuing from the press, and that one or two other books are about to be accepted, so that a good start has been made.

Two popular meetings were held in the evening, addressed by Rev. D. E. Hoste and Bishop Graves, which were largely attended and greatly appreciated.

The formal adjournment was on Wednesday afternoon, but one of the pleasantest features followed—a reception given by Dr. and Mrs. Boone at their home on Wednesday evening. This was thoroughly enjoyed by all and was a delightful and fitting close to a meeting, successful in every way. Dr. Boone was untiring in his efforts in arranging for, and carrying out, this meeting of the Association and richly merited the hearty vote of thanks accorded him.

It is proposed to hold another general meeting in 1907 and triennially thereafter.

News from Honan.

We are glad to be able to give the following extracts from an interesting letter from Misses Leggat and Talbot, of the China Inland Mission at Ch'en-cheo.

DEAR FRIENDS: After an absence of four months from our station through sickness, we returned to find the work being carried on in all its branches by our native helpers, paid and voluntary.

Our hall has long been overcrowded at the Sunday services, and last month we increased the acommodation by taking in an adjoining room capable of seating fifty extra people. The expense of alteration has entirely been met by the church and congregation, and we hope at no distant date to still further enlarge.

During the year the collections have amounted to sixty-five thousand seven hundred and seven cash, an increase of 14,441 cash more than last year.

On December 19th, four new members were admitted by baptism into church fellowship, making a total of ten during the year, four men and six women.

The Christian Endeavor Society has been doing good work for the church in visiting the sick, looking after absentees, preaching in the villages, and in the instruction of the young. The attendance at the weekly prayer-meeting averages between sixty and seventy.

Quite a few young men have recently been brought in by our active male members. We have just now been interrupted in the writing of this letter by the sad case of a soul in despair, brought to us by our C. E. president.

The man, Mr. U, was formerly an inquirer, and knows his Bible well, but opium smoking and drink were sins that he would not abandon, but now his conscience has been quickened through the influence of his two sons, who attend the meetings. When asked to repeat after us a prayer to Jesus for help, with a wild look in his eyes he said: "Buddha will not permit me to pray; he tells me he wants my soul to-day. Oh! it is useless to pray," "useless! useless!" he repeated. After exhorting and praying with him for about two hours, suddenly, making a desperate effort as if breaking free from an invisible bond, he fell on his knees and prayed; then later he read the verse in Rom. x. 9, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God raised him from the dead, thou shalt be saved," repeating over again and again the last clause, "Thou shalt be saved", as if a new light were breaking on his soul. Pray for his salvation please.

The work of preaching to the heathen has been faithfully carried on by our Chinese brothers and sisters in the Lord. That of the voluntary workers has not been tabulated, but the number of persons who heard the Gospel from our paid native helpers throughout the year, amounts to thirty-nine thousand souls, and considerable interest has been manifested at different places throughout the district.

One of our members has offered to pay the rent of a house at Lui-lin, twenty-five *li* to the north-west of Ch'en-cheo, where an opening has been gained.

We were thankful that the Lord enabled us to return to our station in time for Christmas, which is becoming increasingly popular, and great care has to be exercised not to allow strangers to come in, as the hall accommodation is taxed to its utmost. The C. E. young men undertook the responsibility of church decorations and made out a list of games. The natives had subscribed to provide eatables for the children and also prepared a cake, especially baked for us, fearing the native production might prove indigestible. They presented us with a C. E. silver badge and many other presents. It was their "welcome home" to us.

The "tree" was, as usual, the centre of attraction. It was a pleasure to see how completely the toils and worries of everyday life were laid aside and forgotten for the time by the grown up people, who entered as heartily into all the fun as their juniors. We wished that all the kind friends who had contributto our happiness could have been with us. There were young boys who had walked forty *li* from our out-stations to be with us, and as they had never before seen such a sight, the day afforded them a rare pleasure.

Finally, as the shades of evening gathered round us, the part-

ing words had to be spoken, and then our large company of about one hundred and forty persons dispersed to their homes, to retail to attentive hearers the wonders they had seen and to exhibit to admiring eyes the gifts which had come from a far country.

When this reaches you, the second Chinese moon will be upon us, and we will be glad of your prayers that we may be strengthened to preach to the thousands of people who will be thronging to the "Tai Ho Ling" idolatrons festival.

With Christian love to you all.

Affectionately yours in Christ,

B. LEGGAT.
F. E. TALBOT.

Missionary Journal.

BIRTHS.

AT Ashi-ho, Manchuria, December 30th, the wife of E. McKILLOP YOUNG, M.B., Ch. B., U. F. C. M., of a daughter (Marian).

AT Nanking, January 12th, the wife of Rev. W. J. DRUMMOND, A. P. M., of a daughter (Frances Christene).

AT Sin-chang, January 16th, the wife of Rev. P. F. PRICE, A. P. M., of a son.

AT Fa-ku-men, Manchuria, January 29th, the wife of Rev. F. W. S. O'NEILL, I. P. Ch. M., of a son.

AT Ichang, February 3rd, the wife of Dr. GEO. F. STOOKE, C. S. M., of a son (John Graham).

AT Tai-chow, Chekiang, February 5th, the wife of the Rev. EDWARD THOMPSON, C. M. S., of a son.

DEATHS.

AT Shanghai, January 2nd, Miss FLORENCE E. PAGE, of the Missionary Home, from small-pox.

AT Chang-teh, January 18th, Rev. ASA B. VAN CAMP, Holiness Movement, Ch. of Canada, from confluent small-pox.

AT Ngan-king, February 4th, Dr. A. L. SHAPLEIGH, C. I. M., from small-pox.

ARRIVALS.

AT SHANGHAI:—

January 28th, Rev. W. M. CAMERON, Rev. W. B. NANCE and family, M. E. S.; Mrs. M. S. McCORMICK, S. P. M. (all ret.); and Dr. and Mrs. R. T. SHIELDS, for S. P. M.

February 2nd, Rev. G. A. CLAYTON, wife and child, W. M. S. (ret.)

February 5th, Rev. and Mrs. LACY L. LITTLE, S. P. M. (ret.); Rev. F. E. FIELD, for A. P. M., Wei-hsien; Rev. W. H. GLEYSTEEN, for A. P. M., Peking; Rev. W. L. BEARD, wife and four children (ret.), Rev. and Mrs. L. E. McLACHLIN, Y. M. C. A., Foochow; Rev. A. Y. NAPIER, for S. B. C., Cheng-chow; Mr. E. W. PROVENCE, for S. B. C., Canton.

February 19th, Dr. G. A. HUNTLEY, wife and children, A. B. M. U., Hanyang (ret.); Mr. J. F. BROUMTON (ret.), Mr. RICHARD WILLIAMS (ret.), Dr. A. P. LAYCOCK, Mr. H. W. THOMASSON, Mr. RICHARD ANDERSON, from England, all C. I. M.

February 23rd, Rev. G. F. MOSHER and family, Wusih, and Bishop L. H. ROOTS and family, Hankow, (ret.), Am. Prot. E. Mission.

February—, Dr. A. F. COLE, C. M. S., Ningpo; Miss HARKNESS, C. M. S.

DEPARTURES.

FROM SHANGHAI:—

January 28th, Miss M. M. MELVILLE, Mr. D. A. G. HARDING, Mr. A. H. E. WIESE, C. I. M., for England.

February 10th, Rev. W. N. BITTON and family, L. M. S., for England.

February 20th, Mr. and Mrs. J. A. STOOKE, Mrs. E. O. WILLIAMS and two children, Mr. M. BEAUCHAMP, Mrs. CAMERON, Miss C. LANDMARK, C. I. M., for England.

February 21st, Dr. GEO. T. LEEDS, wife and two children, A. B. M. U., Burmah, to U. S.

MARRIAGES.

AT SHANGHAI:—

February 17th, Mr. CARL F. BLOM, C. I. M., Honan, and Miss ETHEL LLOYD USHER, of Shanghai.

AT HANGCHOW:—

February 21st, Rev. H. MAXCY SMITH, S. P. M., Sin-chang, and Miss MARGARET JONES A. P. M., Hangchow.

REV. CHARLES HARTWELL, M.A.

(See In Memoriam Notice, Page 190.)

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Letters from an Old Missionary to his Nephew.

(Continued from p. 20, January number.)

MY DEAR HENRY:

THE near approach of summer reminds me that this is your first experience of hot weather. You passed through the tropics, it is true, on your voyage from home, but a week or two in hot latitudes at sea on a well-found steamer is quite a different thing from residence in an interior station. Most people, after experiencing the damp of the colder climate of England, enjoy seeing the sun and feeling the sunshine during their journey out. I say, climate, by way of courtesy to the old country, for as a matter of fact it has none; it has only samples of weather. This, however, has its advantages, as it enables a native of the British Isles to live and thrive in most parts of the world. May you be no exception to this rule. I covet for you a long and useful life and pray that you may so act as not to die before your time. I have known many to do so and have often wondered how it is that young men who are fairly level-headed in most things are so reckless with the life and health Providence has given them. Broadly speaking, there is no reason why you should not live as long out here as in any other part of the world. Many who have acted in a suicidal way have blamed the climate. A man will eat enough meat during the twenty-four hours for an able-bodied seaman on a Polar expedition and afterward say the climate is bad. Others, again, who feel that now they are in the mission field they must show the reality of their devotion, abstain from food to such a degree as to undermine their health completely; this, too, is attributed to the

climate. In your own case you have come out with a good stock of health; do your best to maintain it. I know you are fairly strong, because if my memory serves me aright you took a prize in the College sports the year that young Thew Brown was absent through illness. Look on the stock of health you possess as so much capital, not to be squandered but to be added to. I have often noticed that many of the strongest die the soonest after coming to this country, while others who could not get their lives insured, if they tried, go on year after year and do splendid service for God. How is this? In some cases that I have known, men have presumed on their stock of vigour to act like simpletons. I knew one young fellow who smiled serenely with an air of ineffable wisdom when urged to use an umbrella or some covering to shield him from the sun. He said the promise was that the sun should not smite him by day. Need I say that he is now at home with an enfeebled brain? Rumour has it that he is constantly meditating on the text, "If any man prophesy let him prophesy according to the analogy of the faith;" and the passage, "Thou shalt not tempt the Lord thy God as ye tempted Him in Massah." I knew another young man who made it his boast that changes of temperature had no effect on *him*. A drop of twenty degrees in the temperature during one day was to him as a drop in the bucket, and he thought those of us who changed our clothes according to the changes of the weather were well-meaning but weak. The upshot was a severe attack of rheumatic fever, which nearly took him to the better land, and an enfeebled heart as his earthly heritage. During the Conference of 1877 a good brother in the course of a discussion on translation assured us that as soon as the Conference was over he intended to "pitch into Chinese." He did so, neglecting exercise, and in less than a year had to be taken home, out of his mind, in charge of a keeper. Years ago I took a boat journey with a worthy young man who had been out some eighteen months. He weighed about sixteen stone and was blessed with an appetite to which nothing came amiss. We travelled together five or six days, during which time he read and read and read nearly all his waking hours. Feeling perfectly free from the Mosaic law he was not under bondage as to the use of water. Soon after he developed a disease of the liver, his chest gave way and he had to go home to die. As I write a sad

procession passes before me of bright promising young men who have sacrificed the prospect of great usefulness, yea life itself, and all for the lack of a little common sense. I hope you will not bring up the rear and go home in a year or two to swell the ranks of these misguided young men.

I am not a medical man, so do not presume to offer you medical advice. Indeed I think that if you give nature a chance you scarcely need it. You may keep strong and well, with the blessing of God, if you act sensibly. One of the most important things in a hot country—especially if the inhabitants have a genius for dirt—is to keep yourself clean. This may seem a mere platitude, but you will find that it has some value. Have you never met people whose supply of water seems to have failed just at the psychological moment? A daily wash and a brisk rub down will help to keep you healthy in body and in mind; you will take life in at the pores. Clean linen, too, helps to maintain a feeling of self-respect, and it certainly helps to secure the respect of others. I travelled once on the French mail with a Romish priest. He was a native of Ireland and assured us that that was the only land where the people had any religion. He naturally laid claim to apostolic succession, but so far as I could see, his collar was the only thing that could make good the claim. He had but one, which he wore from Marseilles to Aden during the fizzing month of August. I had no opportunity of examining its structure, but I think it must have had a slot along its lower edge and worked round on a sort of pivot. Like the earth it revolved on its own axis every day, and like the moon it had its phases. When we started it could scarcely be called clean, but it retained traces of its pristine purity. It rotated about half an inch every day till, like a cake not turned, it was black on one side and dough-coloured on the other. We watched it rise and set over the collar of the one thick black coat of clerical cut which the good man wore all through the voyage, and finally saw it set over the side of the ship when its owner transferred himself and his apostolic belongings to the boat bound for Mauritius. Need I add that very few felt any attraction to the wearer, especially as water seemed to be his pet aversion? Cleanliness, according to the old law, is next to godliness, but under the old dispensation it *was* godliness. And we should do better under the Gospel than the ancients did under the law.

And then a word as to exercise. While on the one hand, you do not want to make a god of it, you cannot altogether afford to neglect it. No doubt you have felt the fascination of Chinese characters. Like Kuropatkin with the Japs, they lure you on. But you will master them more quickly and thoroughly if you leave them alone at the proper time and take needful exercise. If you neglect yourself you most likely will suffer from indigestion and congested liver. And if these two come to stay you will soon be afflicted with doubts on all sorts of questions. Many young men delude themselves about their doubts. They suppose they all arise from deep thought and independent mental power. As a matter of fact a Livingstone Rouser would clear half of them away. A stomach out of order will sometimes make it well nigh impossible for you to read your title clear to mansions in the skies, and a disordered liver may cause you to wonder whether you will ever pass the portals of the new Jerusalem. When any part of us is exhausted we are apt to see the darkest side of everything. Elijah was simply overdone when he requested for himself that he might die. God recognized this and first fed him and put him to sleep before He spoke to him in the still small voice. It was after Peter had had his breakfast that the Lord asked him, "Lovest thou me?" Study hard while you are at it, and then discharge your mind of it and take such exercise as is needful. In this way you will keep a sound mind in a sound body. There is no necessary connection between holiness and ill-health. The popular mind nearly always associates holiness with bone. A divine with high cheek bones and lantern jaws is generally looked on as a veritable saint, while a man who weighs about 200 lbs., and is genial withal, is commonly regarded as being not only carnal but also of low attainments in holiness. If you let yourself go you will, no doubt, be called '*dear* Henry,' and you will, like a wedding cake, be coated with sugar outside but be unsatisfactory underneath.

On the other hand, do not take too much care of yourself. It is quite possible to be so fussy about yourself as to suppose that every little ache or pain is a messenger to announce your speedy dissolution. Do not deceive yourself; it is not so easy to die as it seems. I have tried it often, but like those mentioned in Revelation have found death to flee from me. I think you mentioned in one of your letters that your great aunt had given you the homœopathic vade mecum and that

you found it a perfect treasure. It is pleasant to know that you value it, but I would suggest that you do not read it too much. Remember the man who studied a medical book till he fancied he had every disease mentioned in it—Housemaid's Knee alone excepted. Do not suppose that every time your pulse quickens it necessarily means heart disease. Have you never noticed that the pulse quickens when mail brings you letters beginning "My dearest?" While speaking of letters may I venture to suggest that you do not attach undue importance to a good deal of the advice contained in them? When after the tender opening of certain letters you find, "Am sending you by this mail two more boxes of Pale Pills for Pink People; be sure and take them for my sake. Kutnow's Powders reached you safely I hope; I sent them with some Cureall two mails ago," etc.—do not take too much notice of these things. The writer meant well, but imagination is apt to picture all sorts of impossible situations in regard to those we love.

If you feel out of sorts, *work it off*. Dickens speaks of a good woman who died for want of making an effort. There is much in the remark. Slight ailments will pass away if you address yourself to your daily duties. It is possible to coddle yourself into a state of invalidism. Perhaps you notice when you do your hair in the morning that your face is pale. Be not alarmed. You may have been breathing bad air all night which will fully account for it. Or it may be that your face is but "sicklied o'er with the pale cast of thought." Your expanse of forehead is apt to heighten the effect. Your mother used to say that your broad brow betokened great gifts and hidings of vast intellectual power. The doctor shook his head and said he was afraid it indicated water on the brain, but this your mother would never allow. In support of her contention she used to say that you reminded her of your dear grandfather, who was quite a poet in his way. She said he was after Milton, but I think she had forgotten the mileage. She was fond of quoting one of his poems, of which I fear I only remember the opening and closing lines. The first line read, "As I lay on my bed at midnight;" the last, which was to rhyme with the word 'love,' ran, "The fountain of my singing is deep in heaven above." I merely mention this in passing to show that anything you may notice in the way of a pale face, may indicate the posses-

sion of a poetic gift. We rarely associate poetry or divinity with a red-cheeked person. Cowper, you may remember, sang long ago,

> "Oh why were farmers made so coarse,
> Or clergy made so fine?
> A kick that scarce would move a horse,
> May kill a sound divine."

Even if you should get sick (and people do this all over the world) do not give up. I know one of the most successful missionaries in China who laboured on for more than twenty years while suffering from a most distressing malady.

Above all beware of deceiving yourself with pet phrases about health. A very common one in use is "run down." It is difficult to say where it originated, but it suggests a Dutch clock. No doubt it describes with sufficient accuracy a certain physical condition, but if it is used frequently enough it is apt to make the one who uses it believe he is in that condition. When used by the venerable Dr. Grey or the Rev. Whitehead, D.D., it has a certain fitness, seeing they were here before you were born. But it has an odd sound when used by one who arrived last year, and would almost appear then to indicate a morbid condition of mind instead of a weak condition of body. An individual of this order is an interesting object of study when seen at a health resort on the tennis lawn or at afternoon tea. He shines perhaps brightest, however, when speaking to a resolution, or combating a petition. You perhaps know the instance of the petition of 高大膽 of 滻縣 in the 平原 prefecture. The petition of this good brother showed him to be one of the smallest and most insignificant members of the human race. But as the sun flower follows the sun, so his thoughts followed the foreign pastors. He thirsted for them. This was specially true in the hot season when they, following the example of the Lord and His elect apostles, went up into the mountain to pray. He, as a firm and humble believer in the doctrine of election, wondered if it would be at all possible to follow so good an example. His wife and three children were martyrs to fever and ague, and during the wet season he too suffered from the same trouble. He would be glad to bring them up with him if a little help could be given that he and his might have the privilege of fellowship, and so all would 彼此禱告.

Don't whine. Bear your sickness and trouble like a man. Howl long enough and the fairest prospect will become a howling wilderness. If the heat tries you keep a cool mind and try to enter into the spirit of the proverb 心定自然凉. Gird up the loins of your mind and it will help to stiffen your backbone.

And then a word as to your mental health. Do what in you lies to maintain mental freshness and power. Avoid becoming a locomotive vegetable. Keep up your interest in the affairs of the day and do as Spurgeon used to say: "Read the newspaper to see what God is doing in the world." Maintain the habit of reading. This gives you material for thought and keeps you off the rock of gossip about other people's affairs. Many a good man has made shipwreck here. Try and talk of things, not of your neighbour. Slander and scandal have split up many missionary communities, caused heart-burn, sown the seeds of strife, and hindered the work of God. If you are fairly well informed you can bring forward topics of conversation, contribute your quota to the common stock and thus prevent talk becoming vapid and pernicious. "Seasoned with salt", "That which is good to the use of edifying", express the apostolic opinion of what conversation should be.

As to what you read you will of course decide for yourself. One very good canon as to reading is not to read questionable literature—books that leave a nasty taste in the mouth. This is specially true of theological literature. Beware of the writings of theological bye-products. Many of these inculcate doctrines out of harmony with the Scriptures and leave unrest and unbelief behind. Books that help faith are worth their weight in diamonds, but books that are little else than interrogation marks, bound in cloth, are not worth picking up. "Wherefore do ye spend money for that which is not bread?" Always bear in mind that there are epidemics in the theological as well as in the physical world. Small-pox, measles, whooping cough, mumps, scarlet fever, and itch have their counterparts in the church. The last-named disease is perhaps the commonest just now. Paul appears to refer to it in his second letter to Timothy, iv. 3-4. The "fearless" writer on theological subjects is not always the safest guide. The promise is to the man that does fear, that "trembles" at the Word of God. Take, for example, the book "Man or Mosaic," by

Professor Thistledown, of Gosling Seminary. According to this gentleman all the virtues that adorn the lives of many thousands of godly men and women are nothing more than the development of protoplasm. In case you have not seen the book allow me to quote a sentence to give you an idea of its style :—

"The pithecoid—ophidian base, developing from the mist in the cosmic process, combined with the fortuitous concourse of atomic dust to evolve the ratiocinative biped." This may not appear very lucid at first sight, but it gives you an idea of the professor's philosophy. Rendered into vulgar speech it means that the professor, after an exhaustive analysis of his own nature, has reached the conclusion that so far as he has developed he is half snake and half monkey. The development of the lamb and the dove is, he thinks, reserved for another age. As to the story of Adam and Eve, he thinks it beneath the assent of his powerful intellect. The publication of this book is said to have produced quite a flutter among the inmates of the seminary.

Now I think you will agree with me that it is wrong to feed the body on garbage, and that it is equally harmful to feed the mind on carrion. The man who fills his stomach with sawdust has neither capacity nor appetite for much else. You may perhaps have heard of the enterprising individual who told a friend that he was about to start a saw mill. "Why?" was the question. "Oh" was the reply, "I am about to produce a new breakfast food." Save your money and buy good books. "With ashes who would grudge to part when called on angels' bread to feast."

But I have yarned on too long and must draw to a close. Let me in conclusion urge upon you the necessity of maintaining your spiritual life. Nourish it well. Let your first concern in the morning be to feed your soul. The command to Moses was "to be ready in the morning . . . and present thyself to Me in the top of the mount . . . . neither let the flocks nor herds feed before that mount." What was good for Moses is good for you and for us all. You will, as a pastor, hear the bleating of the sheep and goats and the lowing of oxen soon enough in the day. Like Isaac you will find, when you go to meditate, that the camels are coming—the duties of the day will come along soon enough. Have system in your devotions; haphazard worship effects little

or nothing for a man's spiritual life. The wood was to be laid in order on the altar. You will find, I think, that a good dose of Bibline every morning will aid you in prayer. We are born thirsty, and a deep draught each morning of the water of life will have a most refreshing effect on you through the day. If you pour water down a dry pump it helps it to work; study of the Bible does the same thing to one's mind and heart. It suggests thought and subjects for prayer and gives variety, liberty, and freshness to supplication. Pay no attention to the advice contained in many books on the devotional life which insist on giving at least five minutes a day to your Bible. It is like urging a runner who has to run ten miles to be sure and practise five yards daily. To slur over a chapter a day as a matter of duty is of little avail. The man that *delights* in the law of the Lord and who meditates in it day and night is the man who keeps fresh all the time and who has prosperity in all his undertakings. If you neglect this you will dry up and will be a dry preacher. Have you not met men who appear to have been born out of due season? They should have been born when the fires of Smithfield were burning, as they are dry enough to burn well and were originally intended for martyrs. The Rev. Touchwood, of Arbour Lane, occurs to me as a case in point. You may have heard of the man who suffered from sleeplessness. All remedies failed, and his case seemed well-nigh hopeless. He was a member of the flock of the Rev. Morpheus, Incumbent of the Chapel-of-Ease, Arid Square, and finally asked his friends to carry him to his accustomed place in church. They did so, and in two minutes he was sound asleep; the habit of a lifetime stood him in good stead in his need. Your ministrations will be equally effective if you neglect your Bible. On the other hand, if you constantly experience its subduing, melting, transforming, and uplifting power, you will be proof against all the assaults of men and devils. You will say to those who assail your faith what Abraham said to his servants: "Tarry ye here with the ass while I go yonder and worship."

Study your Bible from cover to cover. This will keep you from becoming lopsided or from taking up fads and becoming a crank. People discount very liberally most things that are said by a man who is known to have a fad. A man takes up a craze. Nothing must do, but everybody he knows is

pressed to do the same. And the more idiotic it is the more strenuous is he in its advocacy. He finds that others not only will not adopt it, but perhaps express themselves freely and forcibly as to its sanity. The poor fellow at once takes up the martyr tone, calls his hobby "the narrow way" and regards all adverse expressions of opinion as 'persecution'. And as he is usually conscientiously obstinate he sticks to his position and sacrifices his usefulness rather than yield a single point. Like a sulky child on a hobby horse he pouts and mutters and rocks himself to and fro and fondly fancies that in time he will move the world. He speaks of "coming to his own at the end of the day"; probably he will, but it will scarcely be worth coming to.

Stick to your work. Put conscience into it. Cultivate a sense of duty. This has to many ears a "legal" sound, but a recognition of "duty" is a great safeguard to a man. Privilege is but duty informed and inspired by love. You will have dark hours and days when neither sun nor moon will shine; cast out your anchors then and wait for the day. Do not interpret life by its darkest moments. When the temptation comes to throw everything up pay a visit to the shores of the Dead Sea and bring back a little salt from that imperishable pillar there. It will form good flavouring for your porridge next morning. Samson with his eyes out, grinding for the Philistines (usually for a consideration), is not an uncommon sight; look on him and take warning. "Is it a time to receive money and to receive garments and olive-yards?" Let the pilgrim spirit dwell in you. Lot in Sodom seemed to prosper, but he died destitute in a cave, while Abraham who looked for the city that hath foundations was blessed in all things. And when our course is done, it will be no grief to us to look back on a finished life, begun, continued, and ended in the service of Him, who is the author and finisher of our faith.

"What live we but for this—
Into the sour to pour the soul of sweetness,
The stunted growth appear to fair completeness;
Sneers drown in smiles, kill hatred with a kiss,
And to the sandy waste bequeath the fame
That the grass grew behind us where we came."

That this may be true of us both is the desire of

YOUR AFFECTIONATE UNCLE.

"Sectarianism and Religious Persecution in China."

BY REV. J. GENÄHR, RHENISH MISSION.

(Concluded from p. 137, March number.)

WE come now to the second volume. It gives an historical survey of persecutions, religious wars and rebellions from 1736 to 1775, an endless chain of bloody wars and insurrections, atrocious executions and tortures of innocent men and women, all caused by the intolerance and the dogmatism of the reigning Confucian system. One cannot read this second volume without consenting to what the author says on page 306: "Fanaticism never is clear sighted, but that of Confucianism appears to be totally blind."

In the first Chapter of the second volume (Chapter nine) De Groot provides us with "certain landmarks" by translating sections of the "Sage or Imperial Instructions" (Shing hiun 聖訓) concerning heresy-persecution, which give us a picture of most awful persecution, of tremendous rebellions called forth by heresy-hunting and smothered in streams of blood. The indigenous sects, as well as the followers of Mohammed in China, counted by the millions, and the Catholic missions—all had to suffer severely from the intolerance and craze of persecution exhibited by the Emperors of the great Ts'ing dynasty during the period from 1736-1875. But the learned author is mistaken when he says: "Never has it been pointed out that this hostility was the necessary result of the State-polity with regard to all non-Confucian religions. Even the persecuted missionaries seem not to have been aware of this fact, for their writings generally show that they were wont to ascribe the persecutions simply to Satan's personal hatred against their holy religion" (page 271). Ten years ago the writer of this has already pointed out in a paper which has been printed in the CHINESE RECORDER (March, 1894) that "as long as the out-and-out *politico-religious* constitution of China continues to be founded on its present principles, it must continue to regard Christianity as hostile, anti-national and non-Chinese, and it is now restrained from its prohibition and persecution only by its constant fear of foreign intervention." "Under these circumstances," as I said in the same paper, "Christianity cannot re-

commend itself, for the present at least, to the *politico-religious* point of view of the statesmen of China, even if it were delivered to them in its pristine purity." Furthermore, I expressed the opinion that "likewise as in the case of ancient Rome the most discerning of the Emperors were most fully convinced that Paganism and Christianity in no wise could be reconciled, and that the normal relations between the two powers must be that of war, and war of extermination, so in China the most staunch will be the first to discover that to-day, too, it also means war, which can only end in the overthrow of one or other of the combatants." Here seems to be a want in the otherwise excellent work of Professor De Groot. Not that he has painted the imperial persecutors and their tools blacker than they are; no, their own decrees paint them black enough, as De Groot himself rightly says: "In fact, as black as black can be" (page 275). But we should have liked to see him doing a little more justice to the politico-religious point of view of these Emperors and statesmen, at least with regard to Christianity. To this point of view it remains hidden that Christianity possesses not only powers which are destructive to worldly kingdoms, but also regenerating ones which will revive them. But the time will surely come when in China this reconstructive force of Christianity will be recognized by men gifted with the instinct of true statesmanship, whose counsel will prevail, and then the sect, which is now everywhere—*and with the semblance of right*—spoken against, will obtain the victory.

Chapters ten and eleven deal with the reign of Kao Tsung (1736-1795) and the persecutions brought about by him. The first period of his reign (1736-1774) was one of persecution, the second (1775-1795) necessarily became one of insurrection and warfare. We hear of a bloody movement amongst the Mohammedans in Kansuh, of a universal persecution of Christians and expulsion of missionaries, of persecution and mutiny of the sect of the "Eight Diagrams" (八卦), of a rebellion in Formosa—all within the short period of twenty years.

The twelfth Chapter gives on thirty pages a good survey of the great rebellion, which towards the close of the eighteenth century, like a devastating whirlwind, visited the western provinces of China. Whosoever reads this Chapter and the two preceding ones attentively, will rather find too little than two much in the following words of the author. He says on p. 378: "Is there in the history of the world a second example of such destruction

of a people by its ruler for the sake of a political theory of fanatic orthodoxy? Verily, the altar of Confucius, on which the Chinese nation is immolated, is the bloodiest ever built." And can we take it amiss if he goes on to say: "And the Powers who never have viewed that altar in this light, who never have known its hideous character, will they persistently keep it standing and save the high-priests, officiating thereat, from being dethroned by their victims?"

Very interesting is the notice we find in this Chapter about Chinese Amazons. A certain commander of the imperial army, named Ming Liang, who had been ordered to crush the rebellion in Shensi and to exterminate the heretics, had to inform the Throne of the fact that "female rebels on horseback" (騎馬女賊), many hundreds strong, accompanied the rebels (p. 361). It goes without saying that all of them were butchered mercilessly. According to official reports the number of butchered rebels reached a total of several hundred thousand, but no figures can possibly be procured of the masses who fell in the Imperial ranks, or perished in the (five) provinces from want, misery and distress.

Chapter thirteen places us at the beginning of the nineteenth century, the period from 1800-1812, and informs us of a persecution of Christians preceded by an Imperial decree of May 28th, 1805. One often hears that the activity of the emissaries of Rome in China of that time had been seriously hampered by their political intrigues. Not a word of that in this long edict. But the simple fact that "they had the audacity secretly to propagate and disseminate their religion and recklessly undertook the printing of books," is branded as "a heinous crime assuredly" (實爲可惡). "Let us remember", the Son of Heaven exclaims in this decree, "that this religion does not profess the worship of any gods, nor the veneration of ancestors of the dead, and therefore overtly opposes the orthodox Tao; so when the natives listen to it and follow it . . . is this anything short of opposition and rebellion?" (此與悖逆何異, p. 399). One cannot help laughing when reading on in the same document that all the Europeans who had not the ability to render astronomical services to the government "were to be sent to the Viceroy of the two Kwang who, as soon as a ship from their country calls at Canton, shall send them back therein to their own land." (其不請天文者俱著發交兩廣總督俟有該國船隻到粵附便遣令歸國).

We come now to the bloody rebellion of 1813, of which the fourteenth Chapter depicts us a clear picture. "Heretic" and "Rebel" had become more than ever names of the same meaning. Simple membership of a heretic religion (邪教) was punished with deportation and slavery, and pardon existed only for renegades, who in exchange for their conversion placed themselves under official control. Even upon the departed ancestors of the chief rebels the bloodthirsty tyrant vented his wrath, lest their manes should be active and succour their guilty offspring. It appears from the documents in more than one place, so De Groot says, that the violation of graves was the usual practice of high functionaries entrusted with the suppression of rebellion. "The ashes," thus writes one of them, "should be strewn out on the highroad, to be trodden down by cart-horses, in order that the spirit of mischief might evaporate and the human hearts find satisfaction." 當將骨灰散播大道俾馬踐踏以消戾氣而快人心. After all we have read in this Chapter I heartily agree with the author, when he closes this Chapter of sixty pages with the words: "It will be welcome equally to the reader and to ourselves at last to let the curtain drop upon these hellish scenes of Asiatic barbarity."

In Chapter fifteen, which treats of the period from 1813-1820, we hear again of a bloody persecution, from which the Christians as well as the members of Buddhistic sects had to suffer. Again we hear of "foreigners, from Europe, travelling far and wide through many provinces, making neophites and fanning the fire of error among many of them," and that "this is the acme of lawlessness" (不法已極). The decree from which this passage is taken bears upon a violent persecution in Szech'wen, to which Dufresse, Bishop of Tabraca, fell a victim. He was beheaded in the provincial capital. Almost at the same time Jean de Friora, a French Franciscan missionary, was strangled in the capital of Hu-kwang. Christians who would not renounce their faith were put to death without mercy, or were sent to the cities of Moslems (in Turkestan), "there to wear the cangue in perpetuity" (永遠枷號).

From Chapter sixteen we learn that Süen Tsung (宣宗) followed in the footsteps of his father Zen Tsung (仁宗), who died on the 2nd September, 1820. Again we hear of religious persecutions in Chihli, Honan and Shantung, Anhui, Kiangsi and other provinces of the empire. The "audacity of pro-

pagating the religion of the Lord of Heaven and of the misleading of the multitude through the preaching of religious books" is again spoken of in a decree as "a thing which really must be reckoned among the greatest of crimes and the acme of mischief" (實屬罪大惡極, p. 533). Several priests received a martyr's crown. Christians escaped death and banishment only when they were willing to put their feet upon the cross and trample upon it, (ibid). Founders of sects were to be visited with the full rigour of the Law; neither was pardon to be granted to their propangandists and followers who collect money and lead the masses into error. But the simple rustic population, who for the sake of earning happiness allow themselves to be misled—they deserve pity and shall at all times be permitted to cast off their heresies. If they do so, they shall be exempt from punishment, "to bear witness to our love of mankind, which is above the Law" (以示法外之仁, p. 510). "Indeed, a remarkable picture of the true state of affairs drawn by the Imperial pen!" so we say with the author. "Who are they that turn peaceful religionists into rebels? Their leaders? or their persecutors with an unconscionable yamên-brood?" (ib.), and we conceive better than ever before why this country cannot come to rest, and how China has come to enjoy the sad reputation of being the land of rebellions par excellence.

In Chapter seventeen we are made acquainted with one of the most important epochs in the modern history of China, an epoch of devastation and warfare, known as that of the Tai-ping rebellion, which drenched China in blood, brought the dynasty quite near to its fall, and would probably have annihilated it if the arms of the despised Western barbarians had not interfered.

With his usual thoroughness De Groot sifts the question which so naturally arises in our minds. Was the great Tai-ping rebellion, too, a religious rebellion similar to that which in the last years of the eighteenth century raged in the western provinces? Was it a revolt of the same nature as that which devasted Formosa in 1786, or which in 1813 converted several districts in three provinces into a desert? He feels little doubt that as soon as Chinese historians supply us with sufficient data about the causes of this insurrection, these questions will be answered in the affirmative. But even without these data he finds himself in the position to show from the Imperial decrees

of the Shing Hiun (聖訓) that religious persecution was, if not the only, at least the main source of it. We must leave it to the reader to look for the proof himself *in loco*. Here it may suffice to point out that with the help of the sources at his disposal the author has arrived at the conclusion, "that the Tai-ping rebellion was a repetition of the religious war which raged half a century previous to it in Hupeh and the four adjacent provinces. Then Siang-yang was the centre of the persecution which provoked the rebellion (page 355); now, in 1853, we see the banners of insurrection again raised in this same department (see Thing-hiun 91, decree of the thirteenth day of the second month)" (page 552).

Other writers, as is known, have traced the rebellion to other sources. But as they found their accounts chiefly on very apocryphal hearsay information, and have no official documents to rely on, De Groot shows himself very sceptical as to their accounts. Of course he does not deny that there is a substratum of truth in all the talk about the Christian character of the Tai-ping movement, but he calls what Mr. Hamberg, a missionary of the Basle Missionary Society, has published in the year 1852 about the "Visions of Hung Sin-ts'üen" and about him being a Christian, a "wild story," speaks of a "Hamberg legend" and thinks "Visions of Hamberg" would be a more appropriate title for that little book. He regrets that men like Meadows and Williams, by allotting to this "mixture of gossip and fancy" a place in their solid works about "The Chinese and their Rebellions" and "Middle Kingdom" have undoubtedly stamped it as reliable in the opinion of many readers (page 553-4).

Be that as it may, so much seems to be true that doubtless the acts of this tragedy, which according to the estimation of Williams and others has cost twenty to fifty millions of lives, and has turned whole districts into deserts, are not yet closed. So much is certain that the Dutch scholar in his chapter devoted to the Tai-ping rebellion has given us something better than feeble suppositions.

The closing Chapter (Chap. 19) deals with the reign of Muh Tsung (1861-1875), who is better known by his temple-name of T'ung Chi. His reign, too, is tainted with the stain of persecution. But as he was only four years when he ascended the throne and occupied it for only fourteen years, the persecutions which took place under his reign must be

laid to the charge of his two mothers, who acted their part as regents with unflagging zeal and energy. One of them, Ts'ze Hi, a concubine of his father's is, as is well known, the Empress-Dowager, who till now holds the reigns of the empire.

The author sees himself compelled to leave his subject here, the *Shing-hiun* of the present *Kwang Hsü* period, which commenced in 1875, having not yet been published. "But we have now," says De Groot, "read in its own State-papers too much about its spirit of intolerance, too much about its bloody work of persecution, too much about its attempts to exterminate religious communities, to regard the suggestion of a sudden turn in its policy, without a sneer of scepticism" (p. 564). The history of the last four decades bears out the author, as we all know, alas! only too well, in what he says. And it is our firm conviction that the Chinese now are but biding their time until, by a turn of the wheel, fortune might put the opportunity and the necessary force into their hands to drive the foreigners, who are objected to now as much as ever, into the sea. The Dowager-Empress may receive the Legation ladies and kiss them and make them presents, but she is no more to be trusted than she was in 1900.

De Groot hopes that by his book he has been fortunate enough to produce something fit to cure a certain class of politicians of the erroneous notion that China is a country of religious tolerance. And if the Powers should have again to consider the question whether they must or must not uphold the Confucian tyrant on his throne against his bloodily persecuted people rising in arms against him and his satraps, the author trusts they will then not soil themselves again, their history and glory, by complicity in the shedding of streams of heretic blood of rebels driven to despair, who, at the bottom, struggle for nothing else but religious liberty.

The long story of China's ferocious cruelty against heretics and Christianity, Professor De Groot tells us in this two volumes is, no doubt, far from gratifying, besides being tedious and painfully monotonous, as he himself is fully aware. But as it affords a firm ground to stand on in the discussion of a problem in the intercourse of foreign powers with China, we recommend it to a careful study by missionaries and all those for whom it has been written.

The Absolute Certainties of Prayer.*

BY REV. W. ARTHUR CORNABY.

THE writers of three of the Gospels quote some exceedingly definite utterances of one man who believed and taught the absolute certainties of prayer. Here is an interesting fact for all readers of the New Testament from whatever standpoint they may regard the man Jesus of Nazareth. For if there is uncertainty upon any one subject of religion, that uncertainty seems to haunt the minds of many with regard to the central item of all religion—prayer.

The Chinese offer prayers on occasion; some of them to the visible idol before them, others, who are more thoughtful, to the spirit of some deceased personage whom they regard as residing in the idol or ancestral tablet. The range of their prayers is usually a material one; they pray for wealth, for sons, for restored health in sickness and for long life generally. On asking them whether they receive answers to their prayers, the general reply is that it is always best to pray, although some idols do not seem to be very efficacious, and some lives seem to be dogged by the adverse forces of ill-luck. But as every Chinese doctor manages to get some friend to write him a testimonial tablet inscribed: "The Wizard Hand brings back the Spring," or some such stock motto, so the meanest shrine of a local deity is pretty sure to display a testimonial tablet inscribed: "Asking brings Certain Response." We of the West, seeing such advertisement tablets, naturally feel assured that if the sick man got better, it must have been in spite of the ignoramus who treated him, and that if the farmer got a good harvest or his wife bore him a son, it had nothing whatever to do with the poorly-painted board displaying the inane features of an impossible deity, contained in the little shrine before which prayer was offered. So that such assurances as may possess the minds of a quarter of the race on the subject of answered prayer, cannot be said to affect the matter at all as regards scientific demonstration. But they may be useful to us, perhaps, in warning us against quoting mere coincidences as answers to prayer, to the befogging of the minds of those who are seeking for definite evidence, and as a warning against too hasty assurances generally. For we can see that while

* An address delivered at the Foreign Y. M. C. A., Shanghai.

the Chinese offer prayers to a wooden image or to dead men, it is quite possible for us, with the name of an omnipotent God upon our lips, to offer up wooden prayers, dead prayers, which ought not to avail any more than the former kind of prayers. If any happy coincidences follow, those coincidences will have no more to do with our dummy prayers than they would have had we worshipped any of the dummy deities of China.

The barest *sine qua non* of anything we may truly call prayer is real supplication offered to a real God.

The Mohammedans offer prayers to a God whom they regard as a Supreme Unit; they eliminate from their minds any unreal deity, even if they may not have the real deity in full focus before their minds. Ask them why they pray, and they will answer in the one word "Custom," or perhaps "A custom binding on all true believers." Ask them whether they are sure of a definite response, and they will probably reply: "Great is Allah! His ways are inscrutable. As Lord we worship Him and as Lord we pray to Him. All things are decreed by His will. We know we ought to pray, and we ask no further questions."

And this is perhaps the attitude of many attendants at Christian places of worship also. In non-conformist churches the topics of prayer are left to the discretion of the minister conducting the service; in the Church of England services they are fixed by venerable custom. But let it be imagined that in any one congregation of either sort the whole of the prayers offered upon a given Sunday were fully answered! What astonishment would fill the minds of that congregation! What a miracle it would seem to many of them! What a notable event it would be in the history of that neighbourhood! If such a thing were to happen in Britain or America it would be a public occurrence of sufficient magnitude to be telegraphed to the ends of the earth and to be translated into all the leading languages of the world. We can imagine the headlines: "Marvellous Religious Developments," "Astounding Revival Intelligence" and the like.

No, attendants at public worship, many of them, do not expect an answer to the prayers offered there, and few really expect a full answer to the prayers offered there. The general attitude seems to be: "We are not heathens, and we hope we are not ungodly. It is a Christian custom to attend the offering of public prayers and to be present at stated religious services

in general. It is part of our duty, however dull the sermon may be—and many sermons are so dull that we should not tolerate their paucity of thought and feeling if they were newspaper articles on national topics instead of being discourses on the problems of the Kingdom of Heaven. We attend to our duty. To neglect it would be irreligious. We can hardly expect much beyond a comfortable feeling of conscience that we have done our duty, can we?"

Such a state of mind, and it is a fairly general one, does not, of course, prove that prayer is not a good and proper custom, binding upon those who recognise the goodness of God and His claims upon humanity. But it is removed a whole hemisphere from the standpoint of the Son of Man who said, in response to a request for instruction in the art of prayer (Luke xi, 1-10): "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened,"—words which mean, if they mean anything, that *real prayer always has a definite and certain response.*

The fact that the ordinary offering of petitions is generally followed by such indefinite results, has led some to explain the utterance of Jesus by making Him say: "God always answers prayer. He may say 'No' sometimes, but 'No' is an *answer* as much as 'Yes.'" But compare the two utterances and see if they correspond. As a fact Jesus did not say anything about an answer in the sense that we often use the English word. No punning interpretation such as this would bear translating into Greek. His words have to do with receiving what was asked for and finding what was sought. He quotes what to Him was a law of the case and states that law as definitely as any scientific discoverer ever stated a law he had discovered and proved by reiterated experiment. He says most emphatically that what He calls prayer is a certain means of obtaining.

The weight of present-day experience may seem to be against Him, but spite of the general feeling of uncertainty with regard to responses to prayer, it is still quite conceivable that Jesus had well-weighed His words, and that He was absolutely right. Of course if ten thousand adepts at the art of prayer were to tell us that the whole question of response is a most indefinite one—and just one man is reported to have said, centuries ago, that there was no indefiniteness in the case—it would seem on the face of it that either this one man was not

correctly reported, or, if correctly reported, that He allowed a glowing Oriental imagination to lift Him beyond the region of absolute matter-of-fact. But, on the other hand, if Jesus had never uttered these words, we can hardly imagine any early Christian writer inventing them for Him; and if Jesus really uttered these words, it is quite likely that He who prayed as never man prayed was referring to a true art of prayer, in which many who profess to be adepts are the merest amateurs, who have not fulfilled the essentials of the case.

Here is an electrician who says: "Let a circuit of conducting wire be made to include a battery, an electric bell, and an electric push-button; press that button and the bell will certainly ring. Or, let a circuit include a powerful battery, an electric switch, and a spark apparatus in the midst of an explosive charge inserted in a certain rock under water; turn the switch, and the rock will be blown up." Whereupon ten thousand students of electricity in various parts think the experiment worth the trial, but either fail to insulate their wire, or imagine that string will do instead of wire; then, having no definite results to quote, they settle down to the conviction that the electrician was a good man, worthy of all respect, and that the fixing up of uninsulated wires or of string connections is a commendable custom. Such a state of things would be somewhat comical from an electric point of view, would it not? And yet hardly comical as taken to represent the Master's affirmations as to real prayer and His followers' misunderstandings as to the true essentials of that art. He says in effect: "Let a full connection be established between your soul and Omnipotence, by prayer, and results are bound to follow; let a full connection be established between your soul, Omnipotence, and another soul it is desired to bless, and results are bound to follow in this case also." With faulty connections in matters of electricity or prayer, of course the desired results will not be attained; but that in no wise negatives the words of the electrician, or the affirmations of the Christ.

I for one fully believe that in making those affirmations Jesus was as scientific as any scientist, as practical as any mechanician, and as matter-of-fact in His most exalted utterances as the calmest critic of absolute facts has ever been. I believe the laws of prayer to be more definite and irreversible than any of what we call the fixed laws of Nature. The laws

of prayer are never at fault; it is our practice that is so faulty. We have not because we pray not, or we pray and receive not because we pray amiss—not fulfilling the necessary conditions of the immutable laws of prayer.

Those laws are as simple in their grand essentials as those of any science taught in our elementary schools, and as intricate in their ramifications as those of any science when taken as a whole. And surely in these days of widening knowledge the time will come when they will be tabulated like the laws of the physical sciences, when the art of prayer shall have begun to flourish in Christendom as the mechanical arts based upon modern science are flourishing.

Is it not strange,—the progress of all arts except the art of prayer, the progress of all sciences except that of the essential laws of supplication? Why should all the arts of life and of international communication have reached such a pitch of excellence and the initial art of a Christian soul be in such a backward state, whatever may be the condition of the science of it all? The art must come first, whether the science follows or not. We must "do the will if we would know the doctrine" in its certainty. It is as we pray, really pray, that our doubts dissolve; and, as we have seen, the One Man who of all others lived the prayer-life, had no doubts whatever on the subject.

But let us study the elementary lesson He once gave in the art of prayer. It is found in the eleventh chapter of Luke's Gospel. His disciples, being struck perhaps with a remarkable glow upon the face of Jesus after He had been praying on a certain occasion, asked to be taught how to pray. John the Baptist, a mighty man of God, had given some lessons to his disciples, and Jesus, a yet mightier man of God, might be expected to give lessons which were still more to the point.

The Master's answer was two-fold. It was like the answer of a father in the old days of archery to a son who asked to be taught how to shoot. The answer of that father would consist in producing the apparatus for shooting and then in telling his son how to use it. "Here is the bow and arrow. Now pull the string with all your might. No mere thrumming of the bow-string will avail anything. You must pull to the utmost of your strength." It was thus the Master taught the art of prayer, as though He said: "Here are the most suitable

petitions. Now pray them with all the soul-forces you possess." He gave them an ideal collection of specimen petitions and then uttered a parable to show the *intensity* and *persistency* with which they were to be prayed. That set of petitions is more than familiar to all of us. The parable may be recalled to our minds. It was probably based upon an actual incident at Nazareth*—that home of humble poverty, where the bread for the day may have often been earned on the day itself and eaten too. There is nothing in the house to set before a visitor who arrives after dark. And so we find the man who wishes to entertain his friend, stepping out into the unlighted street and knocking at a neighbour's door, not gently tapping as we should do in the West, but banging away with might and main, as residents in the inland towns of China have often heard belated travellers banging,—making themselves a nuisance to all who are not nerveless. This is how the man banged away: with "shameless obstinacy", as the word means which we mildly translate "importunity." Behind the bolted door was a drowsy man who proved to have an obstinate will, and the suppliant continued his shameless banging until he had overcome the resistance of that obstinate will.

Our Lord tells the tale and then says in effect: "If you want to really pray, you must pray like that—with the intensity and persistence which would serve to overcome an obstinate human will." Taking the Lord's prayer as a whole to indicate that our prayers must coincide with God's will, we have in the parable instructions to put forth our own will-force to its fullest extent.

Prayer is thus the putting forth of a man's utmost will-forces in accord with the will of God. It is anything but a mere sacred pastime.† It is more like a siege conducted with the combined will-forces of man and God. It is a persistent onslaught of human will-forces under the generalship of the mighty Will which willed a universe into being and which willed order out of chaos: the Divine will-force behind all the forces of evolution in Nature. Prayer, however earnest, which runs counter to the Divine will, can never hope to overcome

* As Dr. Whyte suggests in a sermon.

† "If we are simply to pray to the extent of a pleasant and enjoyable exercise, and to know nothing of watching in prayer and weariness in prayer, we shall not maintain the spiritual life of our own souls as it ought to be maintained; we shall not sustain our missionaries. . . ." Hudson Taylor.—New York Conference, 1900.

Omnipotence; prayer under the generalship of Omnipotence can never have anything short of a campaign of glorious achievement.

Intensity and persistence are the two great human essentials of true prayer, not because it is ever necessary or possible to make Infinite Love and Wisdom alter His mind, but because there is so much resistance to be overcome in the human nature of ourselves and others. It is we ourselves and our friends who are so often the sleepers within closed doors against which God's highest blessings are pressing. When we pray: "Fill me with Thy Spirit," the praying part of us, however unconsciously, takes its place outside the door in company with the Divine Neighbour who knocks, until the rest of our personality has aroused to make the necessary preparations for that blessed and tremendous change which the reception of the Spirit of absolute Lordship will involve.

In the case of the national games of ancient Greece, the winner of the Olympian races was brought back into his native city through a breach that had been specially made in the city walls. And for anyone to actually receive the Spirit of Omnipotence in all His fullness, may involve intense and persistent preparation of the will, which may be comparable to the tearing down of a city wall. To really pray the highest prayers that we have been taught, will mean that we set ourselves—our will-forces *versus* the sluggishness and obstinacy of human nature—to prepare for tremendous changes within.

And if we find such resistance to be overcome in ourselves, we may readily see that it is likely to be found in many other human lives also. In praying for the conversion of others, we may often have to reckon with a resistance which will be unconquerable, save by the combined will-forces of God and man. But acting through the medium of those sacred human will-forces, the mighty will of God may press so close upon the man that his final refusal to arise and open the door would be a very unlikely contingency. And if we cannot predicate mechanical certainty in all cases of intercessory prayer, we have still the grand motto of the Divine adept at prayer to inspire us: "Despairing of no man." No human being is a mere machine capable of being irresistibly dragged into godliness; but in every prayer which fulfils the conditions of combining the utmost will-forces of the man of prayer with

those of God, there must be, there cannot but be, definite achievement.

Years ago chemists discovered that matter is indestructible; of more recent years physicists have discovered that energy is also indestructible. Like matter it may change its mode of manifestation; like a burnt candle its essential elements may change their form into one not so easily recognisable by the senses, but by no means can it be destroyed. The energy of walking along a path is an obvious form of energy. By the contact of the feet with the pavement that energy becomes translated into heat, which is not so obvious to the senses. We can see, however, by the rapid melting of snow in city streets as compared with its tardy melting on country paths, that the pedestrians along the pavements do put heat into those pavements. The energy is not lost; it may be recognised by suitable tests. The law of conservation of energy is absolute, whether in the natural world, or in the spiritual world, of which the natural world is the working model.

Thus when we pray, really pray, we are bringing an indestructible force to bear upon the situation. If that force does not accomplish all the details we hoped, it will accomplish many others which are as important from the Divine standpoint; *and then* it will go on and on to the end of the world, ay, and on and on after the earth and all the works that are therein have been dissolved,—it will go on and on for ever in its sublime career of blessed achievement. Who does not feel stirred to a lofty ambition to become, above all things else, a man of prayer, when prayer, real prayer, means all this!

We have not been very successful in prayer perhaps, because it has not been what our Lord calls prayer. And sometimes when we have really prayed, for temporal blessings especially, we have been like those who have asked for a penny, with just one definite bronze penny in view. We may or may not have received our penny, but if our prayers were from good and sincere hearts, hearts obedient to the supreme Will, we have received pounds instead of our penny; and by praying more and more in accord with the Divine Will, we may gain by our prayers thousands and millions of pounds, in the long run, for God and humanity. And because we may not always get the exact bronze penny we sought, it does not at all follow that Jesus was not more than true when He

affirmed that "everyone that asketh receiveth." We measure Him so often by our own narrow, mathematical notions of truth, when His truth is broader and vaster than ours, even as the infinite azure is broader and vaster than our little earth-ball.

My brothers! let us ponder over these facts until we rise to action, determined to succeed in prayer when success is within the reach of every one of us. Here we are, too often like poverty-stricken Chinese squatters in their rush-mat huts upon a sort of no-man's land. Someone comes along and says: "Would you like to be rich? Dig the ground and you will be." Many do not believe Him, and others are too lazy to stir. Others set to work, dig up the surface and plant cabbages—which are of course some gain to them. But the wise man meant: "Dig deeply and persistently." And it happens that, almost by accident, one or two dig a little deeper than the rest *to find a gold mine* that would enrich a nation, were it to be fully worked. Then if only they combine their energies, they may be in possession of countless riches.

If we pray, really pray, singly and individually, we may gain riches indeed for ourselves and others; but if we combine our hearts and minds in the sacred yearning of Immortal Love, we may become the means of enrichment to cities and nations and continents. These are days when combines and trusts and syndicates are conspiring to sweep all before them. Why may it not be so in the spiritual world? The Pentecostal circle of old was a syndicate with omnipotence as its capital; and every church was intended to be a great combine on the same lines. Beginning with twos and threes let us make this a definite enterprise,—to win back for the Church its rightful destiny.

In exhorting us to pray, our Lord calls us to the grandest and noblest undertaking of which human lives are capable; to the surest and most remunerative enterprise that is possible for human prowess. We must not fail. We dare not fail, with God as our Father and Christ as our Master. His words are anything but an exaggeration; no human imagination can exaggerate the sublime possibilities of the latent power within us. Let us then, one and all, so unloose our imaginations, and put forth our divinely-granted energies, as to prove to a wondering world the absolute certainties of prayer.

The Coming Again of our Lord Jesus Christ.

BY REV. WALTER S. MOULE.

IN this chequered life of ours what a precious possession is the knowledge of our Lord Jesus Christ. "Come unto Me," Jesus said, "all ye that are weary and heavy laden, and I will give you rest." In the evangelic and apostolic testimony to Him there is rest from every weariness and relief from every heavy burden. To the lost wanderer, He is the way ; to the perplexed enquirer, He is the truth ; to the bereaved and to dying men, He is the life ; to the awakened sinner, He is peace ; to him who longs for holiness, He is strength. And then to the Christian soul wearied with the long conflict of this present age, He is *the Coming One.*

The object of this paper is to collect some Scripture testimonies to Jesus as the Coming One. And here at the outset let me make a confession of faith. I believe that Moses wrote of Jesus Christ. I believe that in all the Scriptures of the Old Testament there are things concerning Jesus Christ. I believe that the course of His earthly life was according to these Scriptures, and so directed as to fulfil their predictions. I believe that what has not yet been fulfilled, will in due time be accomplished. And I believe that the books of the New Testament are of equal authority with the Old, and due to the same Divine Author, and refer to the same Person, so that the hope of the old prophets and of the new is one. I believe that the testimony of all these books to Jesus Christ is our sole divine rule of faith, so that what they testify we should believe, and what they omit we cannot declare to have divine authority. Our sole duty in this respect is to hear what they have to say and to accept it. If the testimony is clear, then the conclusion is assured. I do not pause now to restate, however briefly, the ample reasons which exist for this belief. I am sure that a very great many of the readers of the RECORDER believe with me that the Bible has been given to us by God to teach us about our Lord Jesus Christ, and that whatever it says to us about Him comes to us with divine authority, and therefore must be true. Let us then collect the testimonies to Jesus as the Coming One for our rest and comfort.

I am strongly inclined to believe what has lately been urged in the *Churchman* magazine, that the right translation of Eve's words in Gen. iv. 1 is, "I have gotten a man,

even Him who is to be", the promised seed of the woman, as she imagined, who was to bruise the serpent's head; and that what is recorded in the days of Enosh is that men then "began to call upon the name of Him who is to be," that is to say, they learned the truth of the deity of Him who was to be, and approached Him in prayer and praise; and that the belief in this truth was kept alive by the repeated manifestations of Jehovah ('He who is to be') in the likeness of a man; and that this is He of whom Job said: "I know that my Redeemer liveth, and in the latter day shall stand upon the earth;" and also that the words of God to Moses were: "I am about to be what I am about to be. Thus shalt thou say unto the children of Israel, I who am He that is to be, hath sent me unto you." This view of a primitive expectation of the Coming One, and of the embodiment of the promise in the name Jehovah, seems to me to throw a flood of light on Psalms and Prophecy, which are shown to have their roots deep in the past history of God's dealings with mankind. Micah's great prediction, to mention one only, seems to shine in clearer light. "Thou, Bethlehem Ephrathah . . . out of thee shall one come forth unto Me that is to be ruler in Israel, whose goings forth are of old, from everlasting." But whatever may be thought of this, the actual result of the writings of the Old Testament was that the Jews were led to expect "Him that should come."

The great controversy between us and the Jews is whether this expectation has been fulfilled. We say and believe that it has been fulfilled in Jesus of Nazareth. He that should come has come, and we do not look for another. Need I stay to mention any of the overwhelming proofs for this assertion? The Son of Man is truly the Christ, the Son of the living God; and the Redeemer's feet have actually stood upon the earth. Born in Bethlehem, of Mary the descendant of David, He lived and died and rose again according to the Scriptures. Picture to yourself, reader, the feelings of that Israelite indeed when Philip broke in upon him with the news, "We have found Him of whom Moses in the law, and the prophets, did write," and when, incredulous at first, he finally exclaimed, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Picture it, and you will realise what those three brief years of the presence of Emmanuel in Judaea and Galilee meant for those few who had eyes to see and ears to hear. But of most it was true that He came to His own, and His own

received Him not; and then He left them, believers and unbelievers alike, and ascended into heaven. But He will come again. Once more He is the Coming One. We, just as much as the Jews did of old, expect Him who is to be. We, just as much as they did, expect a personal Redeemer. May I say that in this matter of expectation the only difference is that we know more clearly *whom* to expect? For just as literally as God became incarnate in Bethlehem of Judaea in fulfilment of Jewish expectation, and as literally as the incarnate God rose from Mount Olivet outside Jerusalem, so literally will the same blessed Person revisit this earth once more.

I venture to say that this is an integral part of the testimony to Jesus. We are bound to believe it, and we are bound to proclaim it. But why should I say 'bound'? No, we rejoice to welcome the good news, we receive it like 'rest to our souls,' we go out with it on our lips. He is coming Himself, He is coming Himself, and then every doubt will be silenced, every cavil answered, every enemy overcome, every division healed, and the world will believe.

This, in brief, is our hope.

Perhaps the central revelation of this truth is in Acts i. 9-11. This is the pre-eminently clear statement of the simple fact. As certain men of Galilee were looking, and when the risen Lord had finished speaking with them, He parted from them, and was taken up into heaven, and a cloud received Him out of their sight, and two angels said to them there as with steadfast gaze they followed His retreating form, "This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

Round this central revelation gathers many a promise of Old and New Testament, and upon them all it sheds a glorious light. We need not now attempt to spiritualise all the glories foretold, for example, by Isaiah. If our Lord is really to come again to this earth, even Eastern hyperbole may well be *fulfilled*, in the most literal sense of that word—good measure, pressed down, shaken together, and running over, would not be too much to expect of Him when He comes again. He will no doubt carry to their uttermost fulfilment every jot and tittle of the 'oracles of God,' the delay in the fulfilment of which is such a sore perplexity to the Jew, and to the Christian a trial of faith. He will come not to find, but to make 'new heavens and a new earth'. The realisation of this fact, if I may speak from

personal experience, will unseal large tracts of the Bible, which otherwise seem mere poetry and idealism ; it will revolutionise our view of life and bring 'rest to our souls.' I think this truth is revealed in that passage of the Acts and elsewhere. I think it is made known for such times as the present, when the healing of the nations is undertaken with such confidence by many, and with practically no reference to the Coming One. Yet He will certainly come in upon all the schemes and politics of men.

Now the Bible is quite full of references to this great event—the coming of the Redeemer. The issues of such a coming must be immense. Very much is predicted in connection with it, and in considering what is foretold we shall be wise to examine carefully the Old Testament prophecies, and to recollect that before our Lord came, their meaning was not so clear as it is to us now. We must not, then, expect to be able to forecast the future accurately. We, like the Jews, have sufficient to awaken expectation, to quicken hope, to test faith, but not to write history before the event. With this caution let us consider briefly one or two points which seem certain.

In the first place the coming again of Jesus Christ *in like manner as He went* must be a crisis, not a process ; or it may be a *series* of crises, to each of which the term is applicable. I venture to think myself that there are at least *two* moments of fulfilment of these words—a coming of Christ in like manner as He went, that is, a local transference of His body from where It is now to the neighbourhood of this earth, where He will be met by His saints, risen and transfigured ; and a coming of Christ in like manner as He went, to this earth itself, later in time, His public return, if we may so speak. The word παρουσία ('presence') is a word of wide signification, embracing sometimes (besides other references) the whole series of events connected with the coming. I think it refers to the whole epoch in Matt. xxiv. 3, James v. 7, 8 ; to both the moments described above in Matt. xxiv. 27, 37, 39 ; especially to the rapture of the saints in 1 Cor. xv. 23, five times in the Epistles to the Thessalonians, and in 1 John ii. 28 ; and especially to the public return in 2 Thess. ii. 8. In 2 Pet. i. 16 it seems to refer to the transfiguration, which was, as I believe, a foreglimpse of the time when the Lord Jesus shall again be seen on this earth in glory. There are other words used, such as ἐπιφάνεια ('appearing') used of the incarnation (2 Tim. i. 10), and of the appearance again to believers (2 Tim. iv. 1), and

to the world (1 Tim. vi. 14). Or φανερῶσθαι ('to be manifested') also used of the incarnation (1 Tim. iii. 16), of the future manifestation to believers (1 Pet. v. 4), and to the world (Col. iii. 4). Lastly there is the word ἀποκάλυψις ('unveiling,' 'revealing'), which suggests very plainly the reappearance of Christ, either to expectant believers (1 Cor. i. 7), or to the world (2 Thess. i. 7). The use of these words reminds us of the way in which the earthly days of the Son of Man are in Scripture set over against a future which will be similar to them. As He was seen in the days of His flesh, so will He be seen in days that are coming. I mention four passages only, out of several, in which this parallelism appears. In Heb. ix. 26-28 we read: "Now *once* at the end of the ages *hath He been manifested* to put away sin by the sacrifice of Himself . . . (and) having been once offered to bear the sins of many, *(He) shall appear a second time*, apart from sin, to them that wait for Him, unto salvation." This evidently refers to the coming of Christ for His saints, which St. Paul was specially commissioned to describe in detail in the well-known passages 1 Thess. iv. 15-18 and 1 Cor. xv. 23, 51-58. It will be for them similar in kind to the experience of Simeon and Anna (Luke ii. 26-38) when our Lord was first manifested. Our Lord Himself uses the same language with the same reference when He says on the eve of His departure: "A little while and ye behold Me no more; and again a little while, and ye shall see Me" (John xvi. 16). Both these passages promise a second manifestation to believers similar to the first, but there are two others which promise the same to the world. On the conclusion of our Lord's earthly ministry He said to the guilty nation which rejected Him: "Behold, your house is left unto you desolate. For I say unto you: Ye shall not see Me henceforth till ye shall say: Blessed is He that cometh in the name of the Lord." (Matt. xxii, 38, 39). And in Hebrews i. 6 we read that it is the purpose of God to again bring His firstborn into the world. Whether we regard the quotation in this verse as taken from Deut. xxxii. 43 or Ps. xcvii. 7 is quite immaterial, as both passages refer to the same event—the coming again of the Son of God to rule and reign—which is the theme of prophecy from the beginning. The word 'again' suggests that when this prophecy is fulfilled the incarnate Son will be as literally in the world as He was 1,900 years ago in Bethlehem.

(To be concluded.)

In Memoriam.

REV. CHARLES HARTWELL, M.A.

BY REV. MYRON C. WILCOX.

"My father, my father, the chariot of Israel and the horsemen thereof!" This was the cry of more than one heart when we learned that, on the afternoon of January 30th, the venerable and beloved senior member of the American Board Mission had died suddenly of heart failure at his late home in Foochow city. Though for several weeks Father Hartwell, as he was affectionately called by his younger associates, had not been as well as usual, his death was a shock to all and will cause sorrow to thousands.

In a single article only an outline sketch of the life and life work of this great missionary can be given. May what is here written be at least, in some degree, as helpful to others as the friendship and influence of this man of God have been to the writer during more than a fifth of a century. In preparing this sketch I am permitted to make use of Mr. Hartwell's valuable paper, entitled "Reminiscences," read by him at the joyous celebration, May 26th, 1903, of the fiftieth anniversary of his arrival at Foochow and the eightieth birthday of his wife, Mrs. Hannah Peet Hartwell, who survives him. A few quotations will also be made from the many letters read at that jubilee. Sweet testimonials of love are they, suggesting to us now the broken alabaster box at Bethany with its precious contents and sacred significance.

Rev. Charles Hartwell was born at Lincoln, Massachusetts, U. S. A., December 19th, 1825, was graduated from Amherst College in 1849, receiving the degree of Master of Arts from the same institution three years later. Mr. Hartwell and his former wife, neé Lucy Stearns (who died at Foochow in 1883), sailed from New York for China November 3rd, 1852, in the ship *Talbot*, and reached Hongkong April 17th, 1853, after a voyage of 164 days.

"On our way out," says Mr. Hartwell, "our path had crossed that of Rev. and Mrs. Stephen Johnson, of the American Board Mission, and Dr. and Mrs. M. C. White, of the Methodist Mission, from Foochow on their way to the United States. At Hongkong I found a very cordial letter which Dr. White had left, welcoming me to China. We were entertained there by Rev. and Mrs. Johnson, of the American Baptist Missionary Union, who afterwards removed to Swatow and opened the Baptist Mission at that place. . . . The other clergymen in Hongkong at that time were Bishop Smith, Dr. Legge, and Dr. Chalmers. While there we also met Dr. and Mrs. Bridgman, of the American Board, returning to Shanghai from furlough in America. Dr. Lechler, of the Basel Mission, also had come down from the island of Namoa, an opium station, where he had been laboring among the Chinese.

"At that time there was no direct communication between Hongkong and Foochow except by the small 'opium clippers' that ran regularly as far as this port. The captains of these vessels did not care to take missionary passengers, and the missionaries only in

exceptional cases took passage by them. Generally missionaries coming up the coast chartered Portuguese lorchas. . . . but I hesitated about the expense. After two weeks' delay a British barque came into port, bound for Amoy, and we took passage, paying $95.00 gold.

"At Amoy we were detained three weeks more. During that time we saw the place captured in a rebellion of the local 'Small Knife Society.' We also saw one attempt to retake the city by the government forces, when they lost many lives, mostly by drowning in trying to get on board their junks after their defeat. But in these troubles the missionaries were not disturbed.

"While at Amoy I met the native preacher who had come to Foochow, at the first, to assist in opening the work here. He had been taught the truth in Siam and had been baptized by Rev. Stephen Johnson, the first one to come here and open missionary work.

"This helper, with one of the London Mission, went to Changchau to open work. But the rebels attacked the place and word was given to shut the city gates and street gates and kill all persons who were not well known. The helper who had been at Foochow was killed. The one connected with the London Mission escaped by leaping down the city wall. After his return to Amoy I heard his terse and graphic statement of his thoughts on reaching the ground: 'Not dead! Can move! Legs not broken! Can get up and walk! Thanks be to God!'"

Finally Mr. and Mrs. Hartwell proceeded to Foochow on an opium clipper, paying $150.00 passage money. "We spent a day and two nights at the opium station off Chinchew and reached the opium receiving-ships outside of the Golden Gate at the mouth of the Min river on the afternoon of 8th June. It was there that missionaries then sometimes had to go for money, and it was while coming from there up the river that Messrs. Fast and Elquist, the Swedish missionaries, had been attacked and Mr. Fast had lost his life."

"On the morning of the 9th (of June) our captain took us in his boat, where he had several loaded muskets to defend us if necessary. We arrived without incident . . . . and were met by Rev. Seneca Cummings of our Mission," who had married a sister of Mrs. Hartwell.

"How well I remember the pleasant greetings of that afternoon! First came Rev. and Mrs. L. B. Peet of our Mission. They lived on the upper end of the island of Chung-chau. Then came Dr. and Mrs. C. C. Baldwin and Rev. and Mrs. Justus Doolittle, who all lived at Po-na-sang; also Dr. (later Bishop) and Mrs. J. W. Wiley, of the Methodist Mission. . . . On our arrival there were but very few other foreigners at Foochow. Consul and Mrs. Walker were at the British Consulate in the city. . . . Mr. Orne, the agent of Russell & Co., had arrived only two weeks before us. Besides these there were two opium agents in Chung-chau."

"In 1850 Messrs. Welton and Jackson came to open the English Mission (C. M. S.), and by the powerful influence of the British Consulate, after much trouble, secured a residence in the city. Soon after a paper was posted in the city stating that the Canton people had succeeded in keeping foreigners out of that city, and asking if the Foochow people could not do as well as the people of Canton!"

To quote everything of interest in these "Reminiscences" would be to quote the entire paper, so, I am sure, many readers of the RECORDER will be glad if I transcribe a few other passages.

"Fifty years ago there was but one mail steamer a month to Hongkong. We Americans then had to pay 40 cents (gold) the half ounce on letters via Southampton, and 62½ cents the quarter ounce on letters via Marseilles.

"Mails began to cross the Pacific to China in 1867; at first once in three months. Then missionaries were sent out in the mail steamers. My wife and myself with Miss Jennie Peet, who became Mrs. Macgowan of Amoy, were the first to be sent out in that way across the Pacific by the American Board. This was on our second coming to China. At that time we had as fellow-passengers Dr. and Mrs. H. H. Lowry, now of Peking, the first sent that way by the Methodist Board."

Mr. Hartwell then sketches the beginnings of mission work at Foochow, the Romanization of the local dialect, the preparation of books in colloquial and in Wên-li, the street-chapel preaching, the starting of day-schools, the opening in 1853 by Mr. Doolittle of a boys' boarding-school, which, under the direction of Rev. Lyman P. Peet, M.A., has now grown into Foochow College. A year later Mrs. Doolittle began a girls' boarding-school, which has become the Po-na-sang Girls' College.

A native teacher connected with Mr. Doolittle's school was baptized in 1856, the first Chinese baptized by a missionary at Foochow. "The various missionaries here at the time took much interest in the services on that occasion. Dr. Maclay, of the Methodist Mission, and Mr. Fearnley, of the English Mission, were present. My part in the service was to administer the communion. This was the first time that a native convert partook of the ordinance in Foochow. . . . Dr. Maclay baptized the first native member of the Methodist Mission Church in 1857. . . . It was my privilege to be present at the first baptisms of the English mission by Rev. George Smith. . . . We were blessed in early times with union meetings of all the converts of the three missions. . . . It was quite different then from now, when no church building can hold more than a small part of the members of any one of our missions."

Of Mr. Hartwell's own work as a missionary only an outline can here be attempted. In addition to the one great occupation of his life, preaching the Gospel, he translated many books of the Bible into the Foochow dialect, composed the Three Character and the Four Character Classics in the same dialect, prepared many text-books for schools, including one series of the so-called Hongkong Readers, and wrote a book on Meteorology. In fact, if he had not heard and heeded the call to go to the "land of Sinim," he would probably have devoted himself to science. It is an interesting fact that, even while a student at Amherst, he discovered a mineral, the crystallized *spodumene*, described by Professor Dana in his "Mineralogy," and now in the Mineralogical Cabinet of Yale College.

For years Mr. Hartwell had charge of the Foochow Boys' Boarding-school, already mentioned. He also had a large share in the training of students for the ministry, having taught a class in the theological seminary even during the last year of his life. He

bought the first land owned by the American Board within the city in which most of his missionary life was spent. He also bought the land and erected the hospital home and women's hospital in the city. He always showed a warm, active interest in every department of mission work, an interest not limited to his own Society, but extending to all who were laboring for his divine Lord.

Certain tangible results of missionary effort can be tabulated, but what figures or language can measure the influence Mr. Hartwell wielded and still wields in Fukien province alone. By his fluent use of the colloquial, his knowledge of the Chinese classical language and literature, together with his true Christian politeness and brotherly bearing, he won the love of all classes of the people. On hearing the news of his death (which spread with great rapidity) officials of various grades sent messages of condolence to the family, or called in person to express their sympathy; and General Sung sent his fine band of music to escort the funeral procession. What could more strikingly show the contrast between to-day and fifty-two years ago!

At a Chinese funeral service held in the Peace Street Church inside the city it was stated that there were present five generations of native Christians who had been won from idolatry to the service of the true God through Mr. Hartwell's labors.

By the kindness of Dr. Gracey the funeral service in English was held in the parlor of the American Consulate on the afternoon of February 1st. A large audience, including three native officials sent by the Viceroy as his representatives, was present. The exercises were in charge of Rev. Louis Hodous. Addresses were made by Rev. L. Lloyd and the writer, and the Venerable Archdeacon Wolfe, who had been longest associated with Mr. Hartwell, offered prayer.

It is well known that our deceased friend was, during his long life, an ardent apostle of total abstinence. I am told that at one of the meetings of the recent week of prayer he spoke most earnestly on a closely related topic, the Bible wine question. This proved to be his last public address. Let me here quote from a letter from his nephew, Mr. John W. Cummings, which was read at the jubilee two years ago: "I want to speak an appreciative word on what you have to remember of service in the temperance reform. You have lived to see the almost universal use of unfermented wine at communion and a largely total-abstaining Christian church. . . . Your own example and writings have helped in this achievement. Uncle John N. Stearns wrought a good work in the National Temperance Society. That Society, organized in 1865, has reached millions with its literature. Its books on the Bible wine question . . . . have sold to many thousands of copies."

Let me specify some of Mr. Hartwell's characteristics as revealed to me during my long acquaintanceship with him. He had a soul-satisfying religious experience, a world-conquering faith, and the bright hope that springs from such a faith. His was a life of love to God and man, hence his compassion for the Chinese which, however, was not allowed to override his judgment. Add to this his exact and comprehensive knowledge of this mission field and the intricacies of Chinese human nature, and we can see why he was

such a safe adviser as regards the missionary problems that so often arise.

In his address at the jubilee two years ago Consul Gracey gave expression to the same thought: "To this man most of us at times, and many of us very frequently, have come for counsel and have found him a wise adviser. . . . When we wished to understand things Chinese, it was from him we received satisfactory explanations."

Mr. Hartwell was one of the most genuinely fraternal men it has been my privilege to know. He had formed a league, offensive and defensive, with every soldier of Jesus Christ. No one could be so keenly missed in our various missionary activities or from our monthly "concert of prayer."

Then, too, how unflagging was his zeal for Christ and for immortal souls. On one occasion that peerless American pulpit orator and patriot, Henry Ward Beecher, exclaimed, "God grant that I may die in the harness!" The thought, expressed in poetic form, has been sung by millions in the words beginning:

"Let me die in the harness, let me die in the work,
In the work my Master has given me to do,
With His arm to uphold me and His promise to cheer,
Oh how gladly my way I'll pursue!"

This also was Mr. Hartwell's desire. How glad was he, and dear Mother Hartwell too, when the Board at Boston granted their request to remain in China until translated to the church triumphant.

During his fifty-two years as a missionary Mr. Hartwell took only three furloughs to the home land. But for his excellent physique he could not have endured so long in this climate with such infrequent changes of surroundings and so few respites from the toils and cares of a missionary's life. Such a record speaks eloquently of his devotion to the work.

We may fittingly quote in conclusion from a letter read at the celebration in May, 1903. It was written to Miss Emily S. Hartwell by Professor Edward Hitchcock, LL.D., of Amherst College, where he was "a chum and classmate" of him we so greatly miss to-day. Your father, "as the Oriental scholar, educator, Christian missionary, and temperance advocate, leads the class of '49 as the record breaker. And he is not only such of his class but his name stands at the head of the roll of Christian missionaries of old Amherst to-day in active service for Christ, the church, and the world, living, up-to-date, and progressive in learning, science, and religious work. . . . When God calls, we want him to be found ploughing in his furrow, in harness, hitched on and drawing. We want him in his present vigor, fullness, ripeness, and sweetness, just to step into the Pilot's boat, when he has 'crossed the bar.'" And so it was.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the victory's won,
And thou art crowned at last."

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Triennial.

THE word "Triennial," written with a capital T, is an example of how an ordinary, colorless adjective can acquire fame and become the watchword of a great crusade. Who among the 300 members of the "E. A. C." ever stops to think that the word means simply "occurring once in three years?" To them it means this: a season of strenuous thought, of heightened ideal and deepened purpose, of genial acquaintanceship with men who have been digging in the same mine, for the same treasure, but out of sight, now met face to face.

The Triennial has won the right of way. Other congresses now take the opportunity of its attractive power and cluster round it. The Christian Endeavor convention meets in a neighboring city, the preceding week, because its members will be coming to the Triennial anyhow. It is the occasion for Y. M. C. A. conferences and for committee meetings on all sorts of scholarly subjects. We are told that the Yale Alumni Association of China is to hold its annual banquet here in "Triennial week." Now all this argues much for the hold that Christian education has upon the most considerable elements of the foreign community. Moreover, it suggests an idea of still wider usefulness for the Triennial.

The idea is this: Let the Triennial be made the occasion for informal conclaves of university men (and women) according to their home colleges, with this great thought: How best to enlist the participation of their fellow-students at home in this transcendent work. "The Expansion of England" has never been more marked or more triumphant than in British missionary achievement during the nineteenth century. At this moment the new American spirit of expansion (*new*, in that it now must look beyond America,) is most notable in its

educational activity—whether in Porto Rico, the Philippines, India or China. College men of highest grade are looking abroad: all that is needed, in many cases, to bring them to the place that is waiting for them, is a few straight words from the field, pushed home by the heart thrill of a comradeship such as only college ties can make. The present writer cannot speak with adequate knowledge of British universities; let their sons and daughters speak for them. But nothing has thrilled him more, since leaving America five months ago, than the news that Harvard has followed Yale in organizing an educational missionary committee, and with the President of the United States (a Harvard man) as its active chairman. Let the representatives in China of each several college, at home, get together and bring the patent lodestone of united faith and fact within range of their comrades left behind, who have capacity and impulse for wider service but have not yet felt the glory of it.

With this idea comes another: namely, the service which can be rendered to education in China by university men out here in business. To refer again to Yale (and a large part of the earlier history of modern education in China will be found, by the by, in the biographies of Yale men—and the writer is not one of them); its alumni association in China, comprising nearly forty members, both American and Chinese, at a meeting some months ago instituted active efforts to secure modification of the drastic rules under which Chinese students are admitted—and denied admittance—to the United States. Other university men out here are acting, in a way, as proctors for Chinese students who have gone to their colleges at home. The freemasonry of culture has done much to promote human brotherhood, even where religion is lacking. How much more when men of culture are members of the fraternity of the Christ! It is reported from Oxford that the coming of Rhodes scholarship men from the United States to England has already quickened in a marked manner the current of sympathy in college Christian association work in the two countries.

One other word: In 1907 Protestant missions will celebrate the centennial of their work in China. Has the Educational Association a part in it? Very early in the century the Morrison Education Society established its school for boys in Canton. The most striking developments in China's progress, during the century, have been connected with the opening of her schools to Western learning and the sending of her youth

abroad to search for the secret of Western might. What is your ideal for China's new century of Christian culture? How do you hope to bring it to pass? Come to the Triennial and tell us.

C. M. L. S.

Standard Mandarin Romanized.

IT must be very gratifying to the Committee on Mandarin Romanization to receive such testimonials as those we give below, which have been kindly furnished by Rev. D. Willard Lyon. In a previous number we gave a report of the successful introduction of this system in the Christian College at Nanking. We are pleased to note that in two other provinces, viz., Shantung and Shansi, successful experiments have been made in teaching the Standard System. Most of the adverse criticisms which we have seen, have been made by those who have not given the system a fair trial, and some were made by those who have labored under the mistake that any system of Romanization should have a very close relationship to the English usage, whereas no system based upon English usage can be either scientific or systematic.

Mr. A. Lutley, of Hung-tung, Shansi province, writes :—

"We have made a start, and the result has been, I think, most satisfactory. I had a class of ten, half of whom were enquirers and the others were recently baptized. They ranged in age from eighteen to forty years. All of them could read the character fairly well, which of course was a considerable help. They remained for eighteen days, including Sundays, and I gave them from one hour to one and a half hours each day. They had mastered the lessons in the primer by the fifteenth day, and when they left, were able to recognize any word, either in print or written on the blackboard, and could slowly spell out with very few mistakes any verse in the Gospel of Mark. Besides the classes for Romanized they had two Bible classes each day, lasting about an hour each, the rest of their time being entirely given to reading and writing the Romanized. I found, however, that seven or eight school boys, whom I admitted each morning to class with the others, made about equally good progress, although they had other studies."

Mrs. Arthur H. Smith, of Pang-chwang, Shantung province, writes :—

"I have just had my first class in Romanized Chinese, and they studied your primer. It was as bad as a pair of twins! I could not leave them or go off. No helpful Chinese could substitute.

They found it fearfully hard. The deacon's wife was for going home at once before she became an "entire idiot" over it. They called for their 'Chin Niang' (Own Mother) a good deal and shed tears. Finally they all set to and fasted, and the Lord gave them a start and they made a very decent beginning in the twenty days.

"I thought the Romanized would be looked down on by teachers. But Mr. Smith's pundit, a Sin Sheng Hsiu-tsai, is much enamored of it and thinks he can win lots of folks with it.

"I am delighted to see the little paper. I see wonderful vistas ahead, and a new era with more intelligent women in the background. God bless the Romanized and you."

The Triennial Programme.

WE are sending to the members of the Educational Association our Provisional Programme for the Triennial Meeting (May 17-20), and we congratulate those who are coming upon the rich feast in store for them. We shall be glad to receive further suggestions, for the programme is not entirely completed, and there may be a few changes and additions. It has been the plan of the committee to avoid overcrowding and to give more time than usual to discussion. There will no doubt be a good many important items of business brought before the Association at this meeting. The amount of work accomplished through the various committees during the last triennium has been something extraordinary, and the reports of the committees will be among the most interesting and important features of the meeting.

Changes in Programme.

Since printing our Provisional Programme the following changes have been made:—

The Sectional Meeting on Thursday, May 18th, 3.30—5 p.m., will be in the interest of Industrial Schools for Girls and Women. Miss M. C. White, leader.

Rev. W. N. Brewster has kindly consented to take charge of a Sectional Meeting on Friday, 3.30—5, p.m., in the interest of Industrial Schools for Boys.

Rev. F. Ohlinger will take charge of the Sectional Meeting on Theological Institutions.

Notes.

CHRISTIAN educationists are getting ready for a great work in the line of education this year. It behooves all who teach with a view of building up the Kingdom of God in China to stand shoulder to shoulder. The question may be asked, "What benefit to me will come from membership in the Educational Association?" Many of us feel amply repaid for the small expenditure necessary for membership, but "What benefit to me?" is not the question with our members. Membership in the Association is not a selfish matter. We are members because we believe that by associating together we can further the object of the Association. That object is "the promotion of educational interests in China and the fraternal co-operation of those engaged in teaching." Membership is confined to members of Protestant Christian churches, and all our work is on a Christian basis. We are educating the young people of China for Christ, and we feel that we have a right to expect the co-operation of all in China who are engaged in Christian educational work. A review of our various Triennial reports will show that much has been accomplished for the general good, and we feel sure that there is not a Christian educational institution in China that has not been benefitted by the work of the Educational Association. The membership fee is $3.00 upon joining, and $1.00 each year thereafter; $20.00 paid at one time makes one a life member without payment of additional fees.

The list of members connected with the Educational Association has grown considerably during the last Triennium. Organized with 35 members in 1890, the membership increased to 73 in 1893, to 138 in 1896, to 198 in 1899, and to 249 in 1902. We have now 300 members on our list, and we hope to bring this number up to considerably over 300 at the next Triennial meeting. In 1902 there were 129 members in attendance, or more than half of the total membership. We have had the list of members printed, and are sending it to all connected with the Association. If all will lend their assistance we can easily bring the membership up to 400 at the time of our meeting in May. Just look over the list and see whose names are not down, and, if you think they ought to be members, in all probability a few words from you will be all that is needed.

Life Histories of a Few Common Insects, prepared by Prof. N. Gist Gee, A.M., of Soochow University, and translated by Mr. Hsi Pai-shou, is one of the latest publications of the Educational Association. The book has numerous illustrations, and will no doubt be very helpful in arousing in the minds of pupils an interest in the study of natural history. The price of the book is 20 cents.

Correspondence.

NAME FOR THE NON-PAPAL CHRISTIAN CHURCH OF CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Do we need to perpetuate the word 'Protestant' in the name of the Christian Church in China? It has an academic interest, and will be employed, of necessity, in church histories and in references to religious events of the sixteenth and following centuries, for which service excellent terms are in use—復元教, 更正教. But as a comprehensive name for that great and growing body, now existing in China, of believers in the glorified Lamb of God and in salvation not by a society but by faith alone, would it not be more advantageous to employ some name not born of European controversy, but enshrining within itself that which is at once the mark and the sacred trust of the church of Christ, namely, the Gospel of the grace of God?

We have crystallized this sentiment in the West, as best we could under the circumstances, in the term 'Evangelical Alliance;' can we not approach nearer still in China and name the non-papal body of believers 'The Church of the Evangel'—福音教? A most scholarly Chinese, now a 進士, once told me, that from a literary point of view, the most chaste and beautiful of all the names used to designate the Christian faith was '福音.'

Separate from controversy, worthy, also, and majestic is the name 基督教; but 基督 is not derived etymologically from the sacred '*Christos*' as is the word 'Christ' among us, and it is to be feared will never have the same significance to the Chinese people.

Yours fraternally,

J. WALTER LOWRIE.

A REPLY TO MR. TONG.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Tong's article in your last issue is very sad reading, and if it gave an accurate idea either of the life and position of the ordinary native pastor or of the attitude of the ordinary missionary to his native brethren would cause some of us to doubt the advisability of remaining in China any longer. But Mr. Tong seems to have been most unfortunate in his contact and intercourse both with Chinese pastors and foreign missionaries. Certainly it is not true in Fuhkien that native clergy are beset with all the difficulties which Mr. Tong mentions or are

despised by the officials. Not long ago the Fuh-ching district magistrate presented our native pastor there with an honorific tablet and spoke of him in the highest terms, and other instances are on record showing that the officials note the integrity of sterling character of such men and reward them. Then again Mr. Tong states that unordained helpers in Fukien are paid $5 and ordained pastors $10. This is only part of the truth. A single man, unordained, starts at $5, and his pay increases to $9 per mensem, while our ordained brethren receive from $12 to $16 per mensem. Then, again, I cannot help feeling that Mr. Tong has greatly over-stated the case as regards the treatment of native pastors and catechists by missionaries. No doubt some missionaries are at times overbearing and proud and therefore unlike their Master and unworthy of their position, but surely such men are few and far between. Certainly here in Fukien the native clergy are considered as exact equals of their European colleagues and are treated as such in every possible way. They have our full confidence and are highly appreciated.

The isolated instances given by Mr. Tong of foolish utterances and curious conduct must not be pressed too far or considered a fair type of missionary speech and conduct.

Yours truly,

LL. LLOYD.

Our Book Table.

American Writers of To-day, by Henry C. Vedder. Silver, Burdett and Company. New York, Boston, Chicago. Pp. 326, with Index.

One of the most interesting volumes we have read for a long time. It contains short, critical sketches of Stedman, Parkman, Howells, Henry James, C. D. Warner, T. B. Aldrich, Mark Twain, F. M. Crawford, Mrs. Burnett, Charles Egbert Craddock, Elizabeth Stuart Phelps, A. D. T. Whitney, Bret Hart, Edward Everett Hale, Edward Eggleston, Geo. W. Cable, R. H. Stoddard, Frank R. Stockton, and Joaquin Miller. The book is written in a clear, terse, crisp style, by a just, intelligent, fearless critic, who understands exactly what he wishes to say and knows how to say it. Anyone wishing to familiarize himself with the leading American writers of to-day, and wishes his information in a condensed form, which is the spirit of the age, can ill afford to be without this book. It is printed in large, clear type, on good light paper, and the essays are properly divided by I, II, III, etc. I have but one fault to find with the book—it ought to have the pictures of the authors it criticises—this I have remedied in my own volume by pasting in pictures clipped from magazines. It is a book which, after taking it up, I could not put aside until I had finished it.

I. T. H.

Symbols of Christians. 基督徒模範. Shanghai: C. T. S.

This is a book in Mandarin by Dr. Case, of Weihai, containing twenty-nine leaves. It is divided

into fourteen chapters; each chapter dealing with the Christian life under some scriptural figure. The Christian is set forth as Soldier, Athlete, Servant, Fisher, Workman, Witness, etc.; and the lessons and duties contained in the title are clearly and simply explained. The soldier, for example, is said to enlist in response to the call of his government, to wear a distinctive uniform, to drill, and finally to be rewarded for his bravery. The same method is followed in the case of other aspects of Christian life and service. The book should be of great value to those newly come to the faith, and should help to an understanding of the New Testament. Many preachers, too, would find much suggestive material in these pages. If something similar could be done for the Old Testament, it would be a real boon to many readers. The old lady who was thankful for the Higher Criticism has many followers. It was time, she said, for some one to do something. In one place she read that Noah built an ark large enough for himself, his family and a good many animals to live in for forty days, and yet it said that the priests carried it on their shoulders in the wilderness for forty years. She, personally, was glad of the Higher Criticism.

We would suggest that in a second edition the numbers and titles of the chapters should be placed in the margin as well as at the heading of the chapter itself.

F. W. B.

"Symbols of Christians" is published by the Chinese Tract Society at four dollars eighty per hundred copies; and may be ordered from the Presbyterian Press.

詩篇釋義. A Commentary on the Psalms, by Bishop F. R. Graves, D.D., in 2 vols. Price 75 cents. At the Presbyterian Mission Press.

This is truly a most excellent book. It shows evidence of great carefulness and patient labour, and will prove to be a most valuable help for all Chinese students of the Bible, especially all Chinese pastors.

The first volume, up to Psalm 72, was published in 1901, and now the second volume is just issued, completing the whole. In an English Preface the author has outlined some of his principles in preparing this Commentary, namely, that his main aim was not to furnish the student with a lot of hortatory matter, ready for use, but rather to help him to get a proper understanding of the real meaning of the text. Various foreign commentaries have been consulted, but mainly the one by Dr. Kirkpatrick in the Cambridge Bible for schools and colleges. As text Bishop Schereschewsky's Wên-li translation has been followed with few alterations. The Notes are written in accomplished but not too difficult Wên-li. The real commentary is preceded by seven introductory chapters, of which chapters six and seven are especially instructive. The former speaks of the Messianic prophecies in the psalms, and the latter of the Doctrine of the psalms, discussing also the revengeful spirit in some of them and the absence of a clear hope of resurrection in the historical and literal sense of the text, whilst an inner sense, pointing towards that hope, is admitted (p. 25; but compare the note on Ps. 17, 15). Each psalm has a preamble in which its authorship, its general scope, its division

into parts and its relation to New Testament truths is pointed out. Then the full text of the psalm, in beautiful large type, is given with many notes in smaller character. It is an especial pleasure to read the notes on the Messianic Psalms, for instance, 22, 110, etc. Bishop Graves deserves the thanks of the whole Christian church of China for having issued this excellent Commentary. Every missionary, Chinese pastor and evangelist ought to possess a copy.

P. KRANZ.

A Mandarin Romanised Dictionary of Chinese. By Rev. D. MacGillivray, M.A., B.D. Price $10.00. To missionaries $8.00. Presbyterian Mission Press.

It is seldom that a book has the good fortune in its old age to meet with an admirer who will count it a labour of love to strip off its rusty and old fashioned garments, to dress it in raiment of the newest and most up-to-date cut and send it forth to win new conquests in the world of letters. Such, however, has been the life story of the handsome volume now issued to the public from the Mission Press with the above title. Originally compiled as a Vocabulary of Chinese by George Carter Stent, it was published first as long ago as 1871 and granted a new lease of life in 1877. Some ten years ago the book seemed moribund and likely soon to be buried in the dust of collectors' bookshelves, but Mr. MacGillivray, who had used Stent's Vocabulary in his own studies and found it helpful, revised and published the work that others might be benefitted in like manner. The popularity of the book in its new form was even greater than before. The edition sold so rapidly that Mr. MacGillivray determined to undertake a second and final revision. He added so much new matter that a change of name seemed necessary, and the book is now a Mandarin Romanised Dictionary of Chinese on the basis of Stent's Vocabulary. Mr. Stent's labours are acknowledged and his fame perpetuated by a brief biography in this edition.

The first feature of this dictionary which appeals to the reader is its compactness. It is a veritable "Multum in Parvo". Though a book of one thousand pages can scarcely be called "little" yet, when this book is carefully examined, it will be found to be a very encyclopædia of Chinese phraseology, and most people will readily admit that more matter could not have been packed into the space at the author's disposal.

There are 4,500 characters in the book, arranged in alphabetical order. It will be found, owing to this arrangement, that in nine cases out of ten the student will be able to turn up the character he is seeking directly without a tedious search through the radical index. How much time is thus saved no reader of Chinese needs to be told. Immediately following each character is a list of the combinations in which the character is used. These are of immense assistance to every student of the language, because if one consults this dictionary for some unfamiliar character which he has met with in his reading, he is almost sure to find, not only the character, but the very phrase which puzzled him, translated ready to hand.

To any one who aims at possessing an ample vocabulary of Chinese these phrases are simply invaluable. They are always terse, idiomatic, and striking. It

is often easier to learn a phrase than to remember a single character, and foreigners would do well to imitate the Chinese in their method of learning their own language. They memorise whole books, and we shall only attain to familiar and fluent use of colloquial Chinese by committing to memory just such sentences as Mr. MacGillivray has collected in this book. If the student will get a competent Chinese scholar to go through this dictionary, pencil in hand, and make a mark opposite every phrase that is in common use in his own locality, he will probably be surprised and perhaps dismayed to find how much of the spoken language he is yet unfamiliar with. It might be too great a task for one to sit down and learn by heart all the phrases thus marked, but if a fixed resolve were made that as often as in the use of this dictionary one found that an unknown character or expression occurred in one of the marked phrases, that whole sentence should be immediately committed to memory, the student would soon astonish himself and his friends by the progress he was making in acquiring the Chinese language.

The price of the dictionary places it within the reach of all, and it may safely be predicted that ere long Mr. MacGillivray's stereotypes will be in use for another edition.

A Commentary on the Epistle to the Philippians. By Rev. C. Campbell-Brown, English Presbyterian Mission, Amoy.

This book is uniform in style and appearance with the well known Conference Commentary series. The author tells us in the Preface that "the book is partly adapted from Lightfoot's great commentary, and that use has been made of Alford, Ellicott, Sabatier, the Cambridge Bible and other aids". These look a very tempting array of names, and raise our expectation considerably as we take the book in hand.

The text used is the Wên-li version, but a striking feature of this commentary is that the author quotes the Mandarin text when it differs from the one he is using, and that very often he commends the Mandarin as being, in the text in question, nearer the original. Native pastors who will use the book cannot fail to become more accurate students of the Bible through having their attention thus directed to minute, and at first sight apparently unimportant differences of reading in the various versions of Scripture.

The style of the commentary is simple Wên-li. Anyone who can read the Mandarin New Testament easily will have no difficulty in apprehending the teaching set forth in this dress. The exposition is Scriptural and deeply spiritual; surely the characteristics most urgently required in an exegesis of this Epistle.

Mr. Campbell-Brown may say of this Commentary that like Topsy it "growed". He has at different times used the notes from which this book has developed as the basis of his pastoral teaching to native pastors, elders, and evangelists in his own circuit. Many desired to have the notes in permanent form, and so this volume came into being. An edition of one thousand copies only has been printed, and as this is, to a great extent, bespoke for the use of the church in Fuh-kien, intending purchasers will have to place their orders early.

The devoted native pastor who helped with the compilation of the Chinese manuscript has already gone to his reward. The thought that the work might, in a measure, perpetuate the memory of a good man, had considerable weight in determining Mr. Campbell-Brown to prepare this Commentary for the press.

Published at the Presbyterian Mission Press. Price 17 cents per copy. J. D.

Course of Elementary Mathematics, comprising Arithmetic, Algebra, and Geometry. By H. S. Hall and F. H. Stevens.

This is an attempt to provide in a single and inexpensive volume a short course in arithmetic, algebra, and geometry, specially adapted to the needs of those who after leaving school desire to continue their study of elementary mathematics. 385 pages. Macmillan & Co., London. Price 2s. 6d.

Acknowledgments.

College Echoes. Magazine of the Tientsin Anglo-Chinese College. March, 1905. Embellished with several illustrations. Mr. S. L. Wong gives some very good advice to would-be Reformers.

The Kwangsi, Hunan, Newsletter. December, 1904. (C.M.S.)

The Central China Christian (Nanking). March, 1905. Children's number.

Report of the Cantonese United Christian Church, Shanghai, for the year 1904. Being an account of the work among the Cantonese in Shanghai, largely by the Cantonese, under the auspices of an Executive Committee. In this connection we might also mention that work has recently been begun for the Fukienese residing in Shanghai, of which there is a large population.

French and German Reading Books Series. Emile et Helene. A French Primer, by Mrs. J. G. Frazer. Macmillan & Co., London. Price 1s.

Lessons in Experimental and Practical Geometry, by H. S. Hall and F. H. Stevens. Macmillan & Co., London. Price 1s. 6d.

Picture Arithmetic. Book II. Macmillan & Co., London. Price 3d.

New Globe Readers. Infant Reader. I. Macmillan & Co., London. Price 6d.

Shipman's Primary French Course. Part II. Comprising a Reader, Grammar, and Exercises with chapter on French Sounds, &c. Macmillan & Co., London. Price, 2s. 6d.

Annual Report of the Eastern Japan Mission of the Presbyterian Church in the U. S. A. for the year 1904.

Stories from Natural History. By Richard Wagner. Translated from the German. With illustrations. 185 pages. Macmillan & Co., London. Price 1s. 6d.

Scott's Ivanhoe, and Fortunes of Nigel. Same Publishers. Price, 2s. 6d. each.

Golden Treasury of Songs and Lyrics. Selected from the best songs and lyrical poems in the English language and arranged with notes, by Frances T. Palgrave. Same publishers. Price 1s. nett.

Annual Report and Calendar of the Imperial University (Western Department) of Shansi. Second Issue, 1904. In English and in Chinese.

Word-wide Christian Endeavor Souvenir Almanac, 1905. Containing a very brief review of Endeavor Work in Six Continents and the Islands of the Sea. By Frances E. Clark. D.D., LL.D. Beautifully illustrated.

The Twenty-eighth Annual Report of the Central China Religious Tract Society, being for the year 1904. Showing a circulation during 1904 of 2,503,180 publications, including tracts, folders, calendars, sheet tracts, hymn books, maps, introductions, etc. An inspiring Report and one showing a grand work accomplished by this most energetic and well conducted Society. It is now proposed to "take a forward step" in the way of the erection of new buildings for depôt, book shop, committee room, etc., to be called the "Griffith John Jubilee Buildings."

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented:—

S. D. K. List:—

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Loomis' Elements of Differential and Integral Calculus. Rev. A. P. Parker, D.D.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Rambaud.

Biographical Dictionary, published by Chambers.

History of Commerce in Europe.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Editorial Comment.

About eighteen months ago a prominent divine, after a somewhat depressed reference to the weariness, hopelessness, and restlessness of modern society, voiced the longing that lay deep in many hearts for another of those great movements which suddenly break forth one knows not whence, and "which carry the race one knows not whither, which in literature is called a Renaissance, and in religion a revival, and which in any case is the restoring of the human soul." He was evidently influenced by the fact that each great revival has rested on some individual special truth; for instance, we associate the Reformation with the doctrine of justification by faith, the Puritan revival with the idea of the Sovereignty of God, the movement under John Wesley with the New Birth, whilst the chief note of Mr. Moody's teaching was the Love of God. Our friend tried to forecast the message of the next great revival from the spirit of the age as understood by him. The standpoint of our generation is that of collectivism as compared with the individualism of the middle Victorian period. "Dying people of, say, 1850, were solely concerned with the question of what would become of themselves on the other side; dying men of to-day forget themselves in thinking of what is to become of their wives and children." It was expected, therefore, that the message of the next revival would be social righteousness, and its effect the redemption of the national life.

* * *

Whilst we recognised the importance of the programme and preaching of a social Gospel we felt as if our friend had forgotten what a personal and vital matter the soul's salvation is, and how important is the in-filling with the Holy Spirit. And the great revival in Wales has re-emphasized the importance of personal salvation. Social reformation is all very well, but sin-sick souls want Christ, whilst no movement will be effective without Christ as its centre and its source of motive power. According to the accounts of careful observers of the movement a main characteristic has been the unveiling of the Cross. The most effective hymns have been those which are full of the sufferings of Jesus and "the gracious wonder of His atoning love." The experiences of our Lord in the Garden and on the Cross have been vividly understood by the fervid Welsh character. To use their poetical phraseology the "Soft breeze from Calvary began to blow" upon the people.

* * *

At the same time there has been experienced a social

reformation, brought about largely by an awakened moral consciousness. Conscience money has been quietly paid for advantages wrongfully taken before; many old debts have been paid to tradesmen who had long given up all hope of ever receiving a penny of them; liquor drinking, gambling, quarrelling, and profanity have been greatly reduced; police court cases have diminished in many towns, and even the dumb animals are benefitting by the reformation as drivers underground, and carters above ground are more humane. Such indirect results can hardly be wondered at when we learn that nearly 70,000 have been converted in Wales since the beginning of the revival in November last.

* * *

A MOST important feature of this revival has been the rediscovery of the power of intercessory prayer. One observer writes that "the prayer meeting is the generating station of all this powerful and far spread current." Rev. H. Elvet Lewis says that "it is safe to say that every evening this year there have been thousands of prayer meetings, a large number of them held not in school-rooms but in chapels, because of the crowds." We hear of hundreds of old and young, late at night, solitary, or in twos and threes, all over the country, trudging home by many a rough mountain path, across many a wind-swept moor, two, three, even up to six or eight miles—never knowing that the way was long or the night stormy because of their experience of "the goodwill of Him that dwelt in the bush."

* * *

THE effects of this revival have been experienced in China in the longing in many hearts for some share in the "showers of blessing." Christian friends in Shanghai are entering on their sixth week of prayer meetings, and this united and untiring intercession has been helpful to the spiritual life of many. We will gladly give a place in our Missionary News columns to brief reports of meetings held in other centres. Our hope and prayer is that these longings will be shared by our native brethren and sisters. The news from Korea quickens our desires for similar rich blessings. A friend writing from Pyeng-yang speaks about a "rich blessing upon our city churches here; over 800 men and women having risen for prayer and given in their names with the decision to be Christians, as the outcome of evangelistic services held for two weeks in connection with our regular New Year's classes for Bible Study." He adds: "We now find our church buildings overcrowded, and before the second building is completed, are facing the problem of how to provide a third one for the large congregations which gather."

THE relation of the Christian Endeavor movement to the Welsh revival is of great interest to all workers on the mission field. "If the Christian Endeavour movement had done nothing but originate the almost unexampled religious revival that has suddenly broken out in West and South Wales, it would have more than justified its existence." So said the British *Christian Endeavour Times* some months ago. It seems to be an established fact that the earliest manifestations of spiritual reviving in connection with this movement were seen in the Christian Endeavor society of the Calvinistic Methodist church of New Quay. Heart quickening, as it always must, begot missionary zeal, and the young people of this parish, working with their pastor, began to hold services in other places, and it was in one of these services that God called Evan Roberts, a young man of only twenty-six, to take the lead in spreading the revival. It cannot be called an accident that the revival thus began in a young people's prayer meeting and has spread through the activities of young people, for in all its manifestations it is characterized by the simplicity, sincerity, and genuine earnestness of an ideal Christian Endeavor society. There is no hired revivalist stirring up the imaginations of the people with fervid rhethoric; but instead, an access of sincerity and conviction concerning the simple truths of the Gospel which cannot fail to impress all who see it. The purpose of every Christian Endeavor society and the general result is to secure just such an access of sincerity and conviction in the hearts of young Christians; all such societies are, therefore, potential centres of revival interest. The distinctly new character of the Welsh revival movement grows, one might say, out of the new character of the modern young people's movement, and we may confidently pray that the revival fruitage will follow wherever the soil of young Christian hearts has been definitely cultivated as in the Christian Endeavor and kindred societies.

* * *

WE have been asked to pass on the following information:—

Mrs. Charles Platts, the wife of the Rev. C. Platts, late Fellow and Junior Dean of Trinity College, Cambridge, is willing to receive into her house a little girl whose parents are abroad, to bring up with her own daughter, aged 11, who attends the high school. There is every educational advantage to be obtained in Cambridge.

* * *

ONE of our readers asks us to mention that he wishes to obtain by loan or purchase a copy of Giles' "Mistakes in Williams' Dictionary," a pamphlet circulated some years ago. Replies may be sent to the Presbyterian Mission Press Book Room.

Missionary News.

Programme of Sixth Chinese National Christian Endeavor Convention,

To be held in Convention Hall and various churches, Ningpo, May 12–15, 1905.

Music led by Students of Mission Schools, conducted by Rev. R. F. Fitch.
Convention Theme: The Life, the Work, the Opportunity of Endeavorers in China.
Convention Text: 2. Cor. v. 14.
Convention Motto: "My Country for Christ."

WELCOME MEETING—OPENING SESSION.

Friday Morning, May 12th. Convention Hall.

10:00 Opening Preparatory Service, led by Rev. J. E. Shoemaker.
10:30 Rev. J. R. Goddard, D.D., Chairman Convention Committee, presiding.
Addresses of Welcome:
Rev. J. R. Goddard, D.D., Rev. H. K. Wright, Rev. T. Goodchild, Rev. J. W. Heywood, and Mr. J. Palmer.
Responses by Delegates:
From America, Japan, Korea, Honan Province, Canton, Amoy, Foochow, Chefoo, Nanking, Soochow, Shanghai, Hangchow and other places, and from representatives of the Epworth Leagues and the Y. M. C. A.
12:00 Announcements and Appointment of Convention Committees by the President.

"THE ENDEAVORER'S LIFE."

Friday Afternoon. Convention Hall.

1:45 Opening service, led by Pastor Ts'ih, Baptist Mission, Ningpo.
2:00 Mr. J. Palmer, presiding.
Address, "Christian Endeavor Fundamentals." Rev. Frank Garrett, Foreign Christian Mission, Nanking.
Address, "How to Study the Bible." Rev. D. Willard Lyon, Gen. Sec. Y. M. C. A. for China.
Address, "What our Prayer Life should Mean, and how it should be Fostered." Rev. Wm. Arthur Cornaby, editor of the *Chinese Christian Review.*

Friday Evening. Convention Hall.

7:15 Opening Service, led by Pastor Wang, Church Mission, Ningpo.
7:30 Rev. J. W. Heywood, presiding.
Address, "Witness-Bearing the Duty of Every Christian." Venerable Archdeacon A. E. Moule Church Missionary Society.
Address, "What Christian Living Implies." Rev. P. F. Price, American Presbyterian Mission, South.
Address, "Faithfulness, the Secret of Rich Spiritual Experience." Rev. W. J. Doherty, China Inland Mission.

Saturday Morning. Convention Hall.

6:30 Quiet Hour, led by Rev. A. R. Kepler.
Bible Study, by Dr. Mary McLean, of St. Louis, Missouri.

Northbank Chapel.

8:30 Model Bible Study Class (with blackboard outlines), conducted by Rev. D. Willard Lyon.

REPORT AND GREETING MEETING.

Convention Hall.

9:15 Opening Service, led by Pastor Bao, Presbyterian Mission, Yü-yiao.
9:30 Rev. J. E. Shoemaker, presiding.
Address, "Christian Endeavor and the Church in Japan." Rev. T. Harada, President of Japan Christian Endeavor Union.
Greetings and Messages:
From America, Miss C. K. Cameron, Sec. Missouri State C. E. Union.
From Germany, Pastor Paul Kranz.
From General Secretary of Christian Endeavor for India.
Written messages from as many Chinese societies as can be heard from, representing the various provinces, and indicating progress in each.
Personal message from Rev. Francis E. Clark, D.D.

"THE ENDEAVORER'S WORK."

Saturday Afternoon.

Section Meeting—For Women and Children. Fu-zin City Church.

2:00 Devotional Meeting, led by Miss E. Abercrombie.
2:30 Address, "Junior Work." Miss E. S. Hartwell.
3:00 Address, "Anti-Foot Binding." Mrs. C. A. Nelson and Mrs. Si Sze-teh.
3:30 "A Christian Endeavorer's Work in the Home." Mrs. Yao Sze-mei and Mrs. Geo. W. Hinman.

Section Meeting—Leaders' Conference, Northbank Chapel.

2:00 Rev. Geo. W. Hinman, Gen. Sec. U. S. C. E. for China, presiding.
Opening Prayer Service, led by a Pastor, Christian Mission, Shanghai.
Topics: "How can we have better Prayer meetings." Discussed by Rev. J. E. Shoemaker, Miss C. K. Cameron, and others.
"How can we have Effective Committees." Discussed by Revs. Geo. H. Hubbard, T. Harada, A. R. Kepler and others.
"How can we Develop helpful Relations between Societies." Discussed by Rev. E. H. Smith, Miss E. S. Hartwell, Miss M. V. Shaw and others.
Questions and General Discussion.

Section Meeting—For men. In Convention Hall.

2:00 Pastor Zee, Presbyterian Mission, presiding.
Opening Service, led by Pastor Nü, Baptist Mission.
Address, "How Christians can help in Aggressive Missionary Work." Pastor Ren, China Inland Mission, Hangchow.
Address, "Giving, the Privilege and Duty of all Christians." Mr. Wang Hang-tung, Presbyterian Mission, Shanghai.
Address, "How to gain Victory over our Appetites and Passions." Pastor Liu, China Inland Mission, Ninghai.
Address, "How we can show our Christianity in our Business." Mr. Kao Voong-z, Presbyterian Mission, Shanghai.
4:30 Reception to Chinese and Foreign Delegates.

Saturday Evening. Convention Hall.

7:15 Opening Service, led by a Pastor of London Mission, Shanghai.
7:30 Rev. H. K. Wright, presiding.
Address, "The Duty of Native Christians to their Emperor and Country." Rev. A. H. Smith, D.D., American Board Mission.
Lantern Lecture, "Christian Endeavor in all Lands." Rev. H. L. W. Bevan M.A., London Mission.

Sunday Morning. Convention Hall.

7:00 Quiet Hour, led by Rev. Kenneth MacLeod, China Inland Mission.

Northbank Chapel.

9:00 Model Bible Study Class, conducted by Rev. D. Willard Lyon.
10:30 Christian Endeavor Sermons in the Churches of Ningpo.

"THE ENDEAVORER'S OPPORTUNITY."

Sunday Afternoon. Convention Hall.

1:45 Opening Service, led by Pastor Wang, of Baptist Mission, Shanghai.
2:00 Rev. G. W. Sheppard, presiding.
Address, "What is Christian Endeavor?" Rev. C. E. Darwent, M. A., Union Church, Shanghai.
Address, "The Pledge and the Endeavorer." Rev. J. Darroch, Shansi University Translation Department.
Address, "Christian Endeavor and the Church in China." Rev. Gilbert Reid, D.D., President of the International Institute.

Sunday Evening. Convention Hall.

7:15 Opening Service, led by Pastor Zia, of Presbyterian Mission, Ningpo.
7:30 Rev. T. Goodchild, presiding.
Paper, "Every Christian a Missionary," Rev. W. A. P. Martin, D.D., read by Rev. R. F. Fitch.
Address, "The Outlook for the Church in China and the World." Rev. J. W. Bashford, D.D., Bishop of the Methodist Episcopal Church in China.
Address, "Fellowship in Christian Service." Rev. Geo. Hudson, Southern Presbyterian Mission.

Monday Morning. Convention Hall.

6:30 Quiet Hour, led by Rev. G. W. Sheppard.

Northbank Chapel.

8:30 Model Bible Study Class, conducted by Rev. D. Willard Lyon.

RETROSPECT AND PROSPECT—ANNUAL MEETING U. S. C. E. FOR CHINA. *Convention Hall.*

9:15 Opening service, led by Pastor Zee of Methodist Mission, Ningpo.
9:30 Rev. G. F. Fitch, vice-president U. S. C. E. for China, presiding.
President's Address, Rev. G. H. Hubbard, President U. S. C. E. for China.
General Secretary's Report, Rev. Geo. W. Hinman, Gen. Secretary U. S. C. E. for China.
Report of the Executive Committee, with recommendations, Rev. Geo. F. Fitch.
Reports of convention committees, and action on resolutions proposed.
Election of officers for the U. S. C. E. for China.

Monday Afternoon. Convention Hall.

1:45 Farewell and Consecration Service, conducted by Rev. G. F. Fitch. Every Endeavorer invited to bring a word of testimony and praise.

3:00 Christian Endeavor procession, with banners, to Steamer Landing, followed by Open Air Song Service.

Diary of Events in the Far East.

January, 1905.

Our January issue, before going to press, was able to record the surrender of Port Arthur on the evening of January 1st. We learn since then that the terms of capitulation comprised eleven articles: All the members of the garrison were to be made prisoners of war. All military and governmental establishments, ships, and munitions of war were to be handed over *in statu quo*. It-ze-shan, the small and large forts on An-tze-shan, and the south-eastern heights, were to be dismantled, and handed over as security. The officers were to be liberated on parole, retaining their arms and private articles.

7th.—The transfer of prisoners at Port Arthur was finished at 4.30 p.m. The officers and officials received today numbered 369, and rank and file 6,814, making a grand total of 878 officers and officials, and 23,491 men, in which total are included over 6,300 naval officers and men.

The prisoners on parole include 441 officers and 229 orderlies. Generals Fock, Smyrnoff and Gorbadovsky and Rear-Admiral Wilman have elected to remain prisoners.

12th.—Russian raid under General Mischenko on the Liao river defeated by the Japanese.

25th to 29th.—Severe engagements in the neighborhood of Hei-kou-tai. The Russian casualties are estimated at 10,000 (General Dessino's figure). The Japanese are reported to have had 7,000 casualties. The severity of the weather increased the horrors of this battle. The *Japan Mail* referring to the Japanese march says:—

On ground already frozen stone hard, snow was falling heavily and steadily, and every few paces taken by a soldier resulted in such an accumulation of snow on the soles of his feet that he had to halt and cut away the encumbrance. The dragging of the guns and ammunition waggons under such circumstances was a stupendous labour. Each moment the carriages and waggons rose higher from the ground as the wheels ascended on added tires of snow, and each moment the labour of clearing away this impediment had to be undertaken with bayonets and swords. Finally when the troops, after exhausting labour, reached within rifle range of the enemy, they found themselves on absolutely coverless open ground confronting entrenched forces of the Russians who had an abundance of quick-firers and machine guns. Night fell on an undecided fight and the Japanese had to bivouac as they stood, without tents, without a spark of fire, in five inches of snow which was continuously falling. Sleep, of course, means death under such conditions. The night had to be passed beating hands together and stamping feet, the men carefully watching each other, lest any should fall asleep.

February and March, 1905.

All during February skirmishes were reported from the Sha-ho. Towards the end of the month there were indications of decisive development, and on the 9th March it was officially announced that the Russian retreat had commenced.

Reuter's correspondent with General Oku, telegraphing on the 5th of March, stated that the Japanese left wing attacks since the 28th of February had been pushed home in the face of tremendous difficulties. There were heavy snowstorms, and star shells and searchlights lit up every movement. The Japanese carried the trenches, which were defended with wire entanglements and bristling with machine guns, at the point of the bayonet, and despite the stubborn resistance of the Russians. The latter are now retreating in disorder, the men discarding their arms and clothing.

The Japanese captured a number of six-inch guns and machine guns.

The attacks were covered by a bombardment of the most furious

kind, all the Port Arthur siege guns being employed with terrible effect, pulverising the villages and earthworks and demoralising the Russians.

13th March.—Marshal Oyama reports with regard to the engagement in the vicinity of Moukden that the total number of prisoners is thirty thousand, and is increasing every moment. The Russian casualties are estimated at ninety thousand. They left twenty-six thousand five hundred dead on the field.

14th. -Moukden entered by the Japanese.

16th.—Tieh-ling taken by the Japanese; Russian casualties estimated at nineteen thousand.

18th.—A report from Tokio puts the Japanese casualties in the recent fighting at fifty-two thousand.

19th.—Kai-yuan occupied by the Japanese.

Missionary Journal.

BIRTHS.

At Chefoo, February 19th, the wife of Mr. Mason Wells, A. P. M., of a daughter.

At Liao-yang, February 20th, the wife of Rev. Wm. MacNaughton, M.A., U. F. C. S. M., of a daughter.

At Pyeng-yang, Korea, February 28th, the wife of Rev. Samuel Moffett, D.D., A. P. M., of a son (James McKee).

At Soochow, March 13th, the wife of Rev. Edward Pilley, M. E. S. M., of a daughter.

At Wuchang, March 14th, the wife of Rev. R. H. Glover, M.D., of a son (Bernard Prentice).

At Tsou-ping, Shantung, March 15th, the wife of Rev. A. E. Greening, E. B. M., of a daughter.

At Shanghai, March 18th, the wife of Mr. Arthur Rugh, Y. M. C. A., of a daughter.

At Kulangsu, Amoy, March 20th, the wife of Rev. G. R. Turner, M.B., CH.B., L. M. S., of a daughter.

At Hangchow, March 25th, the wife of Rev. F. W. Bible, A. P. M., of a son (Frank William).

DEATHS.

At Newport, Monmouth, November 26th, 1904, Mrs. S. T. Thorne, B. C. M. M., Yunnan.

In the United States, March 12th, Mrs. R. Hart, the wife of Dr. Edgerton H. Hart, M. E. M., Wuhu.

At Ningpo, March 22nd, Thomas Claude Robertson, only son of Rev. and Mrs. T. Goodchild, C. M. S., aged 5½ months.

ARRIVALS.

At Shanghai:—

March 5th, Mrs. A. Wright and three children (ret.), Misses H. M. Duncan, J. R. Anderson, E. R. White, R. Hjort and B. H. Lajus, for C. I. M.; Rev. and Mrs. W. F. Beaman, A. B. M. U., Szechuan (ret.).

March 14th, Rev. and Mrs. E. M. Huckaby, Miss Dora Cain, S. B. C., Miss Janet McKillican, A. P. M., Peking (ret.); Rev. J. R. Hykes, D.D., wife and two sons, Am. Bible Soc.; Mr. A. Rosenberg, Meth. Pub. House Shanghai.

March 15th, Rev. H. McKenzie, C. P. M., Honan (ret.)

DEPARTURES.

From Shanghai:—

March —, Miss Emily Black, C. I. M., for England.

March 11th, Dr. Anna Henry, C. M. M.; Misses Walmsley and Mellodey, C. M. S., Szechuan; Mrs. A. G. Jones and son, E. B. M.; Rev. J. M. Blain and family, Miss E. B. French, Miss M. S. Matthews, S. P. M., for U. S. A.

March 8th, Rev. A. J. MacFarlane and Mrs. T. Gillison, L. M. S., for England.

March 15th, Rev. F. H. Chalfant, wife and son, A. P. M.; Mrs. C. A. Salquist, A. B. M. U., for U. S. A.

March 25th, Rev. E. Thompson, wife and four children, C. M. S.; Mr. Leonard Wigham and family, F.M.; Miss E. Crooks, M.B., C.M., and Miss McIntyre, I. P. M., for England.

March 21st. Miss C. Bonnell, "Florence Crittenton Home," Shanghai; Miss Spurling, Missionary Home, and two infant children of Rev. E. W. Burt, E. B. M.

MARRIAGES.

At Shanghai, February 28th, Benjamin Charles Broomhall, F.R. G.S., E. B. M., and Miss Marion Aldwinckle, C. I. M.

At Ningpo, March 1st, Rev. J. R. Goddard, D.D., and Miss Helen L. Corbin, both A. B. M. U.

THE THIRD PRESBYTERIAN CHURCH, SHANGHAI.

NEW BUILDING AT SOUTH GATE FOR WOMEN'S WORK.

See Editorial Comment.

THE CHINESE RECORDER
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Revivals: with Special Reference to the Mission Schools and Colleges of China.

BY REV. JAMES WARE, SHANGHAI.

IN religious language, a revival, properly speaking, means a renewal of spiritual life on the part of those already in the church. But it has also come to mean an awakening of sinners to their spiritual concerns and their conversion to God. The transition of thought is quite natural, for it is nearly impossible to conceive of the former apart from the latter. Looking at our subject in the light of history and of experience we at once face the fact that the operations of the Holy Spirit throughout the ages past are identical with his operations of to-day in leading men into the light and knowledge of God. And whether under the dispensation of the Law or of the Gospel we find that wherever a revival has taken place it has started with men of faith and purpose, men in whose heart God's Word lay hidden.

Asa, because of his readiness to receive the Word of God through His prophets, rose infinitely superior to his environment as represented by that trinity of evil powers—Jezebel, Athaliah, and Maachah. His first act as King was to remove the altars of idolatry, and his first edict was to command Judah to seek the Lord God of their fathers and to do the Law and the Commandments. The immediate result of their seeking was great sorrow for sin. Then the simple record reads, "In their distress they turned unto the Lord and sought Him and He was found of them."

When Jehoshaphat came to the throne he found that the entire nation had relapsed into a state of deplorable ignorance regarding God, His works and His law. Under the direction of five of the princes he inaugurated a system of moral education and sent forth priests and Levites to systematically instruct the people in the book of the Law of Jehovah. Twice during his reign did this royal educational commission canvass the cities of Judah, and a great wave of blessing passed over the nation.

Hezekiah found the nation hopelessly entangled with alliances with heathen and apostate kings. But his eye of faith at once detected the root of all the trouble. The temple was defiled. He at once cleansed and restored the House of God, and then with the entire nation made a public confession of sin, offering a sin offering for the kingdom, the sanctuary and for Judah. He also sent an invitation to all Israel, ignoring the division between North and South, to come and join with Judah in a great Passover Communion. In answer to his faith a great blessing fell upon the nation. So it has ever been; "From this day will I bless you," is the promise following immediately upon the cleansing and restoration of the Temple of God.

Fifty-seven terrible years followed the reign of Hezekiah, during which, under Manasseh and Ammon, idolatry of the most degraded type became the state religion. Then came Josiah, who discovered the long forgotten Book of the Law, the reading of which in a solemn gathering of the princes of Judah, brought about a glorious revival of pure religion throughout the kingdom.

These four royal reformers were noble men and great revivalists, although the blessings following their efforts were only of short duration. Had the people really repented of their sins and turned toward Jehovah with as much faith as they manifested in following the example of their kings, both good and bad, the blessing would doubtless have been permanent.

Turning now to the Acts of the Apostles, we find three outpourings mentioned. The first took place at Pentecost, when, by the descent of the Holy Spirit, Jesus was inaugurated as Lord and Christ among men. On that day the handful of apostles and disciples became the spiritual parents of a great multitude. The church, too, became a reality and received power to carry out the last and greatest commission of its glorified Lord.

The second great manifestation of the Spirit took place also during a prayer meeting following the healing of the cripple by Peter and John and their subsequent imprisonment. At this time Barnabas received the endowment of an apostle. Wherever he went after this, the blessing of the Lord followed him. "For he was a good man and full of the Holy Spirit and of faith. And much people was added unto the Lord."

The third outpouring, or manifestation of the Spirit, took place when the first Gentiles were admitted into the church; the final proof that the Gospel was the Power of God unto salvation to everyone that believeth.

Time will not allow of our speaking of the more prominent revivals which mark the course of Church History to the present time. But God's Spirit has been working in many wonderful ways in every age and in every clime. During the life of many present this evening Pentecostal days have fallen upon many lands. Africa, Madagascar, the Pacific Islands, India, Corea, Japan, and China, besides our own lands, have been and are receiving wonderful showers of blessing. Some present will doubtless remember the revival of 1859, when a wave of blessing rolled over the United States, crossed the Atlantic and swept over Great Britain and Ireland. Even as we are met here to-night many conversions are taking place as the result of the Torrey-Alexander Mission. And what shall we say of the wonderful Welsh Revival now in progress? In a sermon by Canon Hay Aitkin, of Norwich, England, he says, "For thirteen long months a Welsh working man, Evans Roberts, has been crying to God for a baptism with the Holy Spirit. At length he feels that the Pentecostal Power is upon him; and he drops his pick and shovel, takes up his Bible, and calls upon his fellow-Christians to believe really and unreservedly in the same Living Spirit that he feels has taken possession of him. And then the countryside begins to heave with the struggling sobs of returning animation. . . . . The sacred fire seems to spread till the careless are pricked to the heart as they were at Pentecost, and begin to cry, 'Men and brethren, what shall we do?' Yes we are hoping and trusting that it is the old thing back again. It is as old as Pentecost and as new as yesterday."

Dr. T. Arthur Levi, Professor of Law at Aberystwyth University, voices the unanimous sentiment of a number of ministers of all denominations in the following lines written to the *British Weekly*: "It is as if Jesus Christ had come to the

town of Aberystwyth. And indeed He has come. . . . . All the churches hold occasional meetings marked with unusual fervour. Some of the meetings have continued till two and three in the morning. There is, in truth, no excitement ; it is like listening to the divinest music. Every meeting is calm, restful, and deliberate ; and every event appears to be divinely ordered. Yet before our eyes most unexpected things are happening. Boys and girls are coming forward unceasingly, just to say how greatly they love the Lord Jesus. Young men and women of known sinful habits have briefly confessed their past, and in a thorough practical manner have vowed that they have cast those habits aside and for evermore will serve him. Adult men and women have declared their glad sense of God and of Jesus Christ as they had never declared it before ; while as for the old people their joy has been unspeakable. All of us have seen what before we had only dimly realized, true and instantaneous conversions. Every kind of meeting—literary, political, and theatrical—has had to give way. Our whole town is overjoyed."

Numbers of other writers testify to the wonderful rapidity with which the movement is spreading. All backsliders are returning, lukewarm and indifferent church members are being transformed into zealous workers, an increased enthusiasm is manifested in home and foreign missions, notorious sinners are being saved, the drinking saloons are nearly empty, and magistrates are astounded to find that there are no cases forthcoming from some of the previously most noted centres of crime, and even the animals in the mines fail to understand the new language in which their orders are given. This is what is happening to-day, increasingly, throughout Wales. No one can tell when or where it may end. Already its effects are being felt in London. Prominent ministers who have returned from Wales have borne personal testimony to the genuineness of the movement to large congregations in the metropolis, with the result that from thousands of hearts is going up one earnest cry, "While on others thou art calling do not pass us by." From the last reports from home it was estimated that about 40,000 conversions had taken place.

As Japan has become supreme in Asia and is sending out her people to lead China in every department of progress, it will be profitable to notice a revival which took place in that country in 1901. It is reported by the Rev. W. Imbrie in the

RECORDER. In April of the previous year at a meeting of the Evangelical Alliance held in Osaka it was decided to mark the beginning of the new century by a great evangelistic propaganda throughout the empire. All the churches joined in this special evangelistic work. Meetings were held in all the churches and volunteer bands were organized, whose members pledged themselves to pray morning and evening for the guidance and blessing of God, to attend all the meetings and to see that all of the methods adopted to attract persons to the evening meetings were faithfully carried on. Striking and symbolic placards were posted in hotels, barber shops, bath houses and other public places, containing the following sentences: "How did you come into the world? Why were you born into it? When you die where are you going? All who want to hear, come to the meetings. Young and old, men and women, come, and we will show you how to serve God and how to serve man." House to house visitation was also carried on; care being taken that special invitations should be left with any who were known to be favorable to Christianity. Processions also paraded the principal streets, headed by flags and banners.

The churches were crowded. The preachers would relieve each other in addressing audiences. All of the preaching was evangelical, although one preacher would emphasize one truth and one another. At the close of the meetings an invitation was given to all who wished to become Christians to stand or to raise their hand. One after another would rise until a considerable number would be on their feet. These would be personally dealt with in inquiry rooms, very much in the same way as at home. Some four thousand thus confessed their desire to become Christians.

In answer to the question, "How is this change in the condition of affairs to be accounted for," Mr. Imbrie replies:—

1st.—In answer to prayer (this was the united opinion of the Japanese Christians.)

2nd.—A revival of Christian fellowship among the ministers of the churches.

3rd.—A widespread moral unrest caused by the conviction that Christianity is the only religion worthy of notice.

4th.—The notification of the government, two years before, which gave Christianity a legal recognition.

5th.—The growth of a class outside the church favorable to Christianity, and in whom is found a field specially prepared to receive the seed of the Gospel.

Coming now to revivals in China we find from a note in the RECORDER for 1895 that the ratio of increase for twenty-five years, commencing with 1863, was 1,800 per cent., from which we judge there must have been occasional revivals in different parts of China from this date, although missionaries with their usual modesty have written very little, if anything, about them. The year 1867 is spoken of as a great revival year for the American Methodist Episcopal Mission in Foochow. In this year 451 new members were reported.

Others present may be able to tell of the ingatherings which followed the terrible famines of 1876-78 and of 1888-1889; also about revivals which have followed the Boxer outbreak of 1900. In 1893 a series of meetings took place at Tientsin and Peking, conducted by Mr. Pyke and which had some remarkable results among the Christians of those two places. Many rose and confessed their sins, making restoration of money and goods they had obtained by unfair means. From the Christians the work spread to those outside the church, and soon there were numbers repenting and giving in their names as candidates for baptism.

It was in this year also that Shanghai experienced something of a revival. This is reported by Mr. McIntosh in the February RECORDER of that year and commented upon editorially in the March number of the same journal. We give a short summary: The Shanghai missionaries of all denominations entered heartily into the plan. Posters, circulars, and handbills, in colors and styles most pleasing to the Chinese, were freely distributed, whilst a special canvass was made in the neighborhood of each week's place of meeting. The addresses of foreign and Chinese workers in each mission, with the time when they could converse with inquirers, were printed and pasted on sheet tracts, which were given away at the close of each meeting. Special hymns were prepared and choirs were formed and drilled to lead in the singing. The native Christians showed great interest, and many were at all times ready to speak, so that there was no lack of workers. The meetings were well attended throughout, although owing to the terrible winds and snow and slush such weather had not been experienced in Shanghai for thirty years.

The meetings were continued for four weeks and were held in the London Mission, American Episcopal, Presbyterian,

Baptist, and Methodist churches. The program for the services was as follows:—

Meetings for Christians	7.00 p.m.
Opening hymn and prayer	10 minutes.
Reading and exhortation by leader	15 ,,
Singing and prayer	20 ,,
Doors opened for general congregation ...	7.45 p.m.
Singing	10 minutes.
Missionary address	15 ,,
Singing and personal work in congregation ...	15 ,,
Doxology and Benediction	8.40 p.m.

The closing service of the series is thus described editorially: "The auditorium of one of the largest churches in the city was packed; all the seats being filled and many people standing in the aisles. The hymns were sung with fervour. A large number testified to their faith in God and renewed spiritual life, and it was manifest that the Holy Spirit swayed the hearts of the people. We understand that the movement has told with considerable effect upon the non-Christian part of the community, while the ordinary means of grace have increased in interest and power."

As information regarding revivals in schools and colleges in China is most difficult to obtain we welcome the following information upon the subject from the editorial columns of "China's Young Men" for November, 1904.

1903 was a record year in student conversions in China. 153 joined the church in that year, which was fifty per cent. more than was reported the previous year. Altogether nine provinces reported, but an analysis of the returns shows that 119 conversions took place in three provinces, or fifteen per cent. of the entire non-Christian students. This is one conversion to less than every six communicants in the colleges. There is a vast difference between these three provinces and the other six, which reported only thirty-four conversions for the year. The editor judges that the extraordinary success in the first mentioned three provinces was largely due to revivals among the Christians, of hand to hand personal work. He says: "Prayerful personal work is the almost invariable forerunner of every great revival. Leading evangelists realize to such an extent the existence of this law that many of them will not consent to enter upon an evangelistic mission in a given place until they are assured that the Christians there are giving themselves to prayer and personal work."

In preparation for the present paper and in order to bring our information down to as recent a date as possible I prepared a short circular letter containing seven questions, which was sent to thirty different missions. I will read the questions with such replies as have reached me :—

1.—Have you experienced a revival in your church or schools ?

Answers :—Nankin—Not to any marked degree.
Canton—A revival occurred in our work last year, in which a number were baptised from the schools and the outside Chinese.
Shanghai—Yes.
,, No special revival.
,, We have had times of special interest, but no very marked manifestation of the Spirit's power.
Wenchow—Revivals in the church and notably in the girls' school.

2.—How did the revival originate ?

Answers :—Canton—In a series of union meetings held every evening for a fortnight.
Shanghai—Individual and united prayer and special meetings.
,, Special meetings for prayer.
Wenchow—Through a visit of Mr. F. Fransen, of the Scandinavian Alliance.

3.—What were the immediate effects of the revival ?

Answers :—Canton—Several hundreds gave in their names as willing to become Christians, over one hundred of whom joined the various churches in Canton.
Shanghai—Zeal of Christians quickened ; several conversions ; large increase in number of inquirers.
,, After one series of meetings some twenty-five or thirty applied for admission to our communion.
Wenchow—In church some thirty or more professed conversion. In schools, groups of two to ten converted.

4.—What permanent effects are manifest ?

Answers :—Shanghai—Quite a number of good substantial Christians and a good many inquirers on the list.

Shanghai—The non-Christian element in our schools was much more favorably disposed after these meetings, and some Christians were helped.

Wenchow—In city church larger attendances thenceforth till now, sporadic conversions and quickening of Christians. In schools general higher tone and better conduct, because, of course, of the changed lives of the converted children.

5.—Are you expecting a revival?

Answers:—Canton—We should always expect God to answer the prayers and prosper the efforts of His children.

Nankin—Are working with this aim.

Shanghai—We hope to have some special services soon, and are preparing for a revival.

,, Yes. Some time. I wish we had greater evidence of a revival near at hand. No special signs at present.

,, We are hoping for one in the college and at various points in the Shanghai district.

Wenchow—We are constantly expecting conversions.

6.—What steps are you taking leading towards this end?

Answers:—Nankin—Deepening of the life of the workers by special prayer and personal work.

Shanghai—We are praying for a revival.

,, Nothing more than usual. We pray and preach and hope for blessed results.

,, United prayer.

Wenchow—Preaching, watching, praying.

Canton—Protracted meetings.

7.—What preparation would you suggest as most likely to tend towards a revival?

Answers:—Nankin—Earnest study of the Scriptures and prayer.

Shanghai—Much prayer and faith by the workers.

,, Prayer, self-examination, repentance of all that is wrong, Bible study, personal work.

,, United prayer, special meetings of the Christians.

Wenchow—Teach, by precept and example, that God blesses His Word and that we ought to expect constant blessing; watching for souls, and teach all Christians to watch too.

Canton—Prayer and preaching.

And now to conclude. Surely if ever a revival was needed, it is needed now in the Far East. Here we see great kingdoms which for ages have been groaning under the Satanic burdens of autocracy and heathenism, being awakened by the preaching of the Gospel and the broadcast circulation of the printed page, as well as by the apparent benefits of Christianity which appeal to them on every hand to the fact that they have hitherto been robbed of their share of the divine heritage. The struggle and unrest which characterize the East are the travail of a continent as it labors forth into life and liberty. And so at this juncture a grave responsibility rests upon the churches of Asia. Yes, we need a revival. But this can only come by a baptism of the Holy Spirit, the conditions of which have been outlined in the answers to my questions above referred to.

Allow me to emphasize them :—

1st. Unity.—By the union of Christ's people the world recognizes His divine Sonship. This unity must be more than theoretical; it must be actual. Let us discard for ever the baneful influences which have weakened the church by splitting it into innumerable factions. Unity is of the Holy Spirit. The cause of divisions must be sought for elsewhere.

2nd. The preaching of the Cross.—Christ and Him crucified must be the central thought of every sermon we preach. It is only when Christ is lifted up that sinners can be drawn unto Him. Let us have faith to believe that a revival is possible every time we exalt Him. And let us believe too that as God has committed the ministry of reconciliation unto us it is not necessary to send to the ends of the earth for well known revivalists, in order for them to come and make up for our lack of spirituality.

3rd. Study of the Scriptures.—The Word of God is the medium through which the Holy Spirit reaches all hearts. Here by contemplation we not only learn the divine character but also how to supply the deepest needs of the human heart. Here our seed basket is refilled and here we receive the living bread with which to feed the multitudes. Here also our faith is strengthened; "for faith cometh by hearing and hearing by the Word of God."

4th. United Prayer.—To get a pentecostal blessing it would pay us to close all our work for a month in order to meet continuously and with one accord in prayer. We know that God, who understands the Far East better than we do, could

supply all of its need without our asking. But this is not His method. "For all these things will I be inquired of the House of Israel that I may do it for them," is also His message to the church during the dispensation of the Spirit. "Tarry until ye be endued with power from on high." "If ye being evil know how to give good gifts unto your children how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

5th. Quench not the Holy Spirit in the native Christians by denying them an opportunity of witnessing for Christ.—There should be the fullest opportunity given them for prayer or testimony, and especially should the less prominent members be encouraged to take part. It has been pointed out by several writers that in the Welsh revival God has wonderfully used men and women who were previously quite unknown outside their own small circle. So in our native membership there may be humble men and women whose names we, their pastors, forget from week to week, but whom the Holy Spirit is preparing for a work glorious beyond our greatest expectations. For the wind bloweth where it listeth, and "It is not by might nor by power, but by My Spirit, saith the Lord."

6th. And lastly.—Let us pay earnest attention to the following four essentials, which are being insisted upon as indispensable to the coming of the Holy Spirit in Wales:—

1. Is there any sin in your past that you have not confessed to God? On your knees at once. Your past must be at peace.

2. Is there anything in your life that is doubtful—anything that you cannot decide whether it is good or evil? Away with it. There must not be a trace of a cloud between you and God. Have you forgiven everybody—everybody? If not, do not expect forgiveness for your own sins. You will not get it.

3. Do what the Holy Spirit prompts you, obedience—prompt, implicit, unquestionable obedience—to the Spirit.

4. The fourth essential is applicable to all who are under conviction of sin: A public confession of Christ as your Saviour. There is a vast difference between profession and confession.

We close with a Divine invitation and promise: BRING YE ALL THE TITHES INTO THE STOREHOUSE THAT THERE MAY BE MEAT IN MINE HOUSE, AND PROVE ME NOW HEREWITH, SAITH THE LORD OF HOSTS, IF I WILL NOT OPEN THE WINDOWS OF HEAVEN AND POUR YOU OUT A BLESSING, THAT THERE SHALL NOT BE ROOM ENOUGH TO RECEIVE IT.

Jottings on Revival Topics.

(Contributed Anonymously.)

I WAS born in a revival, and have never since felt quite at home away from my birth place. It was thirty years ago, but thirty years have in no wise dissipated my home-sickness. What Highlander can forget the heather that only grows at home? What German abroad but has sighed to Shubert's music:

"Oh land, dear land of brighter hopes, yes brighter hopes!
Where roses blush on verdant slopes,
Where those I love so softly tread,
Where calmly rest the holy dead,
The land whose gentle tongue is mine,
Oh land! where art thou?
I wander on, through storm and shine!
Ah! where? I ever sigh, ah! where?"

Evan Roberts has said that for years he could sit up all night to talk about revivals. Who can wonder at that? No one, surely, who has been born in a revival.

And now comes a letter from my boy of thirteen, a home letter. Yes, dated from home itself, for he says, speaking of his boarding-school: "This term is a much better one than all the other terms, because I am a real Christian now. Oh, I have been wanting to all the time, and it has come at last. Last Sunday evening we had a prayer meeting. There were over eighty there. We had a fine time. Nobody led it; it was really led by God. Anybody who wanted could give out a hymn, or pray, or stand up and speak for God. I have never had such a happy time in my life. One of the boys who used to be a very wicked boy was converted in the holidays. He was that boy who ran away. He is one of the sincerest Christians in the school now, and it is he that is doing all this. He got up and gave a long talk about his life. Then a boy who has always been a Christian got up and said something, and then said: 'All those who are Christians here put up their hands', and all the eighty put up their hands."

Home! Do I not remember it? "If I forget thee, O home, sweet home, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not home, sweet home, above my chief

joy." Nay, what joy can be worth the name, but this one joy, the joy of revival? That absent then

The night is dark, and I am far from home.

This is the story of my birth: A Sunday school, it matters not where, geographically, contained a large class of troublesome boys—the first class in the school. Several tried it and gave up. At last a quiet determined lady put her whole Scotch soul into the task and prayed as no previous teacher had done. After some months she had to change her residence, and the last Sunday came. All her energies had been gathered up for this final struggle. The class seemed more troublesome than ever! She closed the Bible and burst into tears. Ah! I can hear the suppressed sobs now. But none of us showed that we felt it then.

Not three weeks after a letter was sent to her telling her that the whole class had been converted to God.

And then began the revival. We young fellows started a prayer-meeting of our own three quarters of an hour before the Sunday evening services. Several preachers took it in turn to conduct the public worship. Some were not quite to our mind! They had not caught fire. So we set ourselves, bits of boys as we were, to set them ablaze. We had no secrets that we kept from the Lord! "So and so is to preach to-night. Lord, he needs waking up! Just wake him up, Lord!" one of us would say. We prayed on like that until we sobbed, some of us. Then out would come pencil and paper. We used to write a message from our Master: "There will be some saved to-night," and send that up to the vestry.

And how critical we were of the sermons! We felt it a shame for any part of them to be preached in "an ordinary way." As though we had an ordinary God present! We did manage to behave ourselves in the services, restraining all audible responses, but shouting freely enough *inside* when there was anything to shout at.

We were scattered about the church. Of course we were. Each had his "beat," like so many police. We prayed unlikely folks into staying to the after-meeting, then pounced on them unmercifully. Why should we do otherwise when we felt eternal issues were at stake? Older folks *might* see some reason why, but we boys had not learned that logic! "They won't like it at first, but they will afterwards," seemed quite enough for us. . . .

For nearly a decade all the male teachers in that school were from the once rowdy class. Every one of that band of scholars became a teacher there, or else officer. Two became preachers, and one of them a missionary, fairly self-contained, but feeling all the time that he must be rowdy when any one mentions revival. Do you blame him?

> "Whoso has felt the Spirit of the Highest,
> Cannot confound nor doubt Him, nor deny,
> Nay, with one voice, O world, though thou deniest,
> Stand thou on that side, for on this am I."

The Holy Spirit of God, being, as we all believe, omnipotent and omnipresent, the fact of there *not* being a revival in any one Christian community, radiating forth its influences of sacred compulsion upon the world around, must be a very strange and abnormal condition of things. If in any church in Christendom, or in any station on the mission field, there is nothing going on of the nature of revival—no very evident and glorious work of the omnipotent Spirit, we are bound to ask the reason why. For God asks it of us, if we do not of ourselves. Evidently the necessary conditions have not been fulfilled. The great perpetual office of the Spirit of God is that of Reviver. He is never untrue to that office. Should a revival not be proceeding in any given place, it is because His natural operations are checked by some who should invite and secure them.

The constant appeal of missionaries is for more men. But if a revival be desired, the appeal might with advantage be modified to a request that none be sent out who are not prepared to make revival the one quest of life. If we want to multiply preaching places and agencies of various descriptions, if that be our foremost aim, then without more men our multiplication project will be difficult of accomplishment. If we want a revival which will make preaching places and various agencies multiply themselves, it is possible (however strange the statement at first sight) that we have too many men already. Gideon confronted with the hosts of Midian might well have prayed for more men. But he received the startling message: "The people that are with thee are too many," and again: "The people are yet too many." Any small fire may be smothered by piling on a quantity of moist faggots. Every man in the mission field whose soul is not already on fire, or who is not in the condition at least of

An altar heaped and waiting for the blaze,

is from the highest and truest point of view, one man too many. Even prayer meetings may be too numerously attended! Two or three really gathered together in the love of Christ may afford a great opportunity for the Spirit of God. A hundred and twenty *of one heart and mind*, praying on for ten days fulfilled the conditions for a world-famed revival. A fourth who did not lend his soul to be really united with the two or three, would be one too many. A man added to the hundred and twenty who was not plastic to the Divine Spirit's absolute lordship, would have been one too many. And the question must be put to each of us: "Am I fully united in heart with any two or three? Am I entirely plastic to the Holy Spirit's lordship? If not, I had better fight the matter out at home. And if perchance I have aught against a brother, or am brooding over anything in which he seems to have aught against me, I am absolutely commanded by the one Master not to attend at the temple until I am "first reconciled to my brother." In any prayer meeting for a revival, God's circle of fully sympathetic and loving souls must be an unbroken one. A dynamo with a broken circuit loses all opportunity for displaying its force. No multiplication of material will assist matters if the material introduced into the circuit is non-conductive of electricity. Every non-conducting atom is one too many. "Am I such an atom?" must be the question for each of us. "If so, am I willing to alter, and lend my soul to God's one purpose of displaying His power worthily upon earth? Am I willing to be converted into a conductor for His forces of boundless love?"

In the revival where I was born we had first of all one soul who had caught something of God's longing, and whose one passion was for the salvation of some others. For this she prayed with tears, for those tears shed in the class were not the first she had shed in the matter. And our idea of the awful disease of sin must be a very inadequate one if we have not wept over those whom we are really appointed to save.

Then we had a number of young souls fully united in the one passion for saving others. Their youth and spontaneousness were in their favour. In after years at a ministerial college it was a fact of note that the services of the students were attended with many conversions in the first year, fewer in the second, and hardly any in the third. And in some cases there had been obvious growth in grace as well as in culture in the

second and third year. But there had been a growth of self-consciousness, perhaps of professional feeling, and certainly a loss of spontaneousness and plasticity. They had become more "settled" in a mould.

The Kingdom of Heaven is only to be entered by child-souls, plastic and tender. The great revival of the ages was conducted by a young Man not more than thirty-three at the end, who was tender-souled in all the majesty of His superlative character. The cry at the meeting where the revival in Wales was about to break out was, "Bend us Lord"; and the revival itself started among a band of young and spontaneous souls. Literal age may be of little consequence; plasticity and spontaniety seem to be essentials for a revival. No meeting should be held in which there is not a sense of home feeling for all child-souls present. No hymns must be chosen for a meeting which do not admit of expansion of soul. Hymns expressing various bonds and fetters which any Christian ought to have shaken off before coming to the meeting—years before—must of course be avoided. Anything checking the pouring out of heart, any mere rhyming catalogues of cast-iron definitions of things infinite, should be ruled out as criminal.

Moreover, when my boy at school speaks of some match in which the school challenges another, it is always the case that certain "men" have been picked for the enterprise. Over against the element of perfect freedom in prayer-meetings, there must be selection of leaders. If all the men in a given community are manifestly led of God, revelling in His boundless love, fired with His burning zeal, then any one of them may be fitted to lead. Or the meeting may need no stated leader; it will lead itself.

The prayers at home will be long, and in the prayer-meeting for a revival, short. An evangelist, much owned of God, once said to me that in all the prayer-meetings he conducted before starting a mission the value of the prayers was in inverse proportion to their length. The exception will be when the prayer-meeting consists of just two or three. A meeting of a score should of course be an opportunity for every one to lead in prayer. And sixty minutes divided by twenty leaves three. Four or five bright, glowing hymns may form mental refreshment for the intense spiritual feeling, which will naturally rise quite to the level, if not above the level of the highest hymn in the collection. From Kuling, Mokanshan, and the

Hill of the Lord, one often looks *down* upon the clouds; and the place for prayer-meetings is the hill-top; each one who attends having climbed that hill, if he does not reside there, before attending the meeting itself.

Really, these things seem too obvious to mention. But the enemy of revivals does his utmost to make us forget them, or, remembering them, as we must, to make us content to let them slip in practice. And it was to Christians that Paul the apostle quotes that fragment of an early revival hymn:

> Awake thou that sleepest,
> And arise from the dead,
> And Christ shall shine upon thee.

Once aroused to realise that while every Christian is required to seek first the Kingdom of God, every true Christian worker is one who has definitely accepted that life-quest, then all other things but revivals, and all other necessary conversations, will take their place as mere parentheses. We shall have but one aim day after day, and shall bend all else to it,—even the glory of the Redeemer in the revival of His work everywhere.

One remark may be needed by way of a postscript. It is easy for folks of a readily inflammable nature to sometimes mistake the calm white heat of veritable saints for that awful condition of being "neither hot nor cold" on revival matters. The intensest heat is not that of a crackling faggot, emitting volumes of smoke; the intensest fires may be quiet and smokeless. Also it must be remembered that any answer whatever to the exalted prayer which ends the third chapter of the Epistle to the Ephesians, will be sure to work out towards men in general as "lowliness and meekness, with long suffering forbearance".

The Coming Again of our Lord Jesus Christ.

BY REV. WALTER S. MOULE.

(Concluded from p. 185, April number.)

NOW the very year and hour and moment of our Lord's becoming flesh is known to God, and so there lies in the future a year, an hour, a moment when He will come again. This is true of His coming for believers. We are told distinctly that it will take place 'in a moment, in the twinkling of an eye.' It will be as it was in the days of Noah and of Lot. I think it is also true of His coming to the Jews

and to the world at large. "As it came to pass in the days of Noah, even so shall it be also in the *days* (not only 'the day') of the Son of Man" (Luke xvii. 26). As far as regards those who are Christ's at His coming, they will from that moment be for ever with the Lord; there will be for them no more goings and comings of their Master. His name will be for them Emmanuel, and no longer the Coming One. When He comes to the world, they will accompany Him (Col. iii. 4); when He reigns, they will reign with Him (Rev. xx. 6); when He judges, they will judge (1 Cor. vi. 2, 3); where He is, they will be also (Joh. xiv. 3). But for the world it may well be that there are several comings of the Son of God. He will come visibly (Rev. i. 7), and therefore there must be time and place of His coming. He will come with all His saints (1 Thess. iii. 13; iv. 14). He will destroy Antichrist (2 Thess. ii. 8). He will establish a kingdom (Rev. xx). We cannot say, at least so I think, whether He will come at one supreme crisis and do all that is written of Him, and remain in the world until the final conflict, and the end of these material things, and the general judgment which will follow (Rev. xx. 7-15); or whether this period of unknown duration will witness several goings and comings. We can well understand why this period is left in comparative darkness. It is sufficient for us to know how we may hope to stand in our lot at the end of the days, and to be assured that the future of all mankind lies with Him.

There is much that is predicted in connection with the coming of the Lord which it is impossible even to notice in a short article like the present. I can only refer, by way of illustration, to that cardinal article of the Christian faith that "He shall come again to judge both the quick and the dead." Since the coming of Christ again has been seen to embrace more than one crisis, we would naturally conclude that the judgment of all the living and all the dead will not take place at one and the same time. And upon this point we find that Scripture is plain in its statements. The day of judgment for believers, both quick and dead, is the day of their rapture (1 Cor. iv. 5); the day of judgment for 'the rest of the dead,' and the rest of the living, is later (Rev. xx. 5, 12). It may even be that the 'general judgment' will embrace more than one occasion. But this one illustration will show the importance of distinguishing the comings of Christ as foretold in Scripture. If we first master what is plain and clear, we shall

find that the obscurer references of Scripture gradually fall into their places, and we shall gain fresh confirmation of our belief that the Holy Spirit is the author of every Scripture.

I have endeavoured to trace briefly what is revealed to us in Scripture on this supreme subject of the coming again of our Lord Jesus Christ. If the space which any doctrine occupies in Scripture is at all a measure of its importance, this subject stands in the very front rank of Scriptural doctrines. It is so intimately connected with the person of our Lord Jesus Christ that it cannot be safely omitted from the testimony to Him. And let us ever remember that to bear testimony to Him is the only reason for the presence of Christian missionaries in China.

One important question remains. What are we to believe and to preach as to the *time* of the coming? The answer is simple. We are to believe and to preach what the Scriptures say, no more and no less. Our sole duty then is to discover, if we can, what the Scriptures say, and then we shall stand upon solid ground.

The statements of Scripture on this point are such as to cause difficulty to many minds. They appear to some to be contradictory. We know, however, that they cannot really be so. I believe myself that a careful study of the varying uses of such phrases as the Coming, the Last Day or the Last Days, the End of the Age and the Ends of the Ages, the Day of Christ or the Days of the Son of Man, and others which might be mentioned, will show no discord in the statements of Scripture, but on the contrary a beautiful harmony which compels belief in the divine origin of the Scriptures. Let us apply to the Scriptures the same reverential method which is applied to the other works of God by the true scientist. Where phenomena are undoubted and their testimony appears to be contradictory, he rejects nothing, but seeks for a reconciliation until he finds it. To such a seeker the Word of God opens its stores of wisdom and knowledge, or rather the Author of the Word explains its meaning, and nothing which is really necessary for our guidance at any time will be hidden from us. Passages which still seem obscure may be waiting for the time when they shall be needed by the church, and then they will be made plain.

It appears to me that the question of what the apostles thought or expected is beside the mark. It is very likely that they, like the old prophets, "searched what time or what

manner of time the Spirit of Christ, which was in them, did point unto," and, like them, received only a general revelation on this point. (1 Pet. i. 11). For the knowledge of these "times and seasons" was expressly hidden from them (Acts i. 7). The fact, and the manner, and the accompaniments of the coming, were a part of their message, not the time. As the coming itself was really a series of comings, the times and seasons were many. It may even be that certain events were intended to be contingent on the efforts of the church (2 Pet. iii. 9, 12). Though all is ordained by God, yet we know that man acts freely. Is it possible that the efforts which Satan has put forth against the church have availed through her unfaithfulness to prolong her period of trial? One thing is quite certain, namely that the coming of the Lord for His saints has always been possible. There has been no age of the Christian church when we may say it could not have happened, as far as any statement of Scripture is concerned. I think there is no statement of Scripture which can be quoted as certainly limiting a time before which Christ could not come. In this sense He has always been, and He still continues, "at the doors," in act to come, the Coming One. Christ certainly spoke of His coming as a possibility in the lifetime of His apostles; the apostles themselves, until death drew near, cherished the prospect, and though they died without the sight there is no hint that St. Peter or St. Paul regarded themselves as having been mistaken, rather they bequeathed the hope to the generation to come (2 Tim. iv. 1, 8; 2 Pet. iii. 9); and so through all the centuries it has been possible. Is it less possible or less likely or more distant in this twentieth century after Christ? No, we must still believe and say that He is near, at the doors, just behind the veil, which may at any moment be lifted. The hope of the apostles is identical with our own.

History has shown that nineteen centuries were to pass without seeing the Saviour's return. What are we to make then of His promise, given from His seat in glory, 'Surely I come quickly?' St. Peter tells us that this is spoken from the point of view of God and not of man (2 Pet. iii. 8). When we stand with Christ in glory the age-long conflict of the church will appear to be a "light affliction which was but for a moment" compared with the ages of eternity. At the same time as we read the Scriptures we see that there were many anticipations of this long conflict; "after a long time," said Jesus in one of

His parables, "the Lord of those servants cometh;" although He said in another place "again a little while and ye shall see Me". We see now that both statements are absolutely true, though spoken from different standpoints; and this method of the divine Author of the Scripture records is admirably adapted to keep His people ever on the watch, which is their true attitude in this mortal life.

But it is not true there are *no* time-marks in prophecy. There are such with reference to the establishment of Christ's kingdom, i.e., as I believe, to the time of His coming to the earth with His saints. "*In the days of those kings* shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms and it shall stand for ever." (Dan. ii. 44). Can we be far wrong in hoping that this kingdom may soon come? Are not these very days in which we live "the days of those kings?" And in the seventh chapter of Daniel we have a further remarkable prophecy. Who is the other king who shall arise after the division of the Roman kingdom? (vs. 24, 25.) What limit of time is set to his dominion? What is meant by its gradual consumption? What immediately follows upon its final destruction? Does 2 Thess. ii. 8 throw any light on the subject? or Rev. xvii. 16-18? And is there anything in history which looks like a fulfilment of all these things? And if there is, what are we to conclude about the nearness of the kingdom? Let me ask another question. Supposing that a historical interpretation of the visions of Revelation seemed to show that a line between fulfilled and unfulfilled prediction passed somewhere through verses 12-16 of chapter 16. Supposing also that on independent grounds the Euphrates were considered to be a symbol of the Turkish power, and the three frogs of infidelity, worldliness, and popery; supposing all this, is there any correspondence between our own times and the prophetic picture? If there is a correspondence too close to be accidental, then verse 15 at least suggests that the coming is near. And testimonies of this kind seem to some of us very many. The present condition of the Jews, for example, is full of suggestion when taken in connection with their predicted position at the return of Christ. Are we to be blamed if we think that our redemption is drawing nigh? May we not claim our Master's own sanction for "*knowing* that He is nigh, even at the

doors?'' Yet this is not the knowledge of special revelation.* He does not tell us to *proclaim* that He is in this sense certainly at the doors. He bids us use our perception and draw our conclusion. We may misread the prophetic writings as the Thessalonians misunderstood the prophetic utterances of St. Paul. The fault is not in the writings, but in ourselves. But *even* if *we lift up our heads* prematurely, they are lifted up in the Lord, and we shall not be ashamed. Even if from excess of hope we run on to meet Him, He is none the less near for that; to our consciousness, to our realisation, He is near; we are assured of it as if it were present, we rejoice to see His day, we see it and are glad.

In conclusion we can see that it is best that this great subject should have been treated as it is in Scripture. How could it have been treated otherwise if (1) the fact had to be revealed, and (2) the church had to be kept in daily and hourly expectation of it? ''O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past tracing out!'' And for ourselves as ministers of the Word of the Gospel how can we fulfil God's purpose in this revelation otherwise than by finding out all that is said about it in the Scriptures, by reading the world's history and current events in the light of it, by proclaiming this truth which so intimately concerns the honour of the Lord Jesus Christ and the future of His people, yes, and of mankind also? If this study and this preaching draws us or those who hear us from the race for gain and pleasure, and sets us to serve the living God and to wait for His Son from heaven, not only our own souls and theirs but the world itself will be the better for it.

Probable Effects of the Russo-Japanese War on Protestant Mission Work in China.

BY REV. A. P. PARKER, D.D.

WAR has always had much to do with the progress of Christianity. Sometimes religious disputes have been the cause of war, while in other cases Christianity has been more or less advanced or retarded by it. The policies of governments and the political movements of nations

* The word is γιγνώσκειν, not εἰέναι, to perceive or mark, not to know absolutely.

have, in innumerable instances, produced profound and far reaching effects on the work of the Christian church. It is because of this most important and well known fact that the Scriptures instruct us to pray for all that are in authority and to seek the peace of the countries in which we dwell.

Many illustrations could be given to show the important effects produced by war on the advancement of Christianity in general and on mission work in particular. The result of the wars between England and France in the 18th century was to throw India into the hands of the greatest Protestant power in the world, thus opening the doors for the entrance of those religious and civilizing influences that have wrought such marvellous changes in that country during these hundred years. The war between China and England in 1843, and again between China and the Allied Powers in 1858-60, opened a number of treaty ports in China to foreign residence and made it possible for missionaries to enter seriously upon the greatest task of modern missions—the evangelisation of China. The war between China and Japan in 1894-5 aroused the Chinese and made them more favourable to the reception of the new ideas from the West than they had ever been before, and, not to further multiply instances, one important result of the military expeditions of the Allied Powers to Peking in 1900 was the opening up of the whole country to the work of the missionaries more widely and more thoroughly than at any previous period in the history of missionary effort in China.

It is indeed a strange paradox that war, which is the work of the Arch Enemy of all good, should do so much to help on the coming of the kingdom of the Prince of peace. But when we look around us we see that the law of life in this sin-cursed world is war and strife and struggle for existence. All life and growth have to fight for the privilege of living and growing. The very elements fight in furious and unrelenting onslaught upon each other. Wind and wave, the lightning's flash and the thunder's roar, the belching volcano and the upheaving earthquake, are let loose upon land and sea, and out of the war and the confusion, out of the ruin and the desolation, come a purified atmosphere and those healthy conditions, without which it is impossible for mankind to exist on the face of the earth. This mysterious law seems destined to hold its dreadful sway over all life on our planet until the Prince of life shall have

accomplished his own purpose in the world and swallowed up death in a complete and final victory.

But while we cannot understand the law that governs these things we must recognise the facts as they exist and deal with them in a way that shall give us the most instruction and best qualify us to take advantage of our environment and successfully fulfill our mission in life. It is, therefore, our duty to observe the progress of the present war and carefully study its bearings and results that we may in some measure learn the lessons that God would teach us by it, especially in relation to the great work that we have come to China to do.

That this war will produce great and far-reaching effects on the progress of mission work in China will, I think, be admitted by all who give the subject careful thought. It is for a portion of Chinese territory that the two billigerent nations are now engaged in a life and death struggle. To the Chinese it is indeed a strange and portentous drama that is being enacted before their eyes. A so-called Christian nation of the West, which has hitherto been regarded as one of the leading Powers of Christian Europe, and another so-called heathen nation of the East which has learned the art of modern warfare from the Christian nations of the West, are fighting for the possession of territory that does not belong to either of them, and the feeling generally expressed among the Chinese is that whichever side wins, China stands to lose. If Russia is victorious, Manchuria becomes Russian territory ; if Japan succeeds in her purpose and Manchuria is restored to China, China will have to pay a heavy bill to Japan to reimburse her for wrestingManchuria from the Russians. China and all her interests are thus vitally concerned in the issue of the war, and the missionary propaganda must necessarily be profoundly affected by it, no matter how it may end.

In order to get some adequate idea of the meaning of this war in its relation to mission work in China let us consider very briefly what the nations stand for. The government of Russia is an autocracy, or rather a bureaucracy. It is, as has been well said, a despotism tempered by assassination. A callous-hearted, weak-minded Czar, dominated by a small body of Grand Dukes and reactionary officials, rules the country with despotic power. The people have no voice in the government, and any attempt to secure an improvement in their condition is met with bullets and bayonets ; men, women, and children are ruthlessly slaugh-

tered; and the streets of the capital are dyed with the blood of its best citizens. *Political despotism* and *religious intolerance* are the words that sum up the situation in Russia—an example of mediæval despotism—an anachronism in this twentieth century.

Japan, on the other hand, stands for modern enlightenment, constitutional government, and civil and religious liberty. With an enlightened Emperor and progressive statesmen ruling a people who enjoy liberty of conscience and a reasonable degree of freedom of speech, it is no wonder that an intense patriotism fires the whole nation and nerves them for the great struggle that is now on. And this struggle is not only a fight for national existence but a battle for Western civilization in the Far East, on the issue of which depends the question whether civilization shall advance in Eastern Asia, or whether the hands on the dial of progress shall be put back a hundred years.

The discussion of the probable effects of the present war upon Protestant mission work in China naturally falls under two heads: First, what will be the result if Russia regains the victory? and second, what will be the result if Japan succeeds?

In the event of a possible Russian victory, the first result will be that Manchuria will become a Russian province, and as a second result the whole of China will come more or less under the domination of the Northern Power. The effect in Manchuria will be to greatly restrict the operations of the missionaries and ultimately to stop them altogether. That this is sure to be the result is indicated by the fact that before the war, when Russia was in practical control of Manchuria, the work of the missionaries was carried on with much difficulty. Indeed, some of them were forbidden to preach to outsiders and were ordered to confine their work to the converts they had already made among the Chinese. And there can be no doubt that the only reason why all the missionaries were not ordered to leave Manchuria was because the Russians did not feel themselves sufficiently secure in the possession of the country to make it safe for them to undertake such high-handed measures. We know that no missionaries are allowed to work in Russia proper, and that it is a high crime and misdemeanor to lead a Russian subject to renounce the orthodox faith. As intolerant as the Turks, the Russian government will not permit a Protestant missionary to even travel through the country except under the strictest surveillance of the police. No one can doubt, there-

fore, that the result of a Russian victory would be the closing of Manchuria to all Protestant missionary effort.

As to the effect of a Russian victory in China Proper, that would be more remote and gradual, but it could not be any the less sure. It has always been the policy of Russia to keep China weak. A strong China is wholly inimical to Russian interests. Hence, a Russian victory, bringing with it, as it would surely do, Russian predominance at Peking would prevent the development of China's resources and cause serious restriction, if not the gradual extinction, of the influence of England and America in Chinese affairs. Following this would come the repression, to a large extent, of desire for progress and education among the people; missionaries would be interfered with in many ways, while native converts to Protestant Christianity would, more than ever, be under the ban of the local officials, who would be backed up by the central government, and this in turn would be supported by the Russian government in its more or less open opposition to the whole Protestant movement in China.

It is true there is an antidote for Russian influence in China that might and indeed ought to be applied. England and Germany have large interests in this country, and they would naturally be expected to defend these interests with great vigor and determination. But the history of English diplomacy in China for the past twenty-five or thirty years does not afford ground for hope that England would do much more than enter a mild protest against Russian encroachments in the Far East. There is more hope that Germany might do something. But her interests would, in all probability, be confined largely to Shantung, and Russia would be left to dominate the country as a whole, especially the northern part of the empire, while France would share in the control of the southern provinces.

A further result of a Russian victory would be to greatly strengthen the position of the Roman Catholic church in China. This would be the natural outcome of the Franco-Russian alliance. It is the policy of France to support the Roman Catholic church in mission fields while rigorously repressing it at home. As France would share with Russia in her predominating influence in Chinese affairs, the Roman Catholics would be greatly encouraged and stimulated and thus, while on the one hand their propaganda would be much accelerated, on the other they would be greatly emboldened in

their persecution of Protestant Christians who would henceforth be in a large measure at their mercy.

Finally, if Russia gains a decisive victory over Japan, she will have taken a long step towards the absorption of China, and not many decades could elapse ere the Northern Power would have the control, shared, it may be in part by France, of this great empire. In this case which, given a decisive Russian victory, is quite within the range of possibility, China would inevitably be closed to all Protestant missionary work.

Turning now to the probable effects of a Japanese victory, we have little trouble in forecasting the result. The history of the Japanese for the past half century makes it manifest that if their influence becomes dominant in Chinese affairs the utmost freedom will be accorded to the missionaries to carry on their work in all parts of the empire without restriction as to time, place or method. It is true that mission work has had its ups and downs in Japan, and there have been times when opposition, more or less open, was strong and effective. But, on the whole, progress has always been forward, and the past few years show wonderful advance along all lines. Missionaries are allowed free access to all parts of the country and the people are favourably inclined to the message they proclaim. Western ideas have long found a friendly environment there and have consequently grown with a rapidity and a strength unparalleled in the history of any age. All this leads to the belief, which amounts to a conviction, that if Japan comes out of this war victorious, and secures a dominant influence in the affairs of China, there will be absolutely no restrictions or hindrances to missionary work in this country so far as Japan is concerned.

A Japanese victory must necessarily have a further result, in producing a liberalising effect on the minds of the Chinese, both officials and common people. Already they are more or less openly following the lead of the Japanese in the reception of Western ideas. Chinese students are going to Japan in increasing numbers (latest reports show that there are about 1,750 Chinese students now in Japan), while Japanese teachers are being imported into China to teach in government schools of different kinds in several of the provinces. Dr. Morrison, the well known correspondent of the London *Times* at Peking, telegraphed, on January 1st, a summary of events in China in the year 1904. He reports that the most noticeable events to be recorded are the expansion of Japanese influence and the

extension of Western learning. He says, among other things, "their success during the war has given Japan a powerful position both in Peking and in the provinces." A Japanese adviser has virtually directed the Board of Commerce throughout the year. Every portion of the empire, from Urga to the Yunnan frontier, from Kashgaria to the Yellow River, has been visited by Japanese during the year. On April 21st a Japanese traveller completed a study extending over two years of the Central Asian trade routes. The Japanese residents in China number several thousands, and their influence, except when they were attempting to secure a camphor monopoly in the Fohkien province, has been almost wholly beneficial, especially in the distribution throughout the empire of educational books and appliances. The Japanese installed during the year telephone services in Canton and Peking, and the system is about to be extended to other cities. They are building six river gunboats for the Viceroy Chang Chih-tung.

Indeed, so strong has Japanese influence in China already become that Russia and those who sympathize with Russia in this war affect to see the near approach of the "Yellow Peril" which has figured so largely in Far Eastern politics in the past twenty odd years. But such fears are without any real foundation in fact or reason. Prof. Reinsch, of the University of Wisconsin, in an able article in a recent issue of the *North American Review*, deals with this "Yellow Peril" bogie. He says: "It cannot be denied that the attitude of Japan, before and since the furies of war were unchained, has been unequivocal. She is fighting to prevent a European autocracy from gaining the mastery of Asia. Under the circumstances it is a perfectly natural and honourable ambition to arouse the peoples of that continent to a feeling of the value of their civilization and of the solidity of their interests." The spectre of the "Yellow Peril," evoked by those who view with apprehension the growing prestige of Japan, is pronounced by Prof. Reinsch "the most chimerical phenomena that has appeared in political thought since the middle ages". So much, by the way, for the "Yellow Peril".

If Japan comes out victorious from this struggle, the influence of her example will be increased many fold, and China will realize more fully than ever that what Japan has done by tolerating Christianity and adopting Western ideas, China can do by following the same methods. As one conse-

quence of this, Christianity will meet with the favour of the people, high and low, such as it has never yet experienced. Furthermore, England and America will share with Japan in a dominating influence in the counsels of the Chinese government which will result in the preservation of the integrity of the empire and the maintenance of the open door for commerce and missions and all that these two great words connote. British and American merchants are vitally concerned in the maintenance of the open door for commerce, while British and American missionaries are alike vitally concerned for the maintenance of the open door for missions. It is no wonder therefore that Britons and Americans universally desire that Japan shall win in this mighty struggle, and we missionaries ought to be instant in prayer that God will so overrule the result as to prevent the calamity which, so far as we can see, would surely fall upon our work if Japan should be defeated.

Before I conclude, I feel bound to call attention to some results of a Japanese victory which we must admit will not be so favourable to mission work in China. One result of such a victory will be that the Japanese invasion of China, I mean an invasion of ideas which has already assumed very large proportions, will be greatly accelerated. Japanese teachers and Japanese educational literature and educational methods will tend more and more to supersede those supplied by the missionaries, and the home churches will have to send a largely increased force of educational missionaries to China in order to meet the competition that will inevitably come from the Japanese. Another result of the increase of Japanese influence in China will be that atheistic and infidel literature from Japan will have a greater vogue here than ever, and this will become, and is, in fact, already, one of the most subtle and dangerous forces that are arrayed against us in this empire. I do not think that we have any sufficient reason for believing that Japan will become a Christian nation in the near future. Christianity will, no doubt, make rapid progress there, more rapid in the immediate future than at any time in the past. But the government and the leaders among the people will not consent to the adoption of Christianity as the state religion. If they should decide that any change has become necessary it is more likely to be in the direction of a so-called eclectic system, selecting what they consider to be the best in several religions and combining them into a system suitable, as they think, to

the peculiar conditions in Japan. In the meantime much of the opposition literature of the West will continue to find, as it has found in the past, a friendly environment in Japan ; and with the predominant influence of Japan in China which will come with a Japanse victory, this literature will be disseminated more and more throughout China to poison the minds of the scholars and hinder the progress of Christianity.

I think we have good reason to believe that Japan will gain the victory in this struggle. At all events the worst that is likely to happen to her is a drawn battle. In either case her influence in China, and with her the influence of England and America, will be greater than ever before.

But no matter which side gains the victory China as a nation will be profoundly affected by the result. Indeed I think we may not unreasonably expect a great upheaval among the people. The Reform party in China will no doubt put forth more vigorous efforts than ever before, and these efforts will be attended with better success. It is quite within the range of possibility that rebellion and revolution may come and the dynasty be overthrown, but it is hardly probable that matters will go to such an extreme as this. It is evident, however, that the Peking government is expecting some such upheaval when the war is ended, as they are making strenuous efforts to organize and equip a foreign-drilled army so as to be ready for emergencies.

In view of these considerations and others that will occur to those who give the subject careful thought, our duty as missionaries is plain. We must greatly increase our forces in men and money and *prayer*, so that we may, on the one hand, enter the open doors that will invite us in every direction on the conclusion of this war, while we may, on the other hand, be ready to meet the unfavourable conditions that may arise or be more actively developed as the result of that Japanese success which, notwithstanding such unfavourable conditions, we must all most ardently hope for.

Finally, let us remember that God is over all. He governs among the nations of the earth, putting down one and setting up another. In His hands are the deep places of the earth. He rules all things after the counsel of His own will, and we may rest assured that He can and will make this terrible war work out his own blessed purposes in these Far Eastern lands. Let our eyes be unto Him and our ears open to hear what He

will say, ever ready to follow where He leads and content to leave the result in His wise and loving hands.

Note.—In the discussion which followed the reading of the paper the opinion was expressed that one of the most serious dangers which would result from an increase of Japanese influence in China would be a revival of Buddhism. In reply to this I may say, first, that I have not thought that the revival of Buddhism in Japan, or a possible revival of that faith in China, need be taken very seriously so far as mission work in China is concerned.

In the second place, the action of Chinese Buddhist priests in certain places in turning over their temples to Japanese Buddhist priests, which was referred to in the discussion, was taken, not because of a renewed zeal for their faith but because they wished to place the temples under the protection of the Japanese government so as to avoid their being confiscated by the Chinese Government for school purposes.

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

Lessons from the System of Governmental Control of Education in India.*

BY C. M. LACEY SITES.

THE purpose of this paper is to note some phases of education in India which may have a bearing on educational problems in China. In India, as in China, Western learning is being superimposed upon the native culture largely if not chiefly by alien agencies. In India, as in China, a great share of this work is carried on under the auspices of Christian missions. In China, as in India, an elaborate system of native culture, though decadent, yet dominates the thought-life of the common people. The salient contrast lies in this: that in India the dominant political authority represents the most enlightened thought of the West; while in China the dominant political authority is even less progressive than public sentiment.

The difference in the real attitude of government toward education, in the two countries, is the central fact which gives color to this discussion; while the common basis of orientalism and the similar aims of modern education, in the two countries,

*A paper prepared for the triennial meeting of the Educational Association of China, May, 1905.

are perhaps sufficient justification for introducing the discussion here. The writer must, in the first place, disclaim any pretense to thorough knowledge of conditions in India ; he can only give impressions derived from a cursory and partial observation of the field, supported with some study of documents. All that he can claim in the way of special equipment is that he looked at India through Chinese spectacles.

Let us first get in mind an outline of the actual system of control of education by the government ; then consider some educational problems peculiar to the East and how they have been dealt with in India ; and, finally, outline a possible scheme of educational organization for China.

THE SYSTEM OF CONTROL IN INDIA.

The control of education by the government in India may be described as partly positive and partly permissive. On the positive side the government acts in two general ways: (1) It carries on numerous colleges and schools directly under public management ; and (2) it prescribes definite standards, tests, and rewards for schools and colleges generally and maintains a body of experts to supervise their work. But (1) the schools and colleges carried on directly by governmental agencies are only a small fraction of the whole number ; and (2) the permissive character of governmental control allows private institutions to conform or not, as they may choose, to the system set up by the government. In fact, however, as we shall see, most of the private institutions have come into the government's system.

Control of education is exercised only in a general way by the central or "Imperial" government. The real work of regulation and administration is directed (1) by the directors of public instruction in the several provinces ; and (2) by the governing bodies of the five great universities—of Calcutta, Madras, Bombay, the Punjab, and Allahabad. Each university has at its head a senate, which consists of a select body of men, who must be, for the most part, since the recent reforms in university organization, eminent and practical educationists. The universities are not, as in Germany and America, teaching bodies, but rather coördinating and controlling bodies, as in England. The several university senates, with their subordinate syndicates or executive committees, fix the standards of higher education, set the examinations and confer all degrees ;

they also pass upon the fitness of colleges for affiliation with the university. The directors of public instruction coöperate with the universities, but are more particularly concerned with schools of lower grade, and they have the assistance of considerable staffs of inspectors.

The advantages to be gained by private institutions in putting themselves under the general direction of the departments of public instruction and the universities, are chiefly of two sorts: (1) grants-in-aid and (2) recognition. The schools also benefit by the fact that the government not only prescribes schemes of grading and courses of study but also prepares lists of text-books and, in many cases, a full syllabus of the work to be done. Expert inspectors aid teachers by counsel and criticism. Emulation among schools is stimulated by the fact that many schools are working on a common plan. So potent are these inducements that out of 82,000 institutions for public instruction under private management (in 1901-2), there were 62,000 included in the government's system and receiving grants-in-aid. It is evident that the government is disposed to rely chiefly on private initiative, for the number of institutions under public management (partly by government proper and partly by local and municipal boards) was, in the same year, only 22,000. In round figures (and this is what we have given) four-fifths of all the work of public instruction is done under private auspices; and three-fourths of the work done under private anspices has come under governmental supervision and control. Adding together the totals of all institutions which conform to the general system, we have nearly five-sixths of the public educational work of India thus done chiefly by private agencies, but aided from public funds and unified under the inspiring leadership of a progressive government.

Such, in outline, is the plan and aim of the system. The pre-eminent fact about it is that there is a system and that it is really working on a large scale. How well it works, and wherein it falls short, are questions depending largely on conditions peculiar to India. Some of these conditions merit special attention here and now, however, because they bear a close analogy to conditions in China.

(NOTE:—The facts and figures adduced in this paper refer in most cases to British India proper, with a population, in 1901, of 240,000,000. The so-called "Native States" are excluded. The chief source of exact data is the fourth quinquennial review

entitled "Progress of Education in India," covering the period 1897-1902, and published by the Director-General of Education at Calcutta.)

PROBLEMS AND POLICIES THERE AND HERE.

1. Reaching the Masses.

The term "masses," as applied to human beings, is unfortunate, but in India it is strictly accurate. The government's scheme fails completely to secure anything like universal education. The crucial test of the social efficacy of a school system is its work in primary grades. In India, considering the primary grades, only one boy in six, of school-going age, is in school, and only one girl in forty. (It should be noted that these figures do not take into account purely family schools, etc., not open for public instruction.) There is, of course, no compulsory schooling law,—and if there were such a law, where are the schools? In 1901-2, on the average, throughout India, there was but one boys' school to every six towns and villages. The government leaves most of the work of public provision for public education to local boards; and financial considerations prevent these bodies from supplying the need. The director of public instruction in the most advanced of all the provinces—Bengal—frankly admitted to the writer that the establishing of a school in a village usually rested with the enterprise of the villagers themselves. When, as is usually the case, parents are content with their own ignorance and willing to transmit the inheritance unimpaired to their offspring, private philanthropy is the only resource; and this is utterly inadequate; and there is slight sign of improvement in recent years.

It may fairly be suggested that the government has not carried the principle of centralized administration to its legitimate length. To leave the vital interests of primary education to the vagaries or the exigencies of local districts seems almost as imperfect a plan as to leave them to private enterprise. The true theory would seem to be that the government should encourage private initiative where it is forthcoming,—and should supply the lack directly where it is not, and pre-eminently so in primary grades.

In India illiteracy is doubtless far more prevalent than in China. By the census of 1901, of the total male population of

India, nine out of ten were illiterate ; and of the female population, ninety-nine and a fraction out of a hundred.

(It may be interesting to note that in recent years the government of Egypt, under British advice, has grappled with the same problem of primary education in the "kuttabs," or Mohammedan schools. In 1897 a scheme of central control and grants-in-aid was inaugurated. The government took over a number of schools, to be run as models for the others, and, with the inducements offered for improved work, some progress has been made. In 1903 there were ninety-three schools under the direct control of the Ministry of Public Instruction, 2,000 receiving grants-in-aid and about 8,000 still independent.)

China is united and homogeneous to a degree not approached in India, and would seem to present a field much more favorable for efficient centralization.

2. The Examination Machine.

One of the most serious impeachments of the official system is that, in effect, it invites cramming for examinations. An example will illustrate the general case :—Among the requirements in preparation for the B.A. examination at the University of Allahabad, four standard British text-books are prescribed in political economy. These are to be covered in two years. No knowledge of the local economics of India is demanded, and, indeed, the necessity of preparing on the text, along with stiff requirements in other subjects, leaves no time for looking into practical facts. The principal of one of the best missionary colleges in the United Provinces admitted, with regret, that the students were so occupied with absorbing the matter likely to be called for in examination that the rational development of the subject in a way suited to their minds was, for most of them, impossible. "But," he added, with a brighter aspect, "we have had great success in passing candidates,"—and thus more students were attracted by the éclat of the institution and larger grants-in-aid were obtained from the government.

The same vice attends the system of set tests and State aid in schools of all grades. It cannot be denounced in stronger language than that used by the Governor-General in Council in their Resolution on Indian Educational Policy of March 11th, 1904. We shall quote from this trenchant State paper more than once. Speaking of examinations, they say :—

"In recent years they have grown to extravagant dimensions, and their influence has been allowed to dominate the whole system of education in India, with the result that instruction is confined within the rigid framework of prescribed courses, that all forms of training which do not admit of being tested by written examinations are liable to be neglected, and that both teachers and pupils are tempted to concentrate their energies not so much upon genuine study as upon the questions likely to be set by the examiners. These demoralizing tendencies have been encouraged by the practice of assessing grants to aided schools upon the results shown by the examination. This system, adopted in the first instance on the strength of English precedents, has now been finally condemned in England, while experience in India has proved that, to whatever grade of schools it is applied, it is disastrous in its influence on education and uncertain in its financial effects. It will now be replaced by more equitable tests of efficiency . . . ."

In trying to escape the Scylla of formal *wên-chang*, let China beware of running upon the Charybdis of the "cram" system.

3. The Civil Service and Practical Life.

In India, as in China, the goal of scholarship is to get office. Under the present régime all the better appointments open to Indians are reserved to degree men, and the best ones to those who are proficient in English. The predisposition of the Indian student to literature and philosophy leads him to elect these branches very generally in reading for his degree. Indeed, the universities themselves have rather encouraged and strengthened these departments of study to the detriment, more or less, of scientific courses and to the practical exclusion of professional training for political and commercial careers. The result is an over-supply of the *babu* type of gentleman, who frequently neither knows nor cares to know how to do anything of practical utility to society, and who may be content with a clerkship (for which his literary studies have prepared him in a distant and diffuse way), or may write for the papers in balanced periods and dream of the coming Republic of India.

Heretofore appointments to the civil service have, at least in Bengal, been based on special competitive examinations. The government have now determined, however, to make, in general, the possession of university degrees and school certificates the basis of eligibility, and to reinforce such evidences of capability with "the recorded opinions of colle-

giate and school authorities regarding the proficiency and conduct of candidates during their period of tuition." This would seem to be a long step forward. It means, as the Lieutenant-Governor of Bengal expressed it, "that the public service must not be monopolized by one class of officers who happen to possess peculiar aptitude for passing examinations."

Training for practical efficiency (leaving out of account the numerous colleges of law and medicine) seems to be largely wanting. The genius of the people is averse to practicality in education. The masses of the people have enough of it in every-day life, and the scholarly classes will have none of it. Industrial schools have not been coördinated in any effective system. Some of the best ones are carried on under mission auspices. At Nadiad, in the Bombay Presidency, the writer visited a school which has a beautiful industrial plant and 360 orphans, mostly rescued in the famine of 1900 by the heroic relief work of the missionaries. But qualified teachers are lacking, because the few higher schools of technology and engineering cannot, as yet, attract the Hindu from his repose. The agricultural college in the Madras Presidency attracted students by paying stipends, but a recent inquiry shows that out of over 400 students who had attended there, less than thirty, or 7½ per cent., went into agricultural pursuits. Commercial education is almost *nil*. A strong movement is making head for introducing higher commercial studies. And it is worthy of remark, in passing, that commercial schools, when they come, will be under proper educational supervision in the Educational Department. In India, as in China and other States, a Ministry of Commerce and Industry has recently been created; but the new minister, in an interview, stated that his department would not enter the field of commercial education. This is a policy which China might well consider. Higher commercial studies are much more likely to be attractive to the practical genius of China than they are in India; but they should form a part of one harmonious educational system.

China needs colleges giving practical and high-grade courses in engineering and in commerce; and pre-ëminently she needs a civil service system which will take the degrees of approved colleges as one of the evidences of fitness.

(To be concluded.)

Notes.

AS the time approaches for the Triennial Meeting of the Educational Association the prospects of a most helpful and interesting meeting grow brighter and brighter. Nearly all of those who have consented to prepare papers and addresses are expected to be present, and among those from abroad we are expecting Bishop Oldham, of India ; Superintendent Barrows, of the Philippines; Rev. T. Haroda ; and President of the Christian Endeavor Society of Japan. The lectures by Bishop Bashford and Dr. Arthur H. Smith, the lantern lecture by Rev. C. E. Darwent, and the musical entertainment under the direction of the Misses Richard, will be among the many attractions. On the evening before the meeting begins there is to be a reception at the American Consulate, given by Mr. Davidson, and at the close a reception at St. John's College.

The educational exhibit at the World's Fair is reported to have left St. Louis in February, and we expect to have it here in time for the Triennial. There has been collected a large and valuable exhibit of school books and other helps by Prof. Gee and Miss Melvin, and our programme is one of the most attractive we have yet had. A rich feast is in store for those who attend.

The Triennial Meeting is to be held in Union Church Hall, and will begin at 9 a.m., May 17th. From Peking and from Canton, from Korea, from Hainan, Wuchang, Wei-hsien, Chinan-fu and many other places near and far come letters to tell us that many are coming to the Triennial, and we always expect a good delegation from Foochow and from places nearer at hand, such as Soochow, Hangchow, Ningpo, Chinkiang and Nanking.

We have received a number of books from the Commercial Press and others which we have not space to notice in this issue.

Miss White desires that those who have charge of industrial schools bring some of their products to the Triennial, where arrangements will be made to have them on exhibition. It is hoped that there may be a good exhibit of the productions of industrial institutions and that this may be one of the most attractive features of the Triennial.

Correspondence.

A CALL FOR NATIVE MISSIONERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When Mr. Holden was taken ill at Foochow, and had to return to England, leaving his numerous engagements unfulfilled, I suppose there were none who had come under his influence who were not disappointed, more or less, at his inability to carry out his plans.

In several places, the missionary went round and held the services with marked blessing in the place of Mr. Holden, but in other places a native was asked to go and conduct a short mission.

Such was the case in parts of the Foochow prefecture and also here in Kien-ning.

Mr. Chang (Diong, local dialect) was requested to come and conduct services here for three full days.

He commenced on the Saturday night with the story of his life and conversion and then proceeded in regular "convention" order, dealing with the old, old story in a very practical manner.

His addresses were marked by a very deep spirituality, and the power of the Holy Ghost was very manifest in his every utterance. His address on prayer was such that I venture to say that there was not one of us who did not realize our shortcoming in this respect under its searching utterances, while several times men who prayed during the meetings broke down in tears and could pray no more. What the actual result will be we shall only find out by watching, but at present there are many signs that a real definite work has been done.

Cannot this kind of work be developed? Would it not be possible in every mission to pick out some very spiritual man (surely there must be such) and appoint him to be a missioner to the churches in the mission? Personally I believe that far greater good would be accomplished than by inviting foreigners to do this kind of work. The native *thought*, if sanctified, must appeal far more to the native mind than "foreign" thought interpreted, and seeing there are men who are capable, men whose very lives are a power for good, men who have both tact and talent, let them use the talents God has given them and not merely be shut up in a country village or town doing quasi-pastoral work, and let them infuse the fire, which already only needs kindling, into the hearts and lives of their fellow-catechists and pastors, as well as the ordinary Christians.

JAMES BLUNDY.

ON ILLUSTRATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was delightfully surprised the other day when opening a parcel from the Presbyterian Mission Press to find how beautifully well done was the picture of "The Rich Man and Lazarus" that I had ordered.

It is entirely in Chinese style and all that can be wished.

A Chinese friend of mine, whom I presented with a copy, at once exclaimed: "This is just what we want. Illustrations from the Bible in Chinese style, as far as possible, and not in foreign."

He is himself a preacher, and always uses native paintings in his travelling tent. It has been in my mind several years to write something on this subject, and I now venture to do so, convinced as I am that there are many who agree with me.

The last years have shown a great advance in getting up nicely printed and bound tracts. They readily recommend themselves. But what about illustrations?

I think many, like myself, have an old stock, as far as outward appearance is concerned, of out of date tracts—gentlemen dressed in swallow-tail and so on. Years ago I was bold enough to diffuse them, but I dare not do so now.

In the illustrated papers many good pictures are to be found; but now and then some of them are very poor and old.

Sometimes kings and leading statesmen are presented before the public as they were ten or twenty years ago. And what shall we say about the Calendars? For my own part I don't think it wise to represent the Queen of England, the present and the late, with low body and short sleeves. It is an abomination to many foreigners and decidedly so to the Chinese.

To get good illustrations is a money question, but I think it is well worth the outlay. Apart from the question of reproducing foreign illustrations, would it not be possible to develop the native art more than hitherto has been done?

Doctor Wilson, formerly of Han-chong, did a good beginning. Let us have more texts illustrated in the same excellent way as that one above mentioned, and I think it will serve to dispel prejudice and make the doctrine we preach to seem less "foreign."

Yours sincerely,

INTERESTED.

APROPOS THE UNION HYMNAL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest your letter published in March RECORDER from the Rev. J. Walter Lowrie. Mr. Lowrie suggests two things relating to the unification of the hymnology of Christian China: (1) The selection of standard versions of some 100 hymns, presumably common to most of our separate hymals. (2) The incorporation of these versions into our present hymnals The Christian church of China will thus have a body of "Hymns of the Faith" common to all the churches.

It may interest your readers to know that last summer, following suggestions made at the Pei-tai-ho Union Conference, the North China Tract Society appointed a committee to do practically this very thing for its constituency. The committee consists of the following gentlemen; Rev. G. T. Candlin, Eng. Meth.; Rev. A. M. Cunningham, A. P. M.; Rev. W. T. Hobart, D.D., A. M. E.; Rev. D. S. Murray, L. M. S.; Rev. John Ross, D.D., Manchurian Mission; and Rev. E. G. Tewksbury, A. B. C. F. M., chairman.

Our method of working is as follows: A list is being prepar-

ed of all Mandarin and Wên-li hymns in use in China, indicating the number of versions of each hymn, etc. The writer has already secured some nineteen hymn books. A list of these is appended (for information and correction), and the opportunity is taken to request any one who knows of any book not in this list to kindly aid us in securing such book. [We do not desire books printed in local dialects.] A list of 150 hymns, some 100 of these common to most of the principal hymals, is in course of preparation. The available versions (translations) of these hymns are printed in parallel and forwarded to the members of the committee for selection. It is hoped soon to issue a tentative edition of these 150 hymns.

The committee, I am sure, will be most happy to receive any help or suggestions in this work. The difficulties are many—such questions as, e.g., terms to be used for God and Spirit, whether changes or combinations in original translations may well be made by the committee, whether Wên-li or Mandarin hymns shall have the preference, whether it is best to adhere to fixed standards of rhyme and rhythm, how much attention shall be paid to faithfulness in translating the original, etc., etc.—these questions are in our minds and are not easy to decide.

We naturally hope that our selections may be approved, and, according to the second suggestion of Mr. Lowrie, future editions of our separate hymnals may be glad to accept a standard translation for at least a hundred of the common hymns of our faith.

Yours truly,

E. G. Tewksbury.

	Chinese Title.	Date.	English Title.	Editors.
1	頌主詩歌	1900	Chinese Hymnal.	Blodget, Goodrich.
2	聖教詩歌	1902	Chinese Church Hymnal.	Lees.
3	讚神聖詩	1902	Mandarin Hymn Book.	Nevius, Mateer.
4	頌主詩彙	1901	Collection of Hymns.	Committee (Bruce.)
5	頌主聖詩	1900	(Hankow Union.)	John.
6	江南讚美詩	1896	Union Hymn Book, Kiang-nan.	Hayes, Parker, DuBose, and Lyon.
7	頌主聖詩	1902	C. I. M. Hymn Book.	
8	讚美詩	1904	(Ningpo Union.)	
9	公讚詩	1893	The Memorial Hymn Book.	Woodruff.
10	福音讚美詩	1903	Gospel Hymns.	
11	通用聖詩	1900	Shanghai Union Hymn Book.	Reid, Rees, Silsby, Tatum.
12	讚美歌詞	1888	Hymnal, Companion Book to Common Prayer.	Moule.
13	宗主詩章	1901		(Walker), Foochow.
14	讚美聖詩	1902		Pruitt (Hwang-hsien.)
15	頌主詩歌	1884		
16	幼徒詩歌	1904	Y. M. C. A. (Small).	Lyon, Goodrich.
17	養心聖詩	1902		
18	頌主詩歌	1901		(Voskamp), Tsingtao.
19	頌主聖詩	1895	(American Church Hymnal, translation.)	Graves, Pott, Merrins.

CENTRAL CHINA RELIGIOUS TRACT SOCIETY.

"*Griffith John Jubilee Fund.*"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many of your readers have learned that it is proposed to build at Hankow a tract depôt for the Central China Religious Tract Society to commemorate the jubilee of Rev. Griffith John, D.D.

The sub-committee in charge of the business have received many encouraging proofs of the warm interest excited among the missionaries in this proposal. It has been thought desirable to ask that the Chinese Christians be brought into touch with the scheme. The sub-committee therefore beg to request friends who are interested in Dr. John and the work of the Society, of which he is the president and founder, to afford the Chinese churches an opportunity, on the third Sunday in May, of giving a contribution in aid of the jubilee funds. Reports and circulars containing all needed information, can be obtained from Mr. H. B. Stewart, Mission Press, Hankow, to whom gifts may be sent.

Yours faithfully,

JOSEPH S. ADAMS.

THE APPEAL.

The Central China Religious Tract Society have issued an appeal for the sum of £3,000 for the purpose of purchasing land and erecting buildings thereon. This is made in connection with the jubilee of the Rev. Griffith John, D.D., who has been president of the Society since its inception twenty-nine years ago.

The special grounds of the appeal are as follows:—

1.—The indispensability of such a Society to the missionary enterprise of China.

2.—The utter inadequacy of the Society's present quarters to meet the growing needs of the work.

3.—The steady increase in the volume of the Society's business, the issues during 1904 being 2,531,000 publications, an increase of 331,000 over the preceding year.

4.—The many indications of a greater increase in the future.

5.—The Society's business is conducted at a financial loss, most of its publications being sold at less than half the cost price.

6.—The fitness of such a scheme as a means of commemorating Dr. John's fifty years of labour on behalf of the Chinese people.

The Society's scheme has been heartily approved by the missionaries of China, who have already subscribed a considerable sum towards it. We are, however, still far short of our requirements, and confidently ask for further help from our friends.

Donations may be sent to:—

The Hon. Sec. and Treasurer, Rev. JOSEPH S. ADAMS, A. B. M. U., Hanyang.

or to:—

The Agent, Mr. H. B. STEWART, C. C. R. T. S., Hankow.

QUESTIONS OF CEREMONY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The paper by Dr. Martin in the Educational Department of your March number refers to a very practical problem, which becomes more and more difficult as the Christians increase in number and rise in social position. Questions concerning "ceremony" have often occupied the attention and time of the Synod of the Amoy Presbyterian Church. During the past two weeks one of these questions has taken up a whole session of one of the Presbyteries and was then referred to the Synod for decision, and there it filled another session. This was after it had

been carefully discussed by committees of both these bodies. It was all about the ceremonies connected with the erection of a memorial arch in memory of the father and grandfather of an influential family in our Changchow church. The old man died some two years ago, almost one hundred years old, and by imperial decree permission was given to erect this arch.

The Synod's ruling was that the ceremonies on this occasion were "excessive," but perhaps the most important result of the discussion was the unanimous request for the appointment of a standing committee for the investigation of questions of "ceremony." It is hoped that the work of this committee will be not only the ruling out of some ceremonies as wrong for Christians, but also the gradual development of a code of manners inclusive of all the good in the old and with such substitutes as shall in some way and degree prove the truth and sincerity of the Christian teaching.

Yours faithfully,

A. L. WARNSHUIS.

Our Book Table.

No. 4 of Vol. III of the *East of Asia* is, like its predecessors, pleasing both to the eye and to the mind. We are taken to Poodoo, to the Loochoo Islands, across Manchuria, up the River Min, to Macao—Gem of the Orient Earth—and to Java, and given and shown much that is interesting and entertaining about all of these. Mr. Hedley even dares to say a good word for the Chinese Mandarin, and Mr. Cornaby initiates us into the mysteries of Demon-Scare-Demon. Altogether it is a very good number.

We have received the first three numbers of the *Radiator* (光報), a new monthly magazine in Chinese; published in San Francisco, Cal., with the view of "representing the Christian element among the Chinese in America." It is expected that each number will contain news about the churches, Sunday School Lessons, a brief sermon, the important news of the world, and a column for the children, with easy lessons and bright stories. We wish the new venture every success. Published at 734 Jackson St., San Francisco, Cal. Price 10 cents a number. $1.00 (gold) a year.

The Gospel Catechism. By Mrs. B. C. Patterson, M.D. Published by the Chinese Tract Society.

As a simple introductory catechism this one, perhaps not widely known, is just what many have been looking for. Leaving out much that is not essential for beginners to learn, expressed in good mandarin, intelligible even to the "lao-nai-nai," yet not colloquial, with short, easily memorized answers, it gives a good idea of the truth in an easily comprehended form. The arrangement is such that those who cannot accommodate more than six pages in the place where the Chinaman puts his knowledge, will get enough of the Gospel to save them, if lived up to, and yet in the remainder of the book there is nothing that could be left out of a course for beginners.

The treatment of idolatry is tactful, yet clear, and the whole book breathes a deep desire for the salvation of the reader. While the characters are not large, yet the typology is clear, and if there should be a sufficient demand for the larger type at the more expensive rate, no doubt the Tract Society would provide for the demand.

A few verbal criticisms might be noted, but on the whole the book, while not intended for a general catechism, is well adapted to fill its sphere in the teaching of the simple.

HUGH W. WHITE.

A Thousand Miles of Miracle in China. A Personal Record of God's Delivering Power from the Hands of the Imperial Boxers of Shansi. By Rev. Archibald E. Glover, M.A. (Oxon.) Illustrated. London: Hodder and Stoughton. To be had soon at the Presbyterian Mission Press.

We had begun to think that about enough books had been written on the Boxer troubles, but the literature on this subject would have been decidedly poorer without this contribution of Mr. Glover's, and we do not hesitate to pronounce it by far the most interesting of any narrative in this line that we have yet read. The marvellous way in which this party of five were first balked in their effort to escape by the North, and then were dispatched stage by stage through a country bitterly hostile, stripped of their clothing, condemned over and over to execution or to a worse death at the hands of a merciless mob, riding day after day in springless carts or worse wheelbarrows over rough and sometimes mountain roads, with no protection from the burning heat of the noonday sun, not even the friendly cover of a cart, shut in by night in the midst of a howling mob in a small room reeking with the smoke of opium and the offensiveness of a crowd of surrounding people, or left starving and alone on a hilltop, stript and destitute, parched with thirst and blistered with the sun, or shivering with the bleak cold of night; and yet in the midst of it all their calm cry to Almighty God and His wonderful deliverance; staying the hand of their enemies or balking their plans, providing for their wants, or sending a torrent of rain in direct answer to their prayers,—all this and much else is most graphically told and with the constant ascription of all the glory to God where it belonged. Mr. Glover has also taken great pains to procure photographs of many of the places where some of the saddest scenes occurred. That they should have come through all they did and reached Shanghai in safety may well be called a Thousand Miles of Miracle. We commend the book most heartily. Though some of it may seem too gruesome, we do not see how it could have been well omitted.

F.

The Report of the British and Foreign Bible Society's China Agency, 1904.

This is a book of 100 pages, excellently printed (at the Presbyterian Mission Press) on fine white paper in clear type. To say that it is interesting reading is to say again what has been said year by year of preceding reports. It is, nevertheless, a true statement, and those who have not read this pamphlet will find themselves amply repaid if they beg or borrow a copy and devote an hour or two to its perusal.

Special interest attaches to this issue, because it is the report of the

Society's centennial year. "Up and down the coast, at the ports on the Yang-tse, and wherever British, American, or German Protestants met together for worship, there were, with few exceptions, special services and offertories." But the celebration of the centenary by the foreign community in China has been utterly eclipsed by the enthusiasm with which the Chinese Christians organised special services and offertories for the memorable occasion. No less then "five hundred and three churches have reported special centenary services and collections." "Contributions were sent in from seventeen out of the eighteen provinces; from Manchuria, Hainan, Macao, and Formosa. The contributing churches were connected with over forty different missionary organizations. Of these eighteen were British, sixteen American, three German, two Swedish, and one Japanese."

The collections from the Chinese reached the splendid total of $6,029.36, and if those who have sometimes sneered at converts in this land as "rice Christians" would read in this report of the cheerful giving, out of their deep proverty, of these Christians, they would never, for very shame's sake, use the foolish words again.

But the stories of self-denial given in this booklet not only confute the ungodly foreigner who, perhaps, never saw a native Christian, they are also calculated to humble some of us who are placed as pastors and ensamples to the flock. Healthy, hungry boys and girls, who are only allowed a little pork and rice with their insipid food once a week, have denied themselves that one savoury meal that they might give the cost of the luxury to the Bible Society. A congregation of ninety lepers contributed ninety-eight cents! Only the Master who knew the value of the widow's mite can tell what this sum is worth when it is weighed in the balances of the sanctuary. Numbers of churches gave so heartily that their pastors had to discourage them from giving too much rather than urge them to give liberally. And it was all done so cheerfully that we cannot doubt the donors realised the truth of the words of the Lord Jesus, that it is more blessed to give than to receive.

The issues for the year reach the very large number of 1,191,351 Bibles, Testaments, and portions. Truly a stupendous total.

A very interesting experiment is noted in this report. The International Postal Christian Association of London endeavoured to place a copy of the Bible or New Testament in the hands of each clerk in the Chinese postal service. The courteous letters of thanks which have been received from the recipients of the books and their evident intelligent appreciation of the contents of the Scriptures must be very pleasant reading to their foreign postal confrères.

The reports from sub-agencies in Manchuria, Thibet, Kansuh, and Yunnan are all of the most interesting and encouraging nature, but space forbids further reference. We again advise all who can to procure a copy of the report for themselves.

It is matter for regret that the contributions to the Society in Shanghai should have fallen this year below the average. It is to be hoped that the lady who is the Society's "most indefatigable collector" has ere this recovered from her indisposition

and that with this inspiring report to show she will be able to make 1905 a record year as far as Shanghai is concerned.

J. D.

Life of Wesley. By Rev. George Miles. Mandarin Edition. Published by Lacy and Wilson. Price eight cents per copy.

This is a neat little booklet printed on white paper in bold type, and with a few illustrations which add to its attractiveness. There are nine chapters which describe the great founder of a great movement. The story of such a consecrated life is sure to be helpful to all Christians and, perhaps, specially so to those who are called Wesleyans. The book is in Mandarin, and that commends it to the present reviewer. I believe that every book which is intended to help Christians should be published in this language. Issue a Wên-li edition if required, but let the Mandarin copy be a necessity.

The style of the book leaves much to be desired. Probably the author has discovered by this time that while there are plenty of men who can write good Wên-li, a "teacher" who can write chaste Mandarin is a rarity. The Chinese writer who put down these sentences: page 1, 因此多有異端遍地生風; page 5, 爲聖神同作見証之道作証; page 8, 必要緊的勸教中的人, and others like them, can scarcely be said to have a genius for writing books.

Chinese Superstitions. By Rev. J. Vale. A paper read before the Chen-tu Association, October, 1904.

This is an interesting paper telling of the various superstitions current in Szchuan. It would be a very helpful exercise for younger missionaries to talk over the various customs set forth in this booklet with their "teachers" and note wherein they coincide with, or differ from, the practice in their own locality. The pamphlet is well worth twenty cents.

J. D.

ACKNOWLEDGMENTS.

From Messrs. Macmillan & Co., London.

Object Lessons in Elementary Science, based on the scheme issued by the London Board, by Vincent T. Murche, F.R.G.S. Stage IV. New and revised edition. Price 2s.

New Globe Readers. Infant Readers, 2. Price 8d. Colored illustrations.

New Globe Readers. Book I. Price 10d.

Colonial Readers. First Primer. Price three halfpence.

Colonial Readers. Second Primer. Price 2d.

Shakespeare's Two Gentlemen of Verona. Notes by Digton. Price 1s. 9d.

* * *

Encouraging Signs in the Work of the Young Men's Christian Associations of China, Korea, and Hongkong, during the year 1904, with full table of statistics for 1904 and a table showing comparative growth for the years 1902-3-4. Embellished with several very good half-tones.

Sixth Annual Report of the West China Religious Tract Society for the year ending December 31st, 1904. Total circulation for the year, 171,776.

Report of the Philippines Mission of the Presbyterian Church in the U. S. A. 1904. Together with a short sketch of the work of the several stations from the inception of the Missions in 1899. Additions during the year, 1,260. Total communicants 2,261.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented :—

S. D. K. List :—

Translated by Miss Wu :—Noble Lives.

Translated by Miss Laura White :—Christmas in Different Countries.

By Rev. J. Sadler :—Winners in Life's Race.

Prepared for S. D. K. :—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List :—

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List :—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink yourselves." By Rev. F. Ohlinger.

Editorial Comment.

It is with mingled feelings that we write of the death of Dr. J. E. Edkins, who passed peacefully away on the evening of Easter Day, April 23rd, at his home in Shanghai, after a brief illness. Those who saw him on the street, with his brisk walk that would have put to the blush many a man of fewer years, or heard him in the prayer meeting, with his still clear mind and fervent petitions, would scarcely have

supposed that he was already past the three score and twenty, and would have thought that he was capable still for a goodly number of years of life and active service. Dr. Edkins was easily the Nestor of the missionary body in China, having arrived in 1848, and though not directly connected with his Society for a number of years past, yet his interest in the work never lagged and to the last he was a regular preacher to the Chinese in the London Mission chapel. His writings as a philologist have given him a world-wide reputation, while his works, such as the Mandarin Grammar, Shanghai Grammar, Vocabulary of the Shanghai Dialect, and Mandarin Lessons, have had a more restricted sphere and have been of a more direct help to his brethren of the missionary body.

We said it was with mingled feelings that we write of his death. While his place will be vacant here and his presence missed, yet when one, like this, is gathered in as a shock of corn, fully ripe, when the streets of toil are changed for the streets of gold, when the mortal puts on immortality, one cannot refrain from a feeling of sympathy with the joy of the one who has gone up higher, who has stepped across the border and sees his Master face to face.

* * *

In the Report of the Statistical Secretary of the Imperial Maritime Customs, by Mr. H. B. Morse, under the head of "Treasure," are some very interesting figures in regard to the coinage of China. While her mints are not yet all that could be desired, especially with the irrepressible tendency of the mandarins to always put in a little more than the regulation amount of alloy and so make a larger profit, yet the present is without doubt a great improvement upon old methods. If ever there was a coin that preëminently deserved the title of "filthy lucre," it is the old fashioned "cash." And, strange to say, mixed up with the genuine is a large proportion of bogus or counterfeit cash, light in weight and inferior in quality, yet passing freely, provided only a certain proportion is mixed with the good, or provided only proper cash are proffered in the purchase of certain articles, such as salt, where the spurious are rejected.

But perhaps the most interesting part of Mr. Morse's Report is that pertaining to the coinage of the new ten-cash pieces, of which we read that 1,745,000,000 pieces have been struck during the year. This seemingly is a large number, but when we consider the population of 400,000,000, we may well exclaim, What are these among so many? It has often occurred to us what a tremendous task it will be to give China a new currency, and we see it exemplified in the above.

And if we were disposed to moralize we might say, And what a tremendous task it will

be to give to China a new religion. Desirable as the new coin may seem to be to a European or American, it is nevertheless true that its introduction meets with a great deal of opposition and mistrust; they really prefer the old. Yet, when a certain amount of headway has been gained the process is greatly quickened, and then the trouble is to meet the demand. And so it is and will be with the work of Christian missions. There has been the period of mistrust and opposition, and it still exists to a large extent, but is gradually giving way, and more and more the problem we shall have to face is, How shall we meet the calls that come to us from every side? The old no longer satisfies. They are questioning as to whose image and superscription the new coin of religion shall bear.

* * *

From the *American Oriental*, a monthly magazine published in San Francisco in the interests of work among the Chinese on the Pacific Coast, we learn that the "Oriental Institute of California" is to be established at Berkeley for the instruction of Oriental youths under Christian influences. A tract of land of six acres has been secured and a Board of Trustees has been formed, of which we are pleased to see that our friend, Dr. John Fryer, Professor of Asiatic Languages in the State University, is chairman. This certainly is a move in the right direction, and we wish every success to the new venture. If properly developed it will afford an opportunity to many of the Chinese lads of this country, who are looking with longing eyes to the U. S., to fit themselves for usefulness in their native land. It will be a boarding-school, where boys and young men of Oriental origin may enjoy the atmosphere and influences of a Christian home. Among the Trustees we notice the names of Rev. J. H. Laughlin, formerly of Chi-ning-chow, Shantung, now of San Francisco, and Dr. Geo. B. Smyth, formerly of Foochow, now connected with the Methodist Board on the Pacific Coast.

* * *

We are glad to learn that the Japanese government has decreed the abolition of foot-binding in Formosa. Chinese girls, under six years of age, whose feet have been bound, must have them unbound, and a fine of £20 is to be imposed for every violation of the law. After six years of age it is supposed that the feet are hopelessly deformed, which may be true in a sense, but it is not true that unbinding after that age is impossible or useless, as many in China have unbound after maturity and developed a very walkable foot. We understand the Chinese mothers in Formosa are making a great lament over the enactment, but we trust its good effects will be soon apparent, and that it may serve to help on the good work in China iteslf.

We are pleased to see that Dr. J. C. Hepburn, one of the pioneer missionaries to China and Japan, is still in the land of the living, and recently celebrated his ninetieth birthday. The Presbyterian Board of Missions appointed a Committee to prepare a suitable memorial congratulation and present to him.

* * *

The Editor of the *Christian Intelligencer* notifies us that he is arranging to make the issue of the *Intelligencer* to be issued just after the Endeavor Convention in Ningpo, in May (12-14), a Christian Endeavor number. Parties wishing extra copies of that number would do well to send in orders in advance.

* * *

In our March issue we were able to show our readers the ample proportions and excellent arrangement of the American Board buildings at Tungchou, near Peking; in an early issue we hope to have pictures of the handsome new university buildings at Soochow, in connection with the Methodist Episcopal Mission, South; in this number we give, as our frontispiece, pictures of two new buildings, which though unassuming in themselves, have a special importance from their history and the work for which they have been erected. The Third Presbyterian Church, Shanghai, is the outgrowth of evangelistic work commenced in Hongkew sixteen years ago. For the past five years the pastor has been Rev. Yü Koh-tsung, possibly known to many Recorder readers who have attended native services whilst passing through Shanghai. The new church will seat three hundred and twenty without overcrowding. Including the lot the cost is $10,750.00 (Mexican); this sum having been met by voluntary subscriptions and loans to be paid from the rent of part of the building.

* * *

The picture of the building for women's work reminds us of the possibilities and necessities arising out of, and connected with, the visitation of women and children in the homes of China within reach of missionary ladies. The preparatory work in many cases awakens a desire for more knowledge of the way of life, consequently provision requires to be made for times of special instruction. We congratulate the workers who have been identified with the erection of this building and the work connected with it. The plan of the building provides for a verandah and other useful and ornamental adjuncts. Along with the larger plans to which so much of the Recorder space is given we would not forget this important work. We trust the classes conducted all over China in connection with such work will lead to much individual enlightenment, much family regeneration, and much leavening of social life with the spirit and power of our Savior.

Missionary News.

Christian Endeavor Twenty Years Old in China, March 29th, 1905.

Wednesday afternoon, March 29th, 1905, about a thousand Christian Endeavorers and their friends gathered at Geu Cio Dong, the new church in Foochow suburbs, for a rally and to celebrate the founding of the first C. E. Society in China. It was a rainy afternoon, so every one was surprised to find so many present. Miss Newton, who was the first to tell the story of Christian endeavor in Chinese twenty years ago, when it was still in its infancy in the United States, told again of its beginning at Po-na-sang and how it brought new life to the church and schools and has continued to be a means of blessing down through the years.

Mr. Lang, of the Church Missionary Society, showed the great benefit the Society had been to the Christians in Foochow. Mr. Cio Lik-daik spoke for the coming convention in Ningpo in May, the good things to be expected, and how to assist by sending delegates and banners. A collection was taken, and Lau Kieng-huo was approved as delegate. He is the son of Pastor Lau, who was among the first band of four to be baptized in Foochow. Rev. F. E. Bland, of the Church Missionary Society, spoke as prophet for the next twenty years and prophesied good and great things that true endeavor with God's blessing will surely bring to pass.

With a half hour's prayer meeting the service at the church closed, and many went in the rain to Po-na-sang for the tree planting. There on the site of the old house in which the first members gathered and enrolled their names as members of the first and original Chinese Christian Endeavor Society just twenty years ago to the day the tree was assigned its place for future growth and bid to stand as a memorial of the beginnings of Christian Endeavor in China. Miss E. J. Newton, Rev. and Mrs. G. H. Hubbard and Miss Garretson, who were present at the formation of the Society, had the privilege of casting shovels of soil about the roots of the thrifty camphor sapling which Dr. T. Rennie had kindly contributed. Dripping umbrellas did not dampen the joy of heart, or the hope of those whose motto is "for Christ and the Church."

G. H. H.

Union Church for Mandarin-Speaking Chinese in Shanghai.

Extracts from Third Annual Report.

Three years have already gone by since this work was commenced in January, 1902, and in looking over this triennium of Gospel work we say with a sincere and grateful heart: "*Ebenezer*," for hitherto has the Lord helped us.

THE OBJECT OF OUR WORK.

To offer the gospel to the Chinese in the Mandarin language, which unites 300 millions of this nation, and to provide for Mandarin-speaking Christians in

Shanghai a place of Christian fellowship and an opportunity for active Christian service;—this has been the two-fold object of our work during the past year as heretofore.

EVANGELISTIC MEETINGS.

The work has been carried on on the same lines as during the first two years. Large evangelistic meetings are conducted on Sundays from 4–5 p.m. and on Mondays and Thursdays from 8–9 p.m. in the London Mission chapel, Shantung Road. We are again indebted to the London Mission in Shanghai for allowing us the free use of their chapel for these meetings. Many thousand people are reached here annually with the Gospel message, and only He, who knows the hearts of men, can know all the final results of thus spreading His Word, which has the promise that it shall not return to Him void. The audiences generally show a respectful and attentive attitude, and even those who are natives of Shanghai and its neighbourhood, listen attentively to the Mandarin preaching, and by the eager expression of their faces they indicate that they understand the message, thus proving what a future one united standard Mandarin language will have for this people. We have had sometimes as preachers visiting missionaries from Yünnan, Szechuan, Hunan, Hupeh, Honan, Kiangse, Anhuei, Shantung, Shansi, Chihli, and Manchuria, and they all proclaimed in the same Mandarin tongue the mighty works of God.

MEETINGS FOR THE CHRISTIANS.

Besides these evangelistic meetings open to outsiders, special meetings for Mandarin-speaking Christians have again been regularly conducted on Sunday mornings from 10–11 in two connected Chinese rooms which we have rented in the Shantung Road. We are very much indebted to Rev. J. Darroch, who has again faithfully conducted these meetings during the year, and to Rev W. A. Cornaby, who has occasionally assisted him. On the 22nd May (the day of Pentecost) two converts were here baptized by Pastor Kranz, and on the 16th October four converts were baptized by Mr. Cornaby. But as many Chinese from the interior remain only a limited time in Shanghai, so also some of our former members have left Shanghai, and thus the number of our membership has not increased very much.

ENDEAVOUR MEETINGS.

A Christian Endeavour meeting has been commenced. It is conducted by Mr. T. D. Begg, and we hope through this effort to strengthen the spiritual life of the Christians and to develop their gifts for preaching the Gospel.

CHRISTMAS.

On the 26th December we had again a special Christmas service for the Christians, and afterwards we gave them a feast in a large Chinese hotel. There were three tables spread for the gentlemen and one table for the ladies in a separate room. Mr. and Mrs. Darroch, Mr. T. D. Begg and Pastor Kranz took part. The ancient Christian *Agape* of New Testament times must have been something like this. How much nearer we foreigners would come to the hearts of the Chinese, if we could oftener meet them thus on the basis of social friendship!

OUR SUPPORT.

For the support of our work we are largely indebted to the *Ladies' Auxiliary* of the foreign Union Church in Shanghai. We received from the ladies during the year 1904, $273,07. We render to them and to all our supporters our sincere thanks for their help. The more help we receive, the better we can do the work.

The Executive Committee.

FINANCIAL STATEMENT.

January 1st, 1904, balance in hand	$351.37
Received January 1st, 1904, to January 9th, 1905, Ladies' Auxiliary	273.07
Union Church (foreign) ...	97.20
Friends...	35.00
Interest	2.67
Total	$759.31
Paid January 1st, 1904, to January 9th, 1905, general expenses	$501.65
January 9th, 1905, balance	257.66

On fixed deposit at Chartered Bank of India, Australia, and China, deposited February 12th, 1904. $630; due February 12th, 1905, $661.50 (building fund.)

EDWARD S. LITTLE,
Treasurer Union Church for Mandarin-speaking Chinese in Shanghai.

Audited and found correct.
T. D. BEGG.

14th January, 1905.

Peking Committee on Union.

We would call attention to the following circular, which has been issued by the Peking Committee on Union, looking to the formation of a General Committee to meet in Peking early next fall. It is to be hoped that all to whom the circular has been specially sent, will take pains to see that a proper representative will be sent from their Mission:—

Peking, 31st December, 1904.

DEAR SIR: I enclose a copy of the report of the Conference held at Pei-tai-ho in August, from which you will see that a resolution to the following effect was passed unanimously: "For the consideration of the resolutions of this Conference, and to formulate plans for the consummation of the end in view, we appoint the Peking Committee on Union, as a committee of this Conference, with instructions to secure the formation of a General Committee by requesting each mission in China to appoint a representative, the completed committee to deal as a whole, or by sub-committees, *and in conference with leaders in the native church*, * with all questions which have been considered by this Conference."

In pursuance of these instructions, the Peking Committee at its last meeting adopted the following resolution:—

Resolved: "That the chairman be asked to write to a leading member of each mission in each province, asking him to secure the appointment of a representative from his mission on the General Committee, who will be able to attend the sessions of the committee proposed to be held in Peking about September, 1905. If such a representative cannot attend the sessions of the committee, he is to secure, if possible, that the sense of his mission be taken on the various propositions which came before the Pei-tai-ho Conference, and the result either forwarded in writing to the committee, or, if preferred, communicated to them by some member of the committee

* Your attention is particularly drawn to the words in italics.

whom that mission shall appoint to represent it "

I have now much pleasure in requesting you to kindly bring this whole matter to the notice of all the members of your mission in your province, in order that a representative to the General Committee may be appointed. We ought to address your local secretary in this matter, but as we, of course, do not know who acts for you in that capacity, we have been compelled to resort to the expedient of choosing some one who happened to be known to some member of our committee. We therefore address you, and would bespeak your kind brotherly aid in our endeavour to do what we can to bring this movement, which has been so evidently blessed of God, to a happy consummation.

We know that every missionary's hands are already full of work, but we are sure that you will do what you can to help us in our efforts towards a fuller realisation of our Lord's great desire.

Will you kindly request the representative who may be chosen by your mission, to communicate with me as soon as possible, so that I may know his name and address. Our committee would be grateful if, at the same time, he would send any suggestions or information which he thinks would be useful at this stage.

Yours sincerely,
THOMAS COCHRANE,
for the Committee.

Committee.

THOS. COCHRANE, M.B., C.M., London Mission, *Chairman.*
Rev. JOHN WHERRY, D.D., Presbyterian Mission.
Rev. FRANK L. NORRIS, M.A., Church of England Mission.
Rev. H. H. LOWRY, D.D., Methodist Episcopal Mission.
Rev. W. S. AMENT, D.D., American Board Mission.

Chinese Branch of the Children's Scripture Union.

Inquiries received frequently from friends in the interior indicate a growing belief and increasing interest in the work of the Children's Scripture Union. Some of these friends will find answers to their queries in the following quotations from letters received by the Honorary Secretary in Shanghai.

The first letter I shall quote from is an old one, sent from Honan a year ago by Rev. J. Goforth, of the Canadian Presbyterian Mission :—

"About two years ago a bright soldier named P'an was converted while the Imperial troops were stationed here. Last year I gave him the Scripture readings. In the meantime the regiment was sent to another prefecture. This year, on the Chinese New Year's day, the regiment returned to the city. Mr. P an at once called. He said several other soldiers now believe and that the colonel has chosen himself for personal attendant and one of the other Christians as secretary and accountant. While he was talking with me, I happened to let my Scripture reading list fall out of my Bible. Mr. P'an noticed it, and at once asked if it were this year's. I said 'yes'. 'That is just what I want,' said he. I gave one each to Mr. P. and his comrade, saying you send them out free, only accepting voluntary offerings. They said they would not take them for nothing and gave me fifty large cash. These soldiers are true Bible Christians. The Bible is their only book."

Mr. William Taylor, of the China Inland Mission, writes :—

"For nearly two years we have been using the S. U. readings in our Chinese work in Kian, Central Kiangsi. At first only some six or eight read regularly, but later on others, seeing the help these received, took the matter up heartily. There are now some twenty, or more, who read the daily portion. This daily reading in Old and New Testaments has been a great help to our Chinese brethren and sisters, and we thank God for the extension of the S. U. to China.

"Our first gathering, on Sunday mornings, is now devoted to reviewing the previous week's portions. Those who regularly read are urged to select, each day, a verse from the portion read, and to mark it. At the review, on Sunday morning, four or five are called on, one after the other, to read the verse they have selected from the previous Monday's portion. Then four or five others, from Tuesday's portion, and so on, for the whole seven days. After this, one of the members, who has been previously selected, speaks for seven or eight minutes on some part of the week's portion to any non-readers or outsiders who may be present. This has proved a helpful service, and our people are increasing in their love for God's Word. Quite often the sermon, in the regular service that follows, grows out of the week's portions.

The Lord abundantly bless the S. U. in all lands!"

Mr. R. W. Middleton writes from Singan, Shensi :—

"We still keep up our little service about seven o'clock every Sunday morning, which is led by one of the members. I think it is a great help to them in the regular study of the word."

Mr. Gordon Harding writes from T'sin-chow in far distant Kansuh :—

"The portion is read daily in our boys' school (T'sin-chow). I wish I could send you a snap shot of a picture that delights me. An old S. U. member, a dyer at Fu-k'iang, seated at his table in his shop, Testament in his hand and the S. U. portion lying open on the table, with his big spectacles, makes a picture that I think would make the founders of the S. U. rejoice how their work had spread to earth's farthest corner (1,500 miles, as the crow flies, from Shanghai)."

PROVINCIAL SECRETARIES.

Rev. Walter C. Taylor, Wanhsien, and Misses Moule (Hangchow) and Wolfe (Foochow) still act respectively as Honorary Secretaries for the provinces of Szchuen, Chehkiang and Fuhkien. It is hoped that several friends who have shown a keen interest in the work in other provinces will act on the suggestions already made as to their becoming secretaries for the province in which they severally live and work. Mr. Henry T. Ford, of the China Inland Mission, T'ai-k'ang Hsien, Honan, has expressed his willingness to act as secretary for Honan.

In our last report we spoke somewhat dolefully of the manner in which the C. S. U. readings had been discontinued by friends in the province of Szchuen. Rev. Walter C. Taylor writes hopefully of the manner in which the friends are turning towards our portions. Six hundred lists were sent him, and on January 20th he wrote me that 350 copies had already been applied for.

Of the lists for this Chinese year (February 4th, 1905, to January 24th, 1906), 3,653 copies have been sent to the provinces of Chekiang, Chihli, Fuhkien, Honan, Hupeh, Kansuh, Kiangsi, Kiangsu, Kwantung, Szchuen, Shensi, and Shansi, as well as to Manchuria, the Sandwich Islands, California, British Columbia, Australia, and New Zealand.

SUBSCRIPTIONS.

Members of home branches of the Scripture Union pay one penny as their membership subscription in exchange for their card, and we have come to the conclusion that out here also, if possible, a fixed sum, say three cents (Mexican), should be charged for the booklet containing the Chinese readings. Some members contribute less, others more. Miss Moule writes : "My girls have been gladly doing knitting, so as to send their subscription ($7\frac{1}{2}$ cents each) to the Union." One small branch in Kiangsi takes up a collection an-

nually in the church. One friend in Shansi leaves the amount to the Christians,—their last contribution was twenty cash per member. A warm friend in Honan gets only ten cash each.

The economic conditions prevailing in China cause us to be very accommodating in this matter. Where more is contributed than actually pays the expenses of the Union the proceeds go into the fund for printing the picture leaflets. We are deeply in debt to the printer for the printing of these helpful messages. Particulars of these leaflets, as well as two new editions of "Walking in the Light," will be found in next RECORDER Bulletin.

GILBERT MCINTOSH,
Hon. Secretary.

Missionary Journal.

BIRTHS.

AT Wuchang, March—, the wife of Dr. R. BORLAND, A. P. E. M., of a son (John Campbell).

AT Hankow, March—, the wife of Rev. S. H. LITTELL, A. P. E. M., of a son (Edward Mason).

AT Shasi, April 11th, the wife of Rev. B. E. RYDEN, S. M. S., of a daughter.

AT Shanghai, April 12th, the wife of A. G. HEARN, M.D., M. E. M. S., Huchow, of a son.

MARRIAGES.

AT Chentu, January 19th, JAMES W. WEBSTER and Miss K. POPHAM, C. I. M.

AT Shanghai, March 29th, GEORGE HUGH SEVILLE and Mrs. J. M. GREENE, C. I. M.

AT Tientsin, March 29th, W. I. GILMER and Miss M. L. HARMS, C. I. M.

DEATHS.

AT Wuchang, April 8th, HELEN ISABELLA, daughter of Dr. R. Borland, A. P. E. M., aged 5 years 8 months.

AT K'ai-li, April 18th, CHARLES CHENERY, C. I. M., accidental drowning.

ARRIVALS.

AT SHANGHAI:—

February 23rd, Mrs. F. R. GRAVES and child (ret.), Dr. H. B. TAYLOR, Mr. H. RICHARDS, jr., Miss L. E. WILLEY, A. P. E. M.

March 22nd, Rev. A. S. COOPER, A. P. E. M.

March 23rd, Mrs. J. M. GREENE and Miss L. I. WEBER, C. I. M. (ret.), from America.

March 31st, C. HOWARD BIRD, C. I. M. (ret.), from England.

April 8th, Mr. and Mrs. ALEX. MITCHELL, for A. P. M. Press; R. and Mrs. BECKMAN and 2 children, C. I. M. (ret.), from Sweden.

April 17th, Rev. J. HUDSON TAYLOR and Dr. and Mrs. F. HOWARD TAYLOR, C. I. M. (ret.), from England; Mr. and Mrs. ROBERT STEPHEN and children (ret.), Mr. CHRISTENSEN, Misses HANKEY and BUTCHER (uncon.).

April 22nd, H. S. and Mrs. CONWAY and child (ret.); J. C. and Mrs. PLATT and 2 children (ret.), C. I. M., from Australia.

AT SINGAPORE:—

March 23rd, Rev. and Mrs. J. A. BETHUNE COOK, E. P. M. (ret.).

DEPARTURES.

FROM SHANGHAI:—

March 11th, Mr. S. E. SMALLEY, A. P. E. M., for Canada and England.

March 28th, Miss L. CRUMMER, A. P. E. M.; D. J. and Mrs. HARDING and 3 children, C. I. M., for England.

April 2nd, Miss E. E. HALL, C. I. M., for America.

April 7th. Miss E. MENNING, M. E. M., West China; Miss M. BRIMSTIN, C. M. M., West China.

April 8th, Mrs. H. G. BARRIE and child, C. I. M., for America.

April 22nd, Mrs. D. E. HOSTE and 2 children, and Miss A. TRANTER, C. I. M., for England; Rev. O. OLSEN and wife, D. M., Rev. HUNTER CORBETT, D.D., and family, A. P. M., Chefoo, for U. S. A.; Miss KNIGHT, C. M. S., for England.

April 28th, Mrs. R. E. ABBEY, A. P. M., Nanking, for U. S. A.

REV. JOSEPH EDKINS, D.D.

(See page 282.)

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Our Relations to our Chinese Fellow-workers.

BY REV. J. E. WALKER, FOOCHOW.

I FIND that my relations to my Chinese fellow-workers involve some delicate and perplexing problems; and in looking over the past I can see that I have sometimes failed sadly in my treatment of them. Why, even when I began on this topic I hesitated whether to write as part of the title "Workers Under Us," or "Workers Under Our Direction," or "Under Our Guidance," or "Associated with Us". But I concluded that the above heading was the right thing.

Do we, or do we not feel that we belong to a superior race? A race more advanced, more moral, more civilized, more progressive, more everything that a race ought to be. It is only within recent ages and wholly because of the Gospel that we could do this. But our Chinese associates were brought up, if of non-Christian parentage, to think of themselves as the Flower of the Universe, the Glorious People of the Central Realm; and this idea is not easily eradicated from their minds; the top may be lopped off, but the root is still there. They are by no means the thick-skinned, stolid folks that they seem to be. They are like clams, tender enough inside; and it is a very easy matter for us to lose ground in their real inward good opinion and good will through lack of considerateness, quick insight, and good judgment in our intercourse with them.

My attention was first called to this matter while spending a summer in Japan about twenty years ago, when a good missionary cautioned me never to say "Jap," nor use "native"

or "natives" when speaking of the Japanese Christians, churches, preachers, etc. In missionary discourse the people whom we speak of as natives, are usually idolatrous, ignorant, savage, or only half civilized. We never speak of the *natives* of America or England or Germany or France; they are Germans, Frenchmen, etc. Churches or Christians in England are always English churches, Christians, etc. Hence, naturally enough, the Japanese converts who spoke English objected to being called native Christians, and the like, instead of Japanese Christians. At first this struck me as being childish and amusing; but on giving the matter thought, their criticism of our use of the word native seemed to me to be just; and ever since then I have sought to avoid the use of the word native in discoursing about our work here in China.

But this does not go so deep as does the question: How far can I, or how far ought I to go in treating Chinese pastors as my equals? I find that to do so unreservedly *may* expose me to a touch of arrogance on their part, while any plain assumption of superiority will breed resentment in their hearts. About twenty years ago a missionary, some years my senior, and now gone to his rest, spoke to me about the trying situation of a man put by the Home Board on an equality with the Chinese ordained men. I replied: "We must excel them in Christian character and spiritual power."

But I find that this relation or leadership toward the Chinese churches is getting to be more and more a thing that tries one's mettle. It requires judgment, patience, humility. If we are really ahead of them mentally, morally, and spiritually; if we are more richly endued by the Holy Spirit, we shall be the leaders; and if we are not, we are unfit to be the leaders. Our Christian and our educational training has given us the start of them by an immense distance. The thing is to maintain this, but also to make it felt in a way that will not savor of asserting or parading our attainments, nor provoke antagonism. To attain this end we need a thoroughgoing Christian love and a clear insight into the conditions which create the problems to be solved. In a word we need love guided by good judgment, and good judgment quickened by love.

There are some very serious complications. Thus, for instance, I question whether the Chinese really know what *equality* is. I never yet have seemed to find two Chinese who

were regarded as equals. Even in the case of twin brothers, one is an Esau and the other a Jacob, with all the precedence, rights, and authority of the elder brother going to Esau. Each person in China, from the new-born babe up to the oldest patriarch, and from the lowest beggar up to the Emperor, is either the superior or the inferior of anybody with whom he has any dealings or relationship. This is an all-pervasive atmosphere and a condition that seriously complicates this problem of our relations to our Chinese fellow-workers.

But in like manner the Chinese pastor must possess character which will command respect, and he must win a reputation in keeping with such a character. We had an illustration of this at Shao-wu a few years ago. Two companies of timber merchants were operating in this region, each trying to gobble up everything in sight, and, of course, they collided, and then they went to law. But one company claimed to be English and the other claimed to be Japanese, and the magistrate was afraid of both of them. In this dilemma he invited the Chinese pastor of the Shao-wu church to come and help him settle the case; and through the good offices of the pastor he arranged a compromise, which was accepted by both parties. But that pastor's character, reputation, and ability were quite as important factors in the case as was his pastorship. They had a confidence in him which they did not have in each other.

But take another case rather on the other foot. At Foochow near the end of 1900 we were conferring with the Chinese authorities in regard to indemnity for property destroyed at Shao-wu; and they accepted the missionaries' estimate of their private losses without question; but they stubbornly maintained that the Chinese Christians had greatly exaggerated their losses; and though the Chinese authorities excessively underestimated the losses of the Christians, they had some ground for contending that the claims were exaggerated. As to the amount of damage done to mission buildings, we had to rely on the statements of Chinese pastors, with the consequence that we were misled into demanding too big an indemnity for these damages.

I say it sadly, but I must say it plainly that in this very important matter of conscientious accuracy and rigid truthfulness the average Chinese pastor plainly falls below the average missionary. But this is a matter which has great weight with us in our estimation of our fellow-workers.

But we must not harshly judge our Chinese fellow-workers in this matter; for they have been brought up under a different standard. If I am rightly informed, Chinese morality sometimes makes it obligatory on a man to lie, and Chinese maxims of prudence make it quixotic to always tell the truth. Do they not have the proverb, "If no lie were told for three days the heavens would fall"? But we also have the saying, "Children and fools always tell the truth". We ourselves have no occasion to be puffed up over our rigid truthfulness; there is still much room for improvement. But we have been brought up under a much higher standard of truthfulness than our Chinese brothers have been. I have wished, oh, how I have wished that I could have the same confidence in the veracity of the Chinese pastor that I can have in the veracity of my brother missionaries. He is more truthful than the average Christian convert, and immeasurably more truthful than his Confucian compeer; but he does not average up to our standard of truthfulness, and I cannot take him into my confidence as I can a brother missionary. Yet if we were not politically, financially, and socially independent of the Chinese, we might find it much harder to be duly truthful.

I have enjoyed the acquaintance of one Chinese pastor who, so far as I knew, was always truthful; and he was always a Christian gentleman; to bishop, missionary, or boy, always polite and considerate. No thought of equality or inequality ever seemed to come up; his advice was always welcome; and all who knew him did him honor. He came short only in physical strength, and went too early to his blessed reward.

Quite his opposite was a young preacher of fine ability who has acquitted himself well in many matters. One day he picked up a Chinese book and asked me the price of it. It was a sample copy that had been left in my study by a previous occupant, and I had to reply that I did not know, whereupon he fired up and impudently repeated the question two or three times; and only after I had waded through every catalogue that I had, with him, did he come down off his high horse and believe what I had told him. This shows how a low standard of truthfulness leads to a habit of distrust; and the two together stand in the way of our treating our Chinese brothers as we treat brother missionaries.

Once I alluded to the sudden death of an aged Chinese neighbor, and was told "Yes, old and feeble, she succumbed

very quickly to disease", when in fact she had committed suicide. What, now, was the motive for such prevarication? It was a small matter, but it touches a very large set of complications.

(1). With their lower standard of morals they think that we are too strict and severe in church discipline; and with them the readiest way out of the difficulty is to not let us know too much.

(2). Disgruntled victims of church discipline will vent their spleen on the nearer and more vulnerable pastor rather than on the missionary; and, naturally enough, the Chinese pastor does not like to have the missionary pushing him into hot water.

(3). Chinese morals justify retaliation; and especially is this the case where one has injured another by saying damaging things about him; and most of all is this the case if, by so doing, he has caused the accused to lose a salaried position. In old English Common Law in a suit for defamation of character the plaintiff did not have to prove that the defamation was false, but merely that the defamation had injured him in person or property; and it is just the same with Chinese custom with this added aggravation that the injured man is both judge and sheriff, while friends and relatives all constitute his posse.

(4). If an investigation is once started even on a simple, easy matter it may lead on into very serious complications. "The beginning of strife is as when one letteth out water; therefore leave off contention before there be quarrelling." (Prov. xvii. 14.) The Chinese pastor is tempted to give this wise advice a wider application than Solomon intended.

(5). We ourselves are sometimes rash, hasty, blundering; and we thus get the Chinese pastor into needless trouble. The blame for an unhappy situation is not all his.

What missionary does not wish and pray constantly that the Chinese pastors may come up higher, and still higher? Some day the time will come when they must increase, but we must decrease; and when we can retire, feeling that the virgin which we have espoused to Christ is safely cared for by her own brothers, then will our joy be full.

But there is a very pat word in Timothy (I Tim. iv. 12-15.) The passage closes with these words: "Be diligent in these things, give thyself wholly to them; *that thy progress may be manifest to all.*" It was reported a few years ago in Foochow

that a man had an old metal Buddha which he supposed to be bronze ; but he had it put into a furnace to melt down, and lo ! it was gold! "This fable teaches, etc." A superior Christian character will win recognition. It is a perfume that cannot be hid.

But it will do us no harm to put ourselves in the place of our Chinese fellow-workers, occasionally, and review our conduct toward them from their point of view.

LOVE COVERETH A MULTITUDE OF SINS.

Among the Soldiers in Japan.

BY REV. H. LOOMIS.

A FEW days ago I visited the Red Cross Hospital in Tokio, and was met at the entrance of one of the wards by a young soldier with a very bright and interesting face, who followed us everywhere and showed deep interest in the services. I obtained his name and address and sent him a letter and some tracts, and have received the following reply to my request for some account of his experience at the front : "My Dear Mr. Loomis,—I thank you for your letter and the nine copies of leaflets. All of my invalid friends, as well as myself, have been comforted by your gift. I am ashamed of my being sent back so soon to Japan on account of the wound I received, but in compliance with your kind request I will give you an account of the battles I partook in and the succeeding incidents that have befallen me."

After an account of several engagements he continues : "On the 30th of May, in the battle of Ryuobyo, we came to a point, the position of which was such that no great number of troops could pass. Our company was appointed to continue the chase. Soon we had to engage in a close fight. The enemy's shells burst among us, and many of us were killed or wounded. My horse was wounded by an enemy's spear; and immediately afterwards I had my right thigh bone crushed by the fragment of a shell. I could not move, but assisted by my comrades, retired to the rear of the skirmish line. But even there the enemy's shells fell thick around me. I was in extreme danger, but as the battle was still going on hotly there was no one to care for me. Every bullet which fell near caused me to shudder, and I felt as if awaiting death at any moment.

"It was at this time that I began to think about the little book [a copy of the Gospel of John.] which had been given to me while I was in Hiroshima, and the Lord Jesus Christ, who has sacrificed Himself for our salvation. The thought came to me that I should not be sorry if I should die here. I recalled His Words which were written in the small book, 'Thou shalt not be troubled. Believe in God and in Me. When I go and prepare a place for you, I will come and receive you.' This thought refreshed me and gave me light in the midst of fear and pain. After the battle I was carried to a hospital, more than twenty-five miles distant, on a frame made of spears, which were left on the field by the enemy.

"My belief in God has been confirmed from the time I was wounded, but was then unable to understand fully. Since coming to the hospital in Tokio I have been taught by Miss Milliken and others and have come to more perfectly comprehend the way of salvation. Thus my wound was made the beginning of my happiness. It has caused me to bathe in the love of God."

This young soldier is interesting himself in the spiritual welfare of his companions, and several are being led by him to a trust in Christ as their Savior.

I have before me a letter from Mrs. McCauley, of Tokio, who has been visiting the hospitals, and she writes thus: "Our stock of Scripture portions is all gone, and there are men still unsupplied and begging for them. Could you give us a few more? And I would like to have a few whole Testaments. The wardens are asking for them, and there are Christians who say: 'We haven't had a Testament since we entered the army, and we are hungry for a whole Testament'.

"We spent Saturday in the wards in an entirely new part of the hospital and where nothing as yet had been done. Our supply of Scriptures gave out, and the disappointment was pitiful. I said: 'I will send all I have to-morrow,' and did, but still there was not enough. Men are leaving and entering every day. Men going out inquire for a church near, where they may attend.

"On leaving the grounds to-day a young man came up to us and said: 'Oh ladies, I have a brother in there whose thoughts are turning to Christ. You gave him a tract. Please go to him and teach him. He has only one week more there.

I am a Christian, but don't know how as you do. Oh give him something to read that will make it plain.'"

We have also been sending reading matter and pictures for the use of the representatives of the Young Men's Association at the front. In a letter from Mr. C. V. Hibbard in regard to that work he writes: "On our visit to the hospital faces lit up, mouths drawn with pain relaxed into full grown smiles, and one heard in smothered voices, 'Isn't that good? It's a long time since I heard that' (the gramophone and other music). Last night I spoke to about one hundred men. Many of them had never before listened to the Gospel. I have never seen men who listened more eagerly."

An officer who was at Port Arthur during the siege, and who has recently returned on account of sickness, reports that "the Gospels are being read very eagerly by a considerable number of men at the front, and are giving them new strength."

One of the soldiers writing from the hospital says: "I have recently returned from China on account of illness. I was given several books on the train by the people who kindly visited us. I read the books daily and am trying to become a good man by the blessing of the God of whom the books teach me. Why is it that I have such a privilege as to hear and see such good things? The circumstances are very happy, I think, for us. Had I remained at home I should never have known all this. I wish you to make me good. By your teaching I learned for the first time in my life that there is a Heavenly Father and that He is our God. I wish to know more of Him. Please tell me the names of some good books to learn about Him and where to get them. I am praying in my room every day and wish to learn about this religion as soon as possible."

One means of contributing to the comfort and welfare of the men at the front has been the manufacture of "Comfort Bags," in which were included such articles as were especially needed and ordinarily impossible to procure in the course of an active campaign. More than 30,000 of these have been made and forwarded to the men in the army and navy.

A special feature of these was a Gospel and tract in each one, and also a letter of comfort. In acknowledgment of the receipt of the Gospels and tracts Mrs. Yajima, the lady in charge, writes: "No word at my command is adequate to express our deep sense of your kindness in sending us so many

Gospels, so that we may put a Gospel into each bag, and they have come to be called 'Gospel Bags' instead of Comfort Bags. Encouraged by your contribution we are doing our best in preparing the bags and boxes with prayer and thanksgiving."

In acknowledging a grant of Scriptures and tracts sent to the navy, Rear Admiral Saito says: "We have the honor of learning that you have sent some Scriptures and tracts to be distributed among the men and officers of our navy, and we beg to offer our profound thanks for your tender sympathy. We will at once arrange to have them distributed as you wish."

I suppose there are now in Japan from forty to fifty thousand sick and wounded soldiers. As fast as the older patients recover new ones come to take their place. This is the time to help them. As one of the Christian workers says: "Work done for soldiers can only be done while they are soldiers and at the time of their greatest need. This will be attended by not only immediate results, but it will be far reaching in its effects. Japan is to be 'The Schoolmaster of the East'. Many who are to be teachers, and who are deciding upon what shall be the nature of their instruction, are now within the sphere of our influence."

It is truly a golden opportunity. To meet the great and constant demand we need all the help that we can get; and, more than all, the prayers of God's people for His blessing upon Japan.

Up to the present date we have distributed 1,252 Testaments, 120,858 Gospels, and 100,892 tracts. Requests are coming to us almost daily for more. Contributions are greatly needed and will be gratefully received.

The Bible in China.

BY REV. J. A. SILSBY.

NOTHING more truly represents the progress of Christianity in China than the growth of the work of the Bible Societies. The year just passed has been one of the most encouraging, and we give a few facts in regard to the work of Bible publication, which will interest all who have at heart the upbuilding of God's kingdom.

It may be remarked that the actual "issues" of the Bible Societies were greater than the number of publications during the past year, but it is more convenient for several reasons to give the publications.

Bibles printed in 1904.

Our first table shows the number of Bibles and Bible portions printed in 1904 by the British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society :—

Classical Wên-li	...	55,320	Total in Wên-li	426,170
Easy Wên-li	...	370,850		
Mandarin	Character	...	1,757,056	
Vernacular	Romanized	...	1,200	
Other	Character	...	58,800	
Dialects	Romanized	...	9,033	1,826,089
				2,252,259

It will be seen that the number of publications in Mandarin was more than four times the number in Wên-li, and that the number in the local vernaculars was greater than the number in classical Wên-li. The record of previous years does not greatly differ from that of 1904. There is an increasing demand for vernacular books and a proportionate decrease in the demand for Wên-li.

Different Versions.

New Testament.

In Chinese Character.

Classical Wên-li.
Easy Wên-li.
Canton.
Foochow.
Hakka.
Mandarin.
Shanghai.
Soochow.
Swatow.

In Romanized.

Foochow.
Hakka.
Hinghua.
Kienning.
Mandarin.
Shanghai.
Soochow.
T'aichow.
Wenchow.
Swatow.—Nearly complete.
Canton.—Gospels.
Hainan.—Except Rom., Heb., and Rev.
Hangchow.—2 Gospels.
Kienyang.—2 Gospels.
Peking.—1 Gospel.
Shantung.—1 Gospel.
Soochow.—1 Gospel.
Chungchia.—1 Gospel.

Old Testament.

In Chinese Character.

Classical Wên-li.
Easy Wên-li.
Canton.
Foochow.
Mandarin.
Shanghai, all except Minor Prophets.
Soochow, all except Psalms, Isa., Dan., and Minor Prophets.

In Romanized.

Amoy.
Ningpo.
Foochow, well under way.
Canton, Gen.-Psalms.
Hinghua, all except Lev., Num., and Deut.
Hainan, Gen., Hag.-Mal.
Swatow.—Gen., Ruth, II Sam., some of the Psalms, Jonah, Hag.-Mal.

It will be seen that we have the entire Bible in both the Easy Wên-li, in Mandarin, and in four other dialects, and we have the New Testament entire in ten dialects, while the work has been begun in five more—not counting the Peking and Shantung editions of one of the Gospels, since they are forms of the Mandarin.

The growth of the Romanized is one of the most interesting features of this work. While the output of Romanized books has been comparatively small, it is believed by some that this is the beginning of a revolution in the literature of China. We give figures for the years following the conference of 1890:—

ROMANIZED BIBLE PUBLICATIONS SINCE 1890.

Amoy	20,000	Mandarin	1,700
Canton	4,250	Ningpo	12,745
Changchia	500	Peking	500
Foochow	18,883	Shanghai	2,000
Hainan	2,900	Shantung	500
Hakka	550	Soochow	500
Hinghua	56,000	Swatow	6,879
Kienning	1,250	T'aichow	2,013
Kienyang	300	Wenchow	2,400
	104,633		29,237
Total Romanized publications			133,870

The growth of this movement is better seen in the following table:—

ROMANIZED PUBLICATIONS EACH YEAR.

1891	750	1898	11,089
1892	500	1899	22,000
1893	1,813	1900	16,010
1894	10,200	1901	5,450
1895	5,290	1902	25,595
1896	6,740	1903	13,700
1897	4,500	1904	10,233
	29,793		104,077
Total for fourteen years			133,870

It will be seen from the above table that the publications of the second term of seven years are about 3½ times as many as during the former seven years. The last year's report shows a falling off more apparent than real; for it has been a year of more than usual activity, and the report of 1905 will probably show a large increase over the figures of 1904.

The greater number of the publications of the Bible Societies are cheap editions of the Gospels, but the number of Bibles sold last year by the British and Foreign Bible Society was 14,775 and the Testaments 37,680. Compared with the circulation in 1895 (Bibles 3,011, Testaments 8,034) the figures for 1904 show a very encouraging growth. The circulation for 1904 was about double that in 1900—five years ago.

In Memoriam.

REV. JOSEPH EDKINS, D.D.

BY REV. E. BOX.

ON Easter Sunday, April 23rd, 1905, at Shanghai, there passed away one of China's veteran missionaries, the renowned scholar and sinologue, Dr. Edkins, the beloved of all who knew him. He died at the ripe age of 81, having spent 57 years of an active life in the service of China.

Joseph Edkins was born at Nailsworth, near Stroud, in Gloucestershire, England, December 19th, 1823. He was a son of the Manse; his father being a Congregational minister, and having charge also of a private school. The son, one of several, thus came early under religious and intellectual influences. The district in which his early years were spent is one of the most beautiful in England, the far famed "Golden Valley," lying in the lap of the Cotswold Hills. It is also famous as a centre for the manufacture of wool and worsted goods and for extensive dyeing works, and a centre also of the pin-making industry. In a neighbourhood thus abounding with skilled artisans, there would naturally be found a stimulating intellectual atmosphere. The well known book "John Halifax, Gentleman," written in a village near Dr. Edkins' birthplace, by Dinah Mulock (Mrs. Craik), who was three years his junior, gives us a graphic and interesting picture of the scenes and influences under which the young boy grew up.

In the same district at Ebley and in Rodborough Tabernacle, some of the greatest Non-conformist divines exercised their ministry, and from the lips of these and other great preachers there was no lack of

"The prophet's voice to teach and rouse."

Such were some of the formative influences which early shaped and moulded his youthful mind and gave him that many-sided interest in life which was so characteristic of him. He early felt a call to become a preacher of the Gospel, and having laid the foundation of a good education under his father's wise instruction, at the age of 17 or 18 he went up to London and commenced his studies at the London university, where in due course he took his Bachelor's Degree. He then entered Coward College for his theological training, having as a fellow-student there the future Principal of Cheshunt College, Dr. Reynolds; the two becoming life-long friends. He was ordained in 1847 at the early age of 24, in the Stepney Meeting House, London. After a short pastorate in England, he obeyed a call to the foreign field and offered himself to the London Missionary Society as a missionary to China. Being accepted by the L. M. S. he sailed for China by way of the Cape, leaving England March 19th, 1848, and arriving in Shanghai, after a few weeks' stay in Hongkong, September 2nd.

In the old records of the Shanghai Mission we read under date of September 2nd, 1848, the following: "Misses Hanson and Evans (soon to be Mrs. Wylie and Mrs. Muirhead) and Rev. J. Edkins reached Shanghai this day in good health and spirits." There were at that time working in the Mission at Shanghai Drs. Medhurst and Lockhart, and Messrs. Milne, Wylie, and Muirhead, and these gave the young recruit, not yet 25 years old, a hearty welcome. The first mention of his name in the work of the Mission is in connection with the founding of a boarding-school to give a "useful and religious education to Chinese boys through the medium of their own language, but on approved Western lines." Although his name will not be closely associated with educational work, it is interesting to note that in his latter years his mind reverted to its early interest in school work, and he has left behind him evidence of this interest, of which more may be heard later on.

The two principal lines of Dr. Edkins' activity were undoubtedly the preaching of the Evangel and the study and exposition of Chinese life and thought. He was the preacher and the scholar and prë-eminently the scholar. The bent of his mind in these directions is seen in the very beginning of his missionary life. I take the following extract from a letter of the first Mrs. Edkins in that most interesting book, "Chinese Scenes and Places": "You ask me to tell you

about your brother. He is very well indeed, and is as busy as a bee. We breakfast every morning at eight, and have prayers before. He spends the morning at home studying, and in the after part of the day he is in the city preaching, and otherwise attending to the work of the Mission. I have got his study all in nice order, and there he is in his glory. From nine till one each day you might take a peep in and find him excogitating, diving deeper and deeper into the mysteries of Buddhism and Confucianism. Seated thus by his study table he puts me in mind of that picture, 'As Happy as a King,' for he looks quite that, with all his Chinese books in notable confusion beside him." "The Child is the father of the man." I was in his study last week; there was still the same delightful confusion, but the seat was empty and the ink dry in the pen. But that active mind surely is still at work and that spirit still enjoying life, for though the body became frail, both mind and heart remained youthful and active to the last.

The first fruits of his study was the "Chinese and Foreign Concord Almanack," published in 1852, after he had been out little more than three years. This was followed the next year by his "Grammar of the Shanghai Dialect", a work showing great research and containing valuable material for all who desire a knowledge of the Shanghai Dialect. This again was followed in 1857 by a "Grammar of the Mandarin Dialect," and in 1859 by a work on "The Religious Condition of the Chinese". These show us the activity of his mind, the wide range of his studies and the indefatigable energy with which he worked. It was during these early years that he laid firmly and broadly the foundations of that scholarship for which he has become so famous.

In his modesty be believed that any one who wished, could equal himself in attainments, but as we once reminded him "there were giants in the land in those days", and added to this, these giants had space and leisure to grow. Now the type of recruit seems less scholarly, and the rush of life and the pressing claims of organization seem to make impossible that deep and wide culture which marked so large a proportion of the earlier missionaries.

During these early years Dr. Edkins took many itinerating journeys into the Shanghai hinterland, and as opportunity offered he visited and preached in Sungkiang, Soochow, Huchow, Hang-

chow and other cities. It must have required no small courage to carry on such work in those days when the anti-foreign spirit was strong and the country was suffering from incipient rebellion. But though of a meek and gentle spirit our friend seemed to be devoid of all fear, due perhaps more than anything else to his trustful spirit and his faith in human nature, which survived all the shocks of a lengthened experience of China and the Chinese. Because he had faith in God, he had faith also in his fellow-man.

After an absence of ten years from England he paid a visit home, spending a year in recruiting his health, in deputating among the churches and in winning the hand of his first wife, a daughter of a Presbyterian manse, at Stromness, in the Orkney Island. She was a woman of a cultivated mind and was of a rare and beautiful spirit, as her published letters testify. They returned together to China in 1859, and for a time settled in Shanghai, and the work of study and preaching was resumed. Soon, however, the disturbing waves of the great Tai-ping rebellion began to be felt. In July, 1860, Dr. Edkins paid a visit to one of the rebel kings who had gained possession of Soochow. I again quote from his wife's letters. Writing to her husband's parents, she says: "Fancy your son standing in that gorgeous hall; the king, in rich gold and purple, seated on his throne, with a large number of attendants, splendidly dressed, standing on each hand, and the gongs and music crashing as he and the missionaries with him were led through the brilliantly-lighted reception-room and placed at the king's right hand. There, for fully twenty minutes, he stood and conversed on the religion of Jesus." Speaking to her afterwards one of the missionaries said: "You have a noble husband. The scene of his conversing with the rebel king with such ease and freedom was one of the finest sights I ever witnessed." This visit led to an invitation from the Kan-wang (the second in rank)—another of the rebel kings at Nanking—who, having heard of this visit to Soochow, desired him to come and tell him more of Jesus and the way of salvation. A second visit was paid to the rebels at Soochow, Mr. Edkins at this time being accompanied by Messrs. Burdon, John and Innocent. Close upon this followed the rebel attack on Shanghai in September, 1860. Mrs. Edkins was at the time ill in bed, and had to remain there listening to the thunder of the cannon and the bursting of

the shell. Her husband watched the whole of the affair from the top of the church steeple, and had interesting reminiscenses to give of the famous Battle of Muddy Flat. A little later Lord Elgin's Treaty was signed, and the country was opened up to foreigners. In one of her letters Mrs. Edkins writes: "Mr. Edkins and I have made up our minds to be among the first to go into the interior or to some sea-board city whenever the Treaty is signed and the ports are opened." They settled for a short time in Chefoo, then in possession of the French. Mr. Edkins, all his life interested in the translation and circulation of the Bible, had brought with him 3,000 copies of the Scriptures, and it was soon needful for him to send to Shanghai for more. Whilst preaching and distributing books once an old man looked earnestly at him and asked if Jesus was a Frenchman. He seemed perfectly relieved when Mr. Edkins told him no, for it seems that the French troops at that time were arbitrary and cruel to the Chinese, and as a consequence very unpopular. After a stay of a few months in Chefoo Mr. and Mrs. Edkins returned early in 1861 to Shanghai, as Mr. Edkins wished to accompany an expedition to Nanking, with Griffith John and others, and pay a long desired visit to the Tai-ping Emperor. A full account of this visit, with most interesting details of the Tai-ping movement, and the religious views of the leaders, may be read in his "Narrative of a Visit to Nanking," published in 1863. The missionaries obtained permission to reside in the rebel capital. They frequently preached in the streets and found the people much interested. Mr. Edkins' conclusion, after a close study of the movement, was the following: "A few possess light, but it is light in darkness, and it fails to prevent the commission of the greatest atrocities. A Christian foreigner cannot give his support to this movement because it is disfigured by enormous crimes." After a conference in Shanghai the members of the London Mission decided to launch out into wider fields. Griffith John opened up work in Hankow and Mr. Edkins chose Tientsin as his station. Here, in company with Mr. Innocent and Mr. Blodget, he commenced mission work, but after labouring two years in that city he, like Mr. Blodget, moved on to Peking, which had for long been the goal of his ambition. Before that, however, he lost his young wife who, not yet twenty-three years old, was carried off by dysentery while on a ship

off the Taku Bar, after about two years' residence in China. He took her body alone in a boat sixty miles up the Peiho River to Tientsin and buried her in the cemetery there. For nearly thirty years he now laboured in Peking, about eighteen of which were spent in connection with the L. M. S. In 1863 he married his second wife, who died in 1877. In 1866 he visited Mongolia in company with Dr. Muirhead, and in the same year the "New Testament in the Mandarin Dialect," in the translation of which he had had a great share, was issued from the press. In 1871 he published "China's Place in Philology." Returning a second time to England in 1873, this time by way of America, he was honoured in 1875 by the Edinburgh University conferring on him the degree of Doctor of Divinity. In 1878 he published "Religion in China," followed in 1880 by his great work, the study of a life-time, on "Chinese Buddhism." In 1880 he resigned his connection with the L. M. S., not through any lack of interest in mission work, for until his death he was devoted to the cause of missions, but through difference of opinion with his colleagues as to methods of mission work. Whilst carrying on independent mission work, as occasion offered, he became attached to the Chinese Imperial Customs' Service and maintained up to the time of his death an honourable connection with that institution as translator, first in Peking, where among other works he translated a series of science text-books, and for the last fifteen years in Shanghai. During these years he was full of activity, both in acquiring and in disseminating knowledge. In addition to the books mentioned already he published the following works:—

Modern China.
Evolution of the Hebrew Language.
Evolution of the Chinese Language.
Ancient Symbolism.
Chinese Currency.
Chinese Architecture.
Introduction to the Study of Chinese.
Progressive Lessons in the Chinese Spoken Language.
Early Spread of Religious Ideas, especially in the Far East.
Description of Peking.
Opium in China.

There are also at present in the press a work entitled "Banking and Prices in China" and "Studies in Genesis." He was for several years editor of the *Messenger*. He contributed

largely to papers and periodicals and kept up an extensive correspondence with a number of the great scholars of Europe and America. Indeed his reputation has become world-wide.

It was his custom to rise at five or six in the morning, and he got through a fair day's work at study or Bible translation (he was on the Revision Committee for the High Wên-li, Union Version) before he started for his office in the Customs, and his evenings were either spent socially with a large and cosmopolitan circle of friends, or at public meetings, such as the Asiatic, the Y. M. C. A., the Guild, etc., or again quietly at work in his study.

His knowledge of languages was most extensive—English, German, French, Latin, Greek, Hebrew, Assyrian, Persian, Sanscrit, Tamil, Chinese (in most of its dialects), the Miao dialects (see his articles on the Miao vocabulary in the CHINESE RECORDER of 1870 and 1871), Japanese, Manchu, Corean, Thibetan, Mongolian and others.

His two pet aversions (and I believe his only aversions) were the Higher Critics and those Philologists who declined to accept his theories on words, their origin and their connection with each other. He rightly, I think, applied the laws of evolution to language, but his methods, I must confess, went beyond the limits of my poor comprehension. In 1900 he lost his old friend, Dr. Muirhead, to whom he was deeply attached, and these two, with the veteran Dr. John, who is still with us, formed a trio bound together by the closest ties of friendship and oneness of aim, extending over half a century.

For the last four years we have been privileged to have his company every Sunday after he had conducted the afternoon preaching service in the L. M. S. chapel in the Shantung Road, Shanghai, and these were times of rare interest, for his mind was richly stored, and he gave out freely from his treasury. His last Sunday with us was on April 9th, when he preached with his usual vigour, and was afterwards full of his early reminiscences. By the following Sunday he was seriously ill, and on the Sunday following that, Easter Sunday, he was called home, having lived to the ripe old age of eighty-one, after fifty-seven years of service in China. In closing I would like to give two little incidents which will illustrate the type of man he was. The first occurred on his eight-

ieth birthday. He was just sitting up again in his study after a serious attack of typhoid. I asked him what he was working at, and he said: "I am just preparing a book which will, I expect, take me five or six years to complete." This at 80! Truly man, *such a man*, is immortal. Life has always something new for him, and his work is never done this side of eternity.

The second occurred the day before he breathed his last, and was told me by his widow a few days ago. As she sat by his bedside she saw his eyes fixed upward and his face suffused with a strange light. His lips moved, and presently she heard him murmur, "Wonderful! Wonderful!" She asked him what he saw, and he replied, "I cannot tell you, but you will know what it means to-morrow!" It was on the morrow he passed through the gates of death into "the Glory Land," of which he had evidently had a vision. Did he see the welcoming faces of dear loved ones and friends gone before, waiting to welcome him? Surely! and more than that we may well believe that he saw too the beloved face of that Lord and Master whom he had loved so well and served so faithfully here below.

May we too be faithful unto death as he was and like him receive the same Crown of Life.

"Yes, this in him was the peculiar grace
(hearten our chorus)
That before living he'd learn how to live—
No end to learning:
Earn the means first—God surely will contrive
Use for our earning.
Others mistrust and say, "But time escapes:
Live now or never!"
He said, "What's time? Leave now for dogs and apes!
Man has forever."

. . . . . .

Here's the top peak; the multitude below
Live, for they can, there:
This man decided not to live but know—
Bury this man there?
Here, here's his place, where meteors shoot, clouds form,
Lightenings are loosed,
Stars come and go! Let joy break with the storm.
Peace let the dew send!
Lofty designs must close in like effects.
Loftily lying,
Leave him, still loftier than the world suspects,
Living and dying."

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

Lessons from the System of Governmental Control of Education in India.

BY C. M. LACEY SITES.

(Concluded from p. 251, May number.)

4. English and the Vernacular.

THE fact of British dominion in India simplifies many problems of modern education which are muddled for China by the rivalries of Western nations. In India the English language has the right of way; British history is the gateway to the history of Europe; British government, law and social organization are the ready bases for the Indian student's acquaintance with Western civilization. For a renascent nation, as for a child, one teacher at a time is better than many.

There is much debate, however, as between the English language and the vernacular, respecting the age at which English should first be taught and the extent to which English should be used as a medium of instruction. The controversy has a long history, punctuated with illustrious names. At first the disposition was to foster native learning to the exclusion of English. Later "the need for public servants with a knowledge of the English language and the influence in favor both of English and of vernacular education which was exercised by the missionaries in the early years of the nineteenth century," led to a reform in policy. In 1857, the memorable year of the mutiny, the founding of the first three of the great modern universities at Calcutta, Madras and Bombay, gave form and force to the emphasis now placed upon English in higher education. So general is the presumption, at present, that English is the fit medium of higher instruction in "Western" sciences, that practically no attention is given to translating modern scientific text-books into the vernacular.

Scholarly Indians have, on the contrary, prepared numerous text-books in English, especially adapted in plan and method to the needs of Indian students. The government's theory is, practically, that English should not be taught to native children below the middle grades and should not be much relied upon as a medium of instruction below the college.

There are those, however, who urge that English is too much depended on as a medium of instruction, even in college. In India, as in China, the old education developed the memory rather than the powers of observation and reasoning. Too often now the student, coming up to college from his preparatory course in English, finds his powers of thought paralyzed by the English lectures and books which stand between him and his examination ; and, falling back on his old resource, he tries to memorize them all. The Bishop of Madras, in a suggestive article on "Higher Education in India" in the *Nineteenth Century* for January, 1905, pleads for more teaching through the vernacular, because most college students can think only in the vernacular. He compares India's backwardness with Japan's progress in this generation and credits the contrast in part to Japan's policy of imparting Western learning to her students primarily through the medium of their mother tongue.

The language of the established political authority and of the administration of government is, in the natural course of things, bound to be the dominant language of the nation. For China, the question is not simply between Chinese and English as a medium of instruction ; it would ultimately be between Chinese and any or all of the languages of the strangers within her gates. Doubtless the English language will be studied in China more and more as an accomplishment and for its commercial utility, but it will probably be used less, proportionately, as a medium of instruction. Chinese students abroad will continually be returning to teach, bringing with them their text-books and works of reference in English or French or German. But they will open these stores of knowledge to most of their pupils most effectually by preparing their own text-books and lectures in their native language, as the Japanese have done.

The English language has, to be sure, acquired such a foothold in India that it is now practically a native tongue to a great number of scholarly Indians. There is also, especially

in the south of India, the practical need of English as a *lingua franca*, on account of the variety of vernaculars. Such conditions do not generally exist in China, with its universal *wên-li* and its great and growing field of *kuan-hua*. Singapore, on the contrary, presents the spectacle of a Chinese population, numbered by hundreds of thousands, where diversities of dialect and neglect of the mother tongue make English the only practicable medium of instruction in the schools, with the result that the Straits Chinese have lost their literary birthright.

5. Religion in Schools and Colleges.

Perhaps the most striking aspect of the government's educational system is its liberality in matters of religion. The State maintains "a position of strict religious neutrality in its relations with public instruction." In government schools proper, "religious instruction does not and cannot form any part of the curriculum." But "provided only it imparts sound secular instruction, a private institution is eligible for State aid, whatever be the religious tenets that it teaches." In the University Senates, British churchmen and American principals of missionary colleges sit side by side with orthodox Brahmans and Mohammedan doctors of law.

Since the founding of the Mohammedan Madrassah at Calcutta by Warren Hastings in 1782, and of the Sanskrit College at Benares by the British Resident of Benares in 1791, British rule in India has been marked by generous encouragement of native learning, with all its religious incidents. The traditional schools are so largely religious in the content of their instruction, and so heedless of pedagogic method, that the tolerant attitude of the government toward them is the more notable, for that there is so much to tolerate. However, as a result of patience and coöperation and the native abilities of the people, higher educational ideals and much real leadership have been developed among the higher classes, especially among the cultured Brahmans.

Government seems to recognize that an education which omits religion is incomplete. Possibly this conviction is a subconscious factor in the policy of leaving the founding and management of schools chiefly to private agencies. However this may be, educational enterprise on the part of Christian missions forms one of the brightest chapters in India's recent history. In it are writ large such names as that of Alexander Duff,

whose second college at Calcutta has, within the last quinquennial period, graduated more M.A.'s in philosophy than any other college in India. He helped to organize the University of Calcutta, and one of his students of forty years ago, a brilliant Brahman, whom he led to be a devoted Christian, is to-day the honored Registrar of that University and held in highest respect by all classes. Missionary organizations are expressly recognized for certain purposes; for example, the Provincial Text-book Committee for the United Provinces, as provided for in the Educational Code, includes four members appointed on nomination of the Missionary Educational Union of the United Provinces. Indeed, the courage and honest intent of government are nowhere shown more clearly than in the fact that, while maintaining no religion as a State cult, it frankly recognizes religion as a necessary and proper element in the social organism.

These two facts—the neutrality of government respecting religious creeds, and the recognition of schools of every creed as entitled on equal terms to all educational privileges—indicate that India has a civil freedom which China has not. No doctrinal test or ceremonial observance bars the way to literary distinction or public employment. When we reflect that the British domination of India is only the last and best of an age-long series of alien dominations, and that the preceding conquerors often undertook to impose their own creeds upon the conquered, it seems clear that it would be just as fair for the Briton to reserve academic degrees and official position in India to members of the Church of England, as for China to insist that the enjoyment of titles and office, among her subjects, must necessarily be attended with prostrations before a tablet of Confucius.

6. Paternalism and Voluntary Coöperation.

Although government leaves the initiating and management of educational enterprises chiefly to private action, nevertheless, when anything large is done, the hand of government is usually seen in it. The peoples of India, in great part, are habituated to subservience to law and custom. The land is the traditional home of autocracy. The British overlordship has practised the art of the successful despot: absolute regulation of general policy, combined with large license to individuals in matters of local application. Even Europeans adapt them-

selves, in India, to this manner of conducting affairs of common interest, with the result that social coöperation, as distinguished from governmental action, is not much developed. An important factor in progress is thus eliminated. Such an organization as this, the Educational Association of China, does not exist in India. Governmental activities occupy, but cannot completely fill its place.

Many important measures are too large for voluntary effort. One of the greatest services rendered to education by government is the compilation of reports and statistics, showing actual conditions. In this and various other branches of administrative detail, such as have been mentioned, the government of India is a pattern which China might well observe. But in China autocracy does not and cannot play so great a rôle as in India. In China no fixed barriers of caste obstruct the influence of public sentiment. Even with such governmental organization of education as must, in time, be provided, there will still be an important work which can be done only by social coöperation. To such bodies as the Educational Association of China, whether made up of foreign teachers or of native teachers or of both unitedly, China must still look for accession of motive force in her educational advance.

This Association has done much preliminary work towards unifying standards and methods of education in its wide constituency. Should it not now, and more definitely than heretofore, proffer its aid to the government in the work of organizing an educational system in China? The time seems ripe for constituting a commission of experts, Chinese and foreigners, to draft a practical scheme of national education; and doubtless the government would give serious consideration to any suggestions which this Association might offer, looking to this end.

AN OUTLINE PROJECT OF EDUCATIONAL ORGANIZATION FOR CHINA.

We look forward through the years—not too many, as we hope—to see China united and integral, with a government guided by progressive conservatives of the older school, but informed with the enlightened enterprize of the new generation of students, men who are loyal to the best traditions and culture of their country but trained abroad or in high-grade modern colleges in China. The Minister of Education has an immediate staff, consisting of an Inspector-General of Education

and a few deputies to act as organizers. In each province is a superintendent of education and his assistant, both modern-trained and practical educationists, supervising a system of common schools which extends to every considerable village. There is a system of universities with which are affiliated colleges which fulfil the required standards of work; the University Senates being selected from among college presidents and other able educationists and meeting under the presidency of the Minister of Education or his deputy. The Senates appoint school committees in each province to co-operate with the provincial superintendents in directing the work of elementary and middle schools. The degrees of Hsiu-tsai (秀才) and Chü-jin (舉人) are granted by the respective Senates, partly on the basis of uniform written examinations, partly on consideration of scholastic record and oral examination; the degree of Chin-ssŭ (進士) is granted on examination by a Central Board under the presidency of the Minister of Education. All colleges fulfilling prescribed educational requirements are competent to send up candidates for degree examinations; middle schools of proper standing are likewise "recognized" as competent to send up candidates for promotion and certificates; and eligibility to civil appointment is based on school certificates and university degrees. . . . . *Provided only they impart sound secular instruction and illustrate illustrious virtue, private institutions are eligible to all privileges of State recognition, whatever be the religious tenets that they teach.*

Notes.

THE new editor of the Educational Department is Rev. A. S. Mann, of St. John's College. The editor who has conducted this department during the past triennium, in resigning his chair takes this opportunity to urge upon all the members of the Association the importance of assisting by furnishing helpful articles and items on educational subjects. We are sure that the new editor will greatly appreciate such assistance, and sincerely hope that he may receive it. We desire to thank the good friends who have helped us during the past triennium and trust that they will do all that they can to make Mr. Mann's editorial chair an easy one.

The Fifth Triennial Meeting of the Educational Association has passed off successfully. The attendance was larger and more representative than ever before, and an unusual amount of important business was transacted. The work which has been done by the various standing committees during the past triennium has been exceptional in extent and in thoroughness, and their reports formed a very important part of the programme. There were a large number of valuable papers and addresses, but we have neither time nor space for any extended report in this issue.

Correspondence.

CHINESE ILLUSTRATIONS.

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: The May number of the RECORDER contains a letter expressing appreciation of the cartoon of the Rich Man and Lazarus, painted by Liu Meh-lin. I have received many letters written in a similar strain; perhaps the following may be of interest to your readers:—

LOS ANGELES, CAL., *March 30th, 1905.*

"MY DEAR BROTHER: I wish to acknowledge the receipt yesterday of the twenty cartoons, Dives and Lazarus, and to thank you for the same. Last evening I gave a couple to the Chinese who does the janitor work for us. He was greatly delighted with them, and said he would put one up in his room and one in the Mission that he attends. We are very glad to get them and may order again later."

I am quite convinced that this artist has a gift which will be greatly to the advantage of the church in China if developed and made use of. I hope we shall be able ere long to publish some cartoons on another subject. The Dives and Lazarus picture has sold well. There are only a few hundred copies now in stock. I shall be glad to supply those who have not yet seen the picture with copies at the rate of twenty cartoons for $1.00.

J. DARROCH.

9, Seward Road, Shanghai.

MUSEUM OF THE CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I call the attention of your readers to the needs of the Museum connected with this Society? Specimens of zoölogical, botanical, mineralogical, or antiquarian interest will be gladly received. The Museum is wholly dependent upon the contribution of specimens by members and friends. If parties who are making private collections would secure duplicates and send them to this Museum they would confer a public benefit. Thanking you for your courtesy in inserting this appeal.

Yours truly,

JOHN C. FERGUSON,

Hon. Secretary.

NOAH—女媧 (NÜ WA). ARE THEY IDENTICAL?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Some standard books of reference upon Chinese literature state that there is a difference of opinion among Chinese writers as to the sex of 女媧; some maintaining that that person was a man. President 吳如論, life-long intimate friend of the late Viceory Li, and, while living, one of the foremost scholars of North China, expressed to the writer, without hesitation, his opinion that 女媧 was a man.

Assuming as a hypothesis, supported by weighty names, that 女媧 was a man, there are some interesting resemblances to be traced between the faint and meagre tradition of him and the great historic personage, Noah.

1. The Hebrew word Nuach (Noah) and 女媧 bear some resemblance in sound; and the use of the character 女 in the name of a man would seem to indicate that it was employed under peculiar exigencies, possibly to transliterate a foreign word.

2. 女媧, relying upon the primordial element 木, wood, is said to have successfully resisted therewith his great adversary Kung Kung, who employed the element 水, water.

3. 女媧, according to the books and to a popular tradition which the writer has often heard repeated, succeeded in mending with stones of the five prismatic colors the heavens which had fallen out—以五彩石補天—a grotesque parallel to the majestic rainbow covenant of Genesis.

4. 女媧 is said to have peopled the earth by tossing stones alternately over one shoulder and the other, which became respectively men and women.

The query is not a mere idle and curious one; for the absence of a distinct tradition of the flood in the book of so ancient a people as the Chinese (the flood mentioned in the classics being plainly a mere local inundation) has been made by thoughtful Chinese a presumption against the truthfulness of the Scripture narrative.

The dearth of particulars, and the evident mythical character of some of those which are at hand concerning 女媧, perhaps render any investigation inconclusive. Nevertheless, the writer offers the above conjecture for the consideration of those far better furnished than himself in the language and literature of China.

Yours cordially,

QUERY.

PENTATONIC TUNES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Musical readers may remember that about three years ago a notice appeared as to a new tunebook which the English Baptist Mission (Shantung) proposed to draw up for the use of the native church. Those interested were asked to contribute any *Pentatonic* airs they might have in use.

In the opinion of the compilers, while every effort should be made to teach our Chinese Christians to sing the full scale correctly, the best results in Chinese congregational singing, *as things are at present*, are obtained by the musically unlearned; many singing an air which presents no tone difficulties to them because in the native scale, and the cultured few singing the parts.

The appearance of the tunebook has been retarded by the

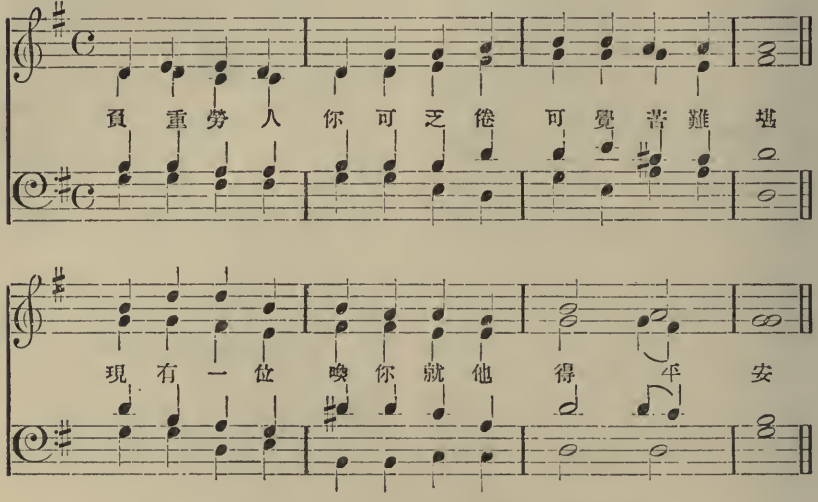
lamented death of the secretary, Rev. T. J. Shipway, and by the general pressure of work; but it is now expected that it will be ready in a few months.

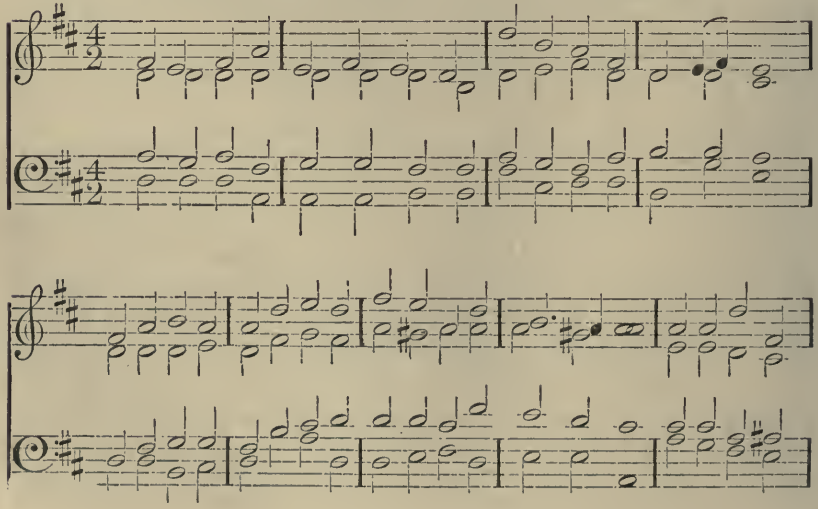
It will consist mainly—though not wholly—of Pentatonic tunes, many of which have been composed specially for use in China by experts.

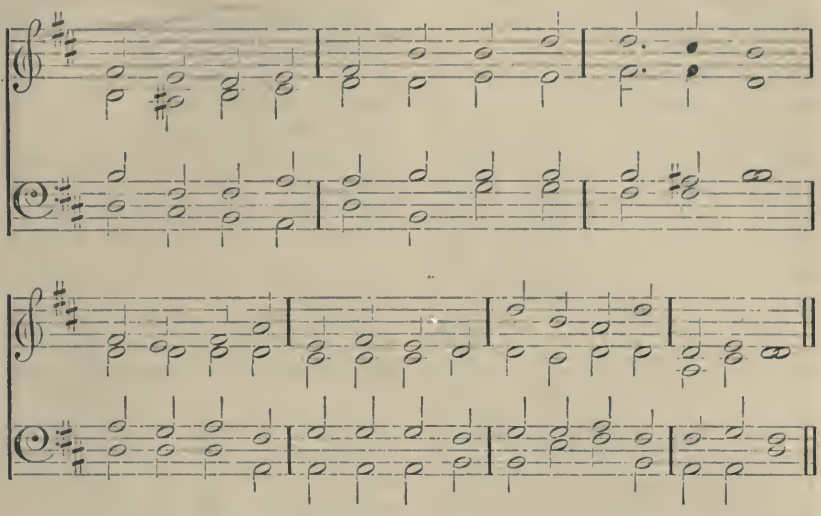
The whole is being well edited by a competent musician, and it is hoped that the book may be useful beyond the bounds of one mission.

The accompanying tunes may serve as specimens. Try them with your Christians; they have succeeded elsewhere.

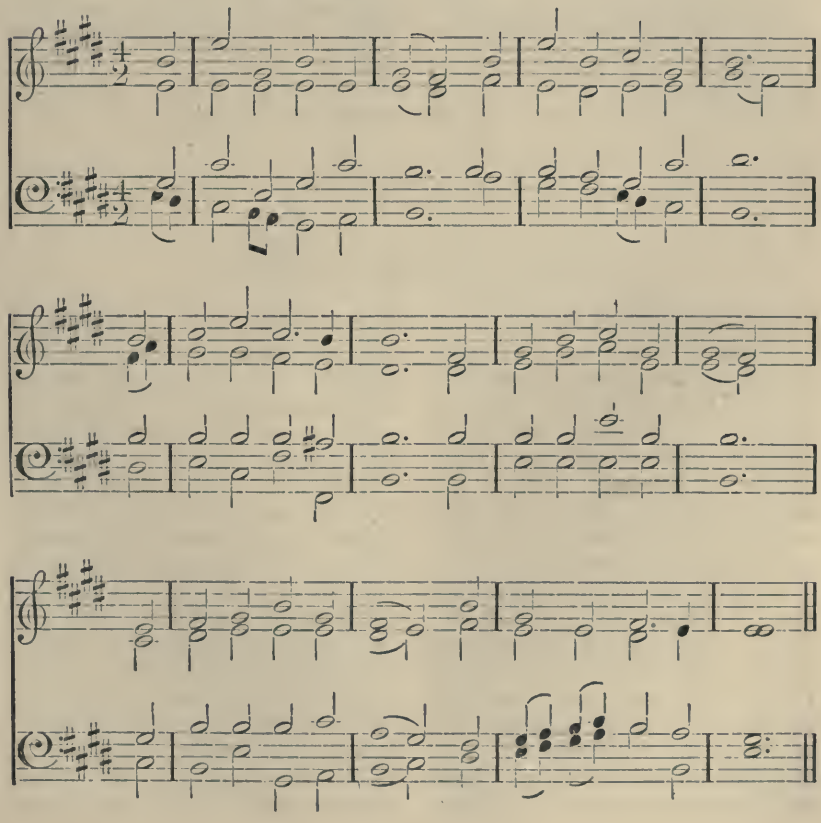
C. E. C.

"ART THOU WEARY?"

"JESUS, I MY CROSS HAVE TAKEN."





"WHEN MORNING GILDS THE SKY."



THE PRESENT HUNAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your readers may be glad of a few facts and notes re this formerly hostile and anti-foreign city and province.

Our recent arrival here, after a three year's absence, brings most clearly to our eyes the vast difference between these dates.

Then there were but some seven foreigners here, and eighteen more in three other Hunan cities—twenty-five in all.

Now there are some thirty in Ch'ang-sha, besides the Consuls, Customs, English and Japanese merchants, etc., and seventy-five more in the province in some sixteen cities!!

These are divided as follows:—

Ch'ang-sha,	7	Missions,	workers	33
Ch'ang-teh,	3	,,	,,	7
Ch'ong-cheo,	1	,,	,,	5
Ch'en-cheo,	2	,,	,,	4
Chen-shih,	1	,,	,,	3
Heng-cheo,	3	,,	,,	7
Ih-iang,	1	,,	,,	3
Iong-cheo,	2	,,	,,	6
Li-ling,	1	,,	,,	3
Nan-cheo-ling,	1	,,	,,	2
Pao-ch'ing,	2	,,	,,	4
P'ing-chiang,	1	,,	,,	2
T'ao-üen,	1	,,	,,	2
Siang-t'an,	4	,,	,,	15
Üen-cheo,	1	,,	,,	3
Yoh-chow,	1	,,	,,	9
				108

Thus it can be seen that the Fu cities are all now opened, save Iong-shuen-fu, and that six of the sixty-four hsien cities are more or less occupied.

Plenty of room yet—even here in Chang-sha, with its 300,000 souls and only six chapels!

The work goes on steadily and nicely. Siang-tan and Chang-teh are to be opened soon, it is said, as Treaty Ports. Which next?

ANON.

Changsha, Hunan.

Our Book Table.

"THE WHITE PERIL".

It is very easy for the Westerner to think himself and his projects imperilled by the yellow man. It is not easy for him to put himself in the place of the yellow man and think the thoughts of the latter. We are indebted to Dr. Sidney L. Gulick for having displayed the acumen and sense involved in the old adage, "Put yourself in his place". Dr. Gulick has written a book entitled "The White Peril in the Far East," and his argument is not far-fetched. He begins by showing how the very first intercourse between Japan and the white nations revealed to the Japanese the selfish and ulterior designs of the western world. Those who followed in the wake of Francis Xavier, in 1549, were the first to teach Japan this lesson. "Roman Catholicism has, for a thousand years, held the view that the church is superior to the state, and should rule it." The early missionaries in Japan made bold to express this same conviction, and for the purposes of self-preservation, Japan defended herself. "Well nigh fifty years of determined and ruthless persecution were needed by the government to drive the dreaded foe from Japan" and "until tens of

thousands of martyrs had given their lives as well as their fortunes" in behalf of their faith. Mr. Gulick insists that "the cause of Japan's isolation was the discovery of the white peril. The aggressive spirit and grasping ambitions of the white man compelled the rulers of Japan to look not only with disfavor on their politically organized religion, but altogether to forbid their coming to Japan as the best and easiest solution of the problems connected with the "white peril."

When Japan was forced open to the world she was met almost immediately by the land-hunger of foreign countries. Her open ports passed under the jurisdiction of Occidentals, and she was defied within her own territories by the Westerner. Soon after came the China-Japan war, in which she was robbed of the fruits of victory. Then came the tardy recognition of her own right to rule in her own country and the revision of her treaties. Soon after this she saw the spectacle of the great European nations one after another seizing territory on the mainland. She saw a menacing hand reached down from the north, and, under guise of suppressing the Boxer uprising, attempting to seize Manchurian territories several times the size of the German empire. She beheld the intrigues and the bribery with which the white man attempted to set her at naught at the capitals of Peking and Seoul. She read in the press of Europe the unblushing demands for the partition of Eastern Asia. She saw the reaching out of strategic railways, the gathering of fleets, the seizing of new bases, and altogether realized that the white men, or some of them, were preparing for her extinction as an independent empire. These are what Dr. Gulick cites as the chief indications of the white peril. And he also draws attention to the "actual woes which the white man is to-day inflicting on the yellow man by his presence and by his methods." One nation forces opium by war; another disturbs the "long-established tradal relations;" conjointly "in the administration of justice the white man's influence, political and financial, is often more effective than right and truth." Morally "the Orient, and especially Japan, has been debauched by the white man." Dr. Gulick holds that "the solution of the white peril most plausible to the Chinaman is white expulsion, a method not untried in America and Australia as a solution for the Mongolian peril." And the results of this danger, great though they may seem to be in breeding a world disturbance, may not fully manifest themselves until "China moves, fifty or one hundred or two hundred years hence, to throw off the incubus of a long-established tyrannical white peril." "She will then be intelligent and equipped with modern weapons, and, with her countless millions, she will overwhelm the white man by the torrent of her hatred." Dr. Gulick sees no solution to the white peril except that which "shall induce the white man to treat the yellow man with justice and with civility." To this end the present war will have great weight. "Those white men whose supreme ideal is might will be inspired with respect for the Japanese and respect modifies conduct." "In other words, the white race must abandon its cherished conviction

of essential racial superiority and of its inherent right to dominate the earth and to subordinate all the colored races to its own economic interests."

Dr. Gulick believes that "the value of Christian missions in destroying race pride, in begetting mutual esteem, in evoking mutual trust, and in producing unity of thought and feeling in regard to the deepest human problems of time and eternity, can scarcely be overstated. In this unity lies the only hope for the permanent peace of the world."

Messrs. Revell & Co. are to be congratulated on the timeliness of this book, but what shall we say of them for binding it up without any index whatsoever?

R. E. L.

The Coming Kingdom, by the Rev. R. E. Welsh, M.A., author of "The Challenge to Christian Missions".

Was Livingstone right in the ruling object he had in view in his missionary ideal? Those who believe that the end of the present dispensation, with the Second Coming of Christ, is at hand, do not believe in Livingstone's aim, which may be called "national Christianization." As they believe that the present world-order is soon to pass away, their plan of campaign is "to gather out" from the nations those who are Christ's "own". We are to preach the Gospel "for a witness," and, when all have had their chances, then cometh the end.

"For a witness": it would seem as if the Gospel were to be proclaimed to all "for a witness" *against* them, to the end that they may be without excuse, and God may be technically in the right in condemning them. Does not this give rather a sinister bearing to mission work?

This aim determines the whole of their missionary policy. It is the evangelist's business to rapidly evangelise everywhere, and his *modus operandi* is to itinerate. He lays no large foundations, because his scheme has no large human future. He addresses himself to the individual alone and does not seek to establish a Christian community-life. Mere "outgathering" is his aim.

Many who labour with this as their sole object are among the most devoted missionaries, and they have their own harvest and reward. They are contributing towards the great issue, but that issue is larger than they know. And their aim and methods of working have some unfortunate effects.

No; the Christian aim is to establish the entire kingdom of God among all the nations of the earth It is to do the whole work of Christianity in individual hearts and in the national life. It is to do for Asia, Africa, the West Indies, and the Pacific Islands everything and all that Christ has been the means of doing for our personal and social life—to achieve a corporate as well as an individual salvation. Among races now pagan there is to be the same "outgathering" as there has been among the Western races. Christ cannot get His own out of Asia and Africa unless His full kingdom is broad-based there in the Christian common-weal. How many of ourselves would have been "gathered out" from the world if the social life and national conditions of our land had not been Christianised?

The first work of the missionary is to win individual converts to the faith and service of Christ as Saviour and Lord, and this effort continues to the end. But,

with equal step, he must endeavour to lay broad foundations for the social, educational, national, and economic redemption and elevation of the people to whom he is sent. The empire of China has to be planted in the community-life of the nations. Only then can it put the people in a position to receive the new spiritual life and so win the "great multitude which no man can number out of *all nations and kindreds.*"

We must prepare for permanency. If any event beyond our calculation, if another Advent of Christ (even supposing it to be of an external dramatic character) were to arrest the work in mid-course, we should be best prepared for it by doing the whole work of Christianity. If this work of Christianising the communities of men throughout their whole life is restrained by the expectation of an immediate Second Coming, that expectation is, in the very act, raising another argument against itself. Truth, when rightly understood, does not cramp the Christian aim, nor limit the benefits which its spokesmen carry with them.

Some who pray earnestly for the hastening of the Coming of Christ hold such a theory of the course of prophetic events that their prayer can only be answered by the hastening of the increase of wickedness and apostacy. One thing is sure, not the "times and seasons", but that we can best help Christ to bless the world by establishing His many-sided kingdom in the entire life of mankind.

With this aim before us, our plans are laid, not for "the casual sharpshooter bringing down his man here and there", but for the slow lasting regeneration of the human race. Our methods of working are so determined as to lay foundations for a huge structure; to sow seed for future generations to reap. And our hearts do not fail us in presence of slow progress and the imperfections of the native converts. The upward movement is but beginning. The world moves slowly, but *it moves*. The kingdom of God comes gradually and "without observation". What God makes slowly He means to last.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented:—

S. D. K. List:—

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography, by H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History, by Myers.

Twentieth Century Atlas of Popular Astronomy, by Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity, by Dr. H. C. DuBose.

Catechism of Synoptic Gospels, by Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ," by Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Prof. Beltex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink yourselves." By Rev. F. Ohlinger.

Nobody Loves me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Editorial Comment.

The late Christian Endeavor Convention in Ningpo was a forcible illustration of the changed conditions in mission work in China. Three officials—a Taotai, a Magistrate and a Prefect—came to an afternoon reception, stayed to an evening meal at the home of one of the missionaries, and then went to an evening session of the Convention, sat quietly upon the platform during all the exercises, had Bibles given them in which the passages alluded to by speakers were pointed out (and which they read carefully), each made an address full of good counsel and advice and manifested their interest and good will in various ways, especially by inviting all the resident and visiting missionaries to a dinner given by them (at which no wine was served), so that one hundred persons sat down together, all foreigners (including ladies), except the four officials, a General having been added to the number since the afternoon reception. The impression made upon them could not but be deep and lasting, as they could not thus look upon and address an audience such as was thus gathered together of probably a thousand native Christians, who clapped and cheered them to the echo, and go away and forget it, or think lightly of the

men and women which composed it. The opportunity for giving good advice and counsel was unique and perhaps unprecedented and was fully availed of by both sides.

* * *

An endeavor was made to impress upon these officials the invidiousness of the distinction between Christians and others by the use of the term "Kiaoming." They were told that the Christians still belonged to the "ming" and should be treated in all respects on the same principles as all ought to be treated on—fairness and justice and no favors to either side.

* * *

The long-planned and much-expected Triennial Meeting of the Educational Association of China has come and gone. In attempting to estimate what it was and what it did we must, at the outset, admit that the plan of the programme was excellent, the tone of the papers was high and some of the decisions arrived at were distinctly progressive. But the meeting lacked leadership, and the discussion of several important topics drifted into the clouds and failed to come back to *terra firma*.

* * *

If we should characterize the spirit of the meeting in one word, it would be teachableness; and its dominant note was co-operation.

Sympathy with those among whom we work was the burden of the principal papers. Dr. Bergen pleaded for a rational recognition of the dignity of Chinese teachers and due respect for their classic erudition. The opening address of the president, Dr. Hayes, urged insistence upon higher standards of Chinese scholarship in our schools. The paper by the Rev. J. Jackson was a sane plea for moral suasion of the high type, based on vital sympathy with our pupils' traditional ideals in matters of discipline. The very heart of the Convention's work was found in the papers by Dr. Lowry and Prof. W. F. Wilson on the place and method of religious influence in the school. Very notable was the repeated expression of the conviction—not so common three years ago—that the Chinese language is capable of unlimited and effective adaptability as a vehicle of scientific thought,—with this important corollary, that English is not necessary as a medium of instruction in modern scientific subjects.

* * *

It was evidently felt that the Association had come into critical times. Schools carried on by Christian missionary societies no longer control the educational situation as they have controlled it heretofore. Witness the development of government schools, native private schools and Japanese-manned schools. Christian educational institutions may be able to maintain a leading position by the moral force of their ideals and by superior organization and scholarly and material equipment. But in order to do so, real statesman-

ship in plan and the utter sacrifice of minor motives to the one great end, are imperative. In short, co-operation among Christian educational agencies is the urgent duty of the hour.

* * *

BISHOP BASHFORD'S address made a powerful plea for effectual co-operation. Resolutions on the subject were adopted, but no very definite steps were taken toward promoting the movement. As usual something was said of laboring with the Chinese government in the interest of a good, efficient and tolerant educational system for China, but nothing was done. The project of establishing an educational magazine, under the auspices of the Association, was put into fairly definite form. Action was taken looking to the restriction and final discontinuance of the publication work of the Association; and also to the securing of a man to give his whole time to the management of the Association's varied interests.

* * *

THERE was a marked absence of men and women who have been leaders in former years. The representation from the regions about Canton and Hankow, and especially from Chihli, was extremely scant. This may indicate a disposition to regard the Association as failing to meet the requirements of educational organization in the empire as a whole. On the other hand, there has been an accession of young blood, and much good work has been done in the course of the triennium. The introduction of numerous sectional conferences into the programme promises to add zest to discussions and to promote the professional improvement of teachers. The presence of Mr. Harada from Japan, and of leading educators from the Philippines, broadened the perspective of the work and contributed to the inspiration which will undoubtedly come from this meeting to the large and growing membership of the Association.

* * *

APART from the direct benefits received from the regular meetings of the Educational Association, much helpful stimulus was afforded in the news and testimonies given at other times by workers from a distance with regard to important developments of the work in their fields. We were specially interested in the address given by Rev. A. L. Warnshuis at the Missionary Prayer Meeting on May 22nd, giving an account of the revival in the Amoy region. A report will be found in our Missionary News department. From what we read of heart searchings, confessions, and practical results, there is ample evidence of the reality of the Holy Spirit's work. The fact that this revival came after much previous prayer, should be an incentive for continued supplication that other districts may share in these showers of blessing.

PROBABLY we do not give enough thought to the horrors of the war which has been now so long waging between Japan and Russia. We make the following extract from a letter to Rev. H. Loomis, of the American Bible Society, Yokohama: "The men now in this hospital are in a pitiable condition. The frost of Manchuria did more awful work than bullet or sword;—men without fingers, without toes, some without feet at all. And so pale, so emaciated from the long dropping process of those precious hands and feet. One man yesterday, when offered a Gospel, held up two stumps, all wrapped up, off at the wrists. His face told the despair of his heart. I fixed up a Bible before him, propped it open, turned the leaves up a little at the corner and showed him how to turn it with his tongue. His comrade on the right had his thumbs and the lower joints of his fingers and promised to help him. The comrade on the left had lost his right hand at the wrist. One man we found with neither hands nor feet. Yet amid all this depression we gave out some hymn books and had a a song service." And these are but illustrations of what is occurring in thousands and tens of thousands of cases.

* * *

WE are glad to be able to report that in response to an appeal which appeared in a recent number of the RECORDER for funds to aid in supplying Scripture portions and tracts to the sick and wounded soldiers and sailors in the hospitals in Japan, the sum of $135.00 has been received and forwarded to Rev. H. Loomis, Yokohama. Also at the recent Christian Endeavor Convention in Ningpo a collection was taken up for the same purpose, which realized $70.00. This will be sent to Dr. Pettee, Okayama, for use in central Japan. This is a most helpful work and capable of large expansion. The books and tracts are much appreciated by the inmates of the hospitals, and more funds are needed. Further contributions may still be sent to Rev. G. F. Fitch, 18 Peking Road, Shanghai, who will forward the same to Japan.

* * *

THE control or suppression of open vice in the great "open ports" in China has become a complex question. There are many who would take no action; there are others who believe in entire extermination; and there are others still who believe that some practical middle course must be taken. If nothing is done, then the good name of our civilization, yes, the very safety of our homes, is imperilled; and, thus far, in no community in the world have the officers of the law been able to eradicate the social vice.

Since the Japanese captured the southern provinces of Manchuria and expelled all the courtesans from those territories, the open ports on the China coast have been infested by these vultures. In Shang-

hai, display of vice has become so open and obnoxious that a group of public-spirited citizens have taken the matter in hand. They have organized themselves into a vigilance committee; have secured evidence of solicitation and have prosecuted the law-breakers in the Consular Courts of various nationalities. In every instance the Consuls-General have ordered the houses closed, and have threatened deportation on the second offence. This action will do something to rid the streets of the insulting demeanor of the *femme galante*. There are two questions, however, which are not yet solved in this connection. The first is, Who will offer a Christian refuge for such of these as desire to reform their living? Who will meet these women more than half way and open to them the door of hope?

The second question is, How to so control or legislate that this evil shall be prevented from breaking out every few months?

The prayers and united support of Christians should be given the committee in Shanghai who are dealing with the difficult question.

* * *

THE welcome of little Chinese girls into their homes is often not a very warm one; the news of the death and ill-treatment of many of the most unwelcome frequently shock our ears and pain our hearts. We are therefore in hearty sympathy with the good work done by the many orphan and children's asylums in China. We have received the report of "the Refuge for Chinese Slave Children" (Shanghai), known as the 拯恤幼女會, and a request to draw the attention of missionaries in all parts of China to the fact that the committee are now erecting a Chinese house on a piece of land in the country, kindly given for that purpose by a gentleman in Shanghai, and that with the increased accommodation in the new building they will be able to receive a large number of children into the home.

The purpose of the institution is to provide a home for little slave girls who have been excessively ill-treated by their owners, and have in consequence been taken from them by a magistrate. It is desirable that the committee should receive with each child a paper from a magistrate handing her over to them, to prevent owners trying to reclaim the children. Applications for admittance to the home should be made to the President, Mrs. Graves, St. John's College, Shanghai, or to the Honorary Treasurer, Mrs. Poate, 4 Yates Road, Shanghai, or to any other member of the committee.

Missionary News.

Through the kindness of a friend, Dr. Stanley's article on "The Term for God and Spirit in Chinese," may be had on application to the Presbyterian Mission Press. Please send a two cent stamp for postage.

Mission Council, Taiwan, Formosa.

ENGLISH PRESBYTERIAN CHURCH.

Resolutions regarding Presbyterian Union in China.

1. That our first duty in this direction is union with the church in the north to form the Synod of Formosa. To this body will fall the duty of deciding its ecclesiastical relationships.

2. In view of the position of Formosa as subject to Japan we are not prepared to advise our people to form a union with the Presbyterian churches of China.

3. In these circumstances it is less incumbent on us to give a decision on the points submitted. Our view is that an organic union is not at present practicable; that union should be effected between churches working in the same districts; that a federal relationship should be arranged between the churches so formed, leaving the question of a closer union to be settled as experience may suggest.

THOMAS BARCLAY,
Member of Committee for South Formosa.

Chinese Tract Society.

COPY OF A MINUTE ADOPTED BY THE DIRECTORS OF THE CHINESE TRACT SOCIETY AT THEIR MEETING ON MAY 1ST, 1905.

"The Directors heard with deep regret that Dr. Edkins, the honored illustrious president for fourteen years of the Chinese Tract Society, passed to his rest on Easter Day, April 23rd, 1905, aged 81 years. He arrived in China in July, 1848, and gave fifty-seven years of a strenuous life to the service of the land of his adoption. Born near Stroud in Gloucestershire, England, on December 19th, 1823, he was educated in University and Coward Colleges, London, taking his B.A. degree in the London University. After a short pastorate in England he obeyed a call of the Master to labour as a missionary under the London Missionary Society in China. From 1848 to 1861 he was stationed in Shanghai, doing much pioneering work in the surrounding country and laying that foundation of that scholarship for which he afterwards became so famous. He afterwards laboured for a short time in Chefoo and Tientsin and then settled in Peking, where he carried on missionary work for nearly twenty years. From that time until his death, while holding a post as translator in the Imperial Chinese Customs, he was full of activity in Bible translation, in preaching and in giving to the world the fruits of his study of Chinese literature, etc. "Chinese Buddhism", "China's Place in

Philology", "The Early Spread of Religious Ideas", "Chinese Currency", "Opium in China", "Religion in China", and many other valuable works remain as a monument of his energy and scholarship. "The Beatitudes Explained", "Filial Piety", "The Lord's Prayer", published in Chinese by our Society, are also from his pen. His was a life pre-eminently full of good works, and we with deepest respect pay this tribute in honour of his memory, and thank God that so devoted a missionary and sinologue was for so many years associated with this Society.

Impressions of the Ningpo Convention.

BY REV. A. H. SMITH, D.D.

For a large number of young people to take up their beds and travel to a remote part of the empire, in order to meet a considerable number of other young people who are doing the same, is a relatively new phenomenon in China. Barriers of language alone would have kept them from so doing, and probably even the idea never entered the head of any Chinese until it was introduced from the West.

The Chinese excel in decorations, but such a be-flagged and bannered pavilion as the Ningpo committee erected we have never before seen in China. It was symbolical of the common spirit animating those who attended—ornament as the indication of a vigorous inner life, and not merely on account of tradition, or for its own sake. The exceptional spring of the current year had made it unsafe to count upon the weather, and it was well worth while to have a rainy Sunday from dawn till dark to show how little effect such climatic incidents had on the enthusiastic endeavorers. In the forenoon they gathered in several different places of worship, but in the afternoon, despite a steady and noisy downpour on the sheets of galvanized iron forming the roof, and the disagreeable dropping at numberless points in the audience room and upon the platform, the interest did not flag, and it was estimated that almost a thousand people assembled, in spite of the untoward conditions.

The roll-call showed delegates from every coast province, and from every open port, from Chefoo to Canton. The Fukien delegation, foreign and Chinese alike, were strong, both in numbers, and in quality. Much of the speaking had to be done through interpreters; a foreigner not infrequently serving as the medium between a Chinese and his Chinese audience. A little band of speakers of the mandarin dialect were specially interpreted to by an alert missionary from Chefoo.

Of the quality of the interest excited by the numerous earnest addresses, it would be difficult for one ignorant of the Ningpo dialect to judge, but its reality was obvious. Hard and continuous work had evidently been done by the local committees and by the energetic General Secretary, and they had their reward.

The unusual presence of three of the principal officials of Ningpo during the whole of the Saturday evening session when the relation of Christians to their government was discussed, excited special interest, particularly when they responded to an invitation to address the large audience, each in turn recommending the Christians to obey the instruc-

tions which had just been read to them from Paul's Epistle to the Romans (Ch. xiii.) and from first Epistle of Peter (Ch. ii). Having been invited to dinner at the residence of one of the Ningpo missionaries, these officials insisted on returning the courtesy. Although the exigencies of time were pressing, and but a single hour could be spared, the whole eight-course dinner in proper Chinese style was actually compressed into sixty minutes; eighty or more foreign guests, half of them ladies, meeting the Taotai, the Prefect, the District Magistrate, and the Military Commander in a highly enjoyable social way to the dissipation of much prejudice and to the great gratification of the Christians looking on. In spite of the withdrawal of the energetic General Secretary, other arrangements for supervision will doubtless be made, and a movement so well rooted will continue its beneficent service of unification and expansion of the religious life of a new generation of Chinese Christians.

Revival in Amoy.

Address delivered at Missionary Prayer Meeting in Shanghai, May 22.

BY REV. A. L. WARNSHUIS.

We have had just enough of a revival in Amoy to make us want a great deal more. We are glad to tell of what has been going on among us if in this way we can encourage others in the prayers they are offering for a revival here. Yet it is very hard to tell you of what is going on in Amoy, for the work is characterized not so much by superficial, or emotional happenings as it is by deep searchings of hearts and the correction of daily conduct which prove the awakening of renewed life, but which are hard to describe.

For the beginning of this revival we must go back at least two years to a little group gathered on Ku-liang, Foochow, which organized a circle to pray for the outpouring of God's Spirit on the churches of Fukien. A year later the invitation was extended to all the missionaries in the province, and all the Chinese churches were asked to unite in daily prayer for this purpose, and to have a special prayer meeting of a quarter of an hour after the Sunday morning service. The original plan provided for the visitation of the main centres of work by the Rev. J. Stuart Holden, and the schedule for his meetings had already been partially fixed when he was taken ill and compelled to return home. However the proposed series of meetings in the various centres about Amoy were not given up. The first meetings were to be held in Chin-chew. In preparation for these services special prayer meetings were held, and when one of these lasted until late at night, in spite of several attempts to close the meeting, it was felt that a great blessing had already come and a greater one was assured. During the following week the addresses made by Rev. Jas. Beattie had most wonderful results. The missionaries had to face the searching question, "Why have you never told us this before?" There was much confession of sin, there was renewed dedication of lives unto the Lord, and many realized the duty and the blessing of a life filled with the Holy Ghost. It soon became known throughout the churches in the Amoy region that strange

things were happening in Chinchew, and there was aroused an expectancy that similar and greater events were about to occur in other places. A few weeks later Rev. C. Campbell Brown, by invitation, made a tour of three centres west and south of Amoy. Before and during his tour the missionaries in the port of Amoy met daily to pray for these services. At each centre a great blessing was received. The first one to rise at the testimony meeting at the close of the Mission in Chang-poo was a heathen "*siu-tsai*," who said that he was convinced that the results that he had seen, proved the reality of the Holy Spirit's work, and he desired instruction in order that he too might believe in Jesus Christ. At Chiang-chiu much earnest prayer had been offered for several weeks before Mr. Brown's coming, and the results were correspondingly great. The meetings were attended by very large numbers; many leaving their business and walking long distances in order to be present. Those who were present at the special gathering of the preachers and pastors in the missionary's house one forenoon will carry the remembrance of it to the end of their lives. At the close of the address there was a most wonderful confession of the sin of self-glorification in the service of the Lord, and whole-hearted dedication to the Lord's work. Those who attempted to pray, were unable to conclude, because of sobs and tears, and finally all separated in silence. Here, too, an old family quarrel of many years' standing was cleared away, and the two families, which are both of great influence, are now uniting in pressing forward the work of the church. During the second week of the Chinese New Year the services were held in Amoy itself. In spite of cold and wet weather the audiences filled the churches, holding 800 or more people in two services each day. On Sunday morning a union communion service was held, when more than 600 sat at the Lord's table, and in the evening more than sixty written requests for prayer were read at the prayer meeting. The testimony meeting in the afternoon, wonderful as it was, only partially showed the depth of the work that had been done. A pastor said that he had given up the idea of resigning his pastorate, and purposed to push his work with greater zeal and energy. A head school teacher confessed to his own shame that he had been about to give up his position in the school, but now was glad to throw all these plans aside and give himself to the work in which the Lord had placed him. Several students in the college publicly declared their purpose to devote their lives to the work of the church. Others told of quarrels made up and some of the abandonment of sinful ways. At the time of the meeting of Synod in March special services for the scholars in the various schools were held, and the head teacher of the middle school, returning from the first meeting, had to search for the school boys until he found them all on their knees praying in the chapel. Since then other meetings have been held in other centres with results more or less similar. In the stations where the work first started there is a great increase in evangelistic effort to reach the heathen, and in Chiang-chiu especially there is also a renewed interest in personal Bible study.

The last six months have taught many lessons to us in Amoy. The effectiveness of concrete teaching, of illustrations, of scriptural truth by incidents of child life, of Chinese history, and daily experiences, was deeply impressed upon us. But the most important lesson we learned, and which we most desire to pass on to others is this: "We can have a revival if we want it." True, the Spirit in His working is like the wind,—"bloweth where it listeth," but He also has a way of coming to those who ask Him to come. See Luke xi. 14, "How much more shall your Father give the Spirit *to them that ask Him?*" The prayers offered preparatory to the meetings were characterized by a peculiar tone of confidence, and God was praised for the blessings which He was about to grant.

The work accomplished has not been that of man, but is to be credited alone to the Spirit of Christ using His own sword. The addresses were not on any new subject of theology, but were very largely the words of Scripture itself, with application by means of abundant illustration. The progress of thought in each series of meetings was along this line: 1. Are you saved? What is your reason for thinking you are? What is your ground of hope? 2. Are you living in sin, secret or open? And there was most earnest preaching and plain talking on this question. 3. Are you willing to surrender yourself wholly to the Lord Jesus? Or is there still in your heart the desire for selfish gain? 4. Are you filled with the Holy Spirit?

There is such a blessing as being filled with the Holy Spirit (Acts xix). On Pentecost the Holy Spirit entered into the church, and if He has not filled our hearts it is because we shut Him out, for this blessing is not for the favored few but for each follower of Jesus Christ. (Acts ii. 39). It is the duty of each one to discover whether he has received this blessing or not. Is Jesus real to you, or is He only a name in history? Is the Bible interesting to you, or do you read it only as a duty? Have you any power over sin? Have you power in leading others to Christ? Or is your religious life one of fitful emotion? And if you have not yet received the Spirit in all His fullness, are you hungry for his blessing, so that you are prepared to make any sacrifice for it? Will you give yourself to Christ that He may fill you? Will you take it by faith? (Gal. iii. 14). "The more we have of the Spirit, the more we have of Christ." We should not pray so much to be used, as we should pray to be made usable, to be made instruments upon which the master workman can depend.

As we praise God for all He has already done, let us unite in the prayer that He may continue His own work, confident that He will give to us "even according unto our own faith."

Conference at Lao-ho-keo.

The Scandinavian Missionary Conference of China, organized last year, met at Lao-ho-keo on February 15th, and was gathered for five days under the generous protection of our Norwegian friends and Mr. Lagerquist, of the C. I. M., during which time most inspiring and instructive papers on various subjects were

read and discussed. The most conspicuous character of the conference, however, is that of recreation and encouragement.

A school committee was elected for the purpose of drawing up a plan on which the different missions represented could unite and establish an educational institution.

There was also a committee elected to investigate the problem of procuring a printing press and of publishing a paper, partly in characters and partly in romanization, laying special stress on Romanization, also printing books needed in our work.

With reference to the many papers which we had the pleasure of listening to, I feel incapable of satisfactorily describing them in so few lines. They were all excellent, thoroughly treating practical questions of greatest importance to our work. The writers had undoubtedly spent a great deal of valuable time and labour in preparing them. Yes, they had gradually grown up from the fertile soil of a wide experience during years of labor on the mission field.

The records of the conference will be printed (in the vernacular of the conference) and sold by the secretary.

Next year the conference will meet in Siang-yang and Fan-ch'eng on February 6th.

As the flickering rays of the aurora borealis illuminate the winter night, so does a conference like this, in China's dark night of paganism, bring its invigorating rays of celestial light home to our often distressed hearts.

J. W. Jacobson,

In behalf of Conference.

Foochow Choral Union (Chinese).

The annual festival of the Foochow Choral Union (Chinese) took place, as usual, on Easter Monday, and was a pronounced success. The Union has not had a long existence, but it has quite justified its formation, and has proved beyond a doubt that Chinese voices can be trained to sing with correctness and expression and in such a manner as to please the critical ears of a foreign audience.

The numbers attending these festivals are so great that it was deemed advisable to give the programme twice over, and this was accordingly done; the only variation being that the addresses and Scripture readings, interspersed between the various musical items, were different on each occasion. The spacious church just erected by the American Board Mission at Po-na-sang, formed an excellent place of meeting in the afternoon, and the acoustic properties of the building were all that could be desired. The evening meeting took place in the Methodist Episcopal Church at Nan-tai, and on both occasions a large and appreciative audience was present. The opening item of an excellent programme was the well-known Easter Hymn, "Jesus Christ is Risen To-day," which was sung with much expression and in excellent time, while the flatness to which the Chinese are, as a rule, so prone, was conspicuous by its absence. We then listened to a very creditable rendering of the anthem, "Lovely Appear the Messengers," from Gounod's "Redemption." This was of course a more difficult work, and we were surprised to notice how

well the different parts were taken up and sustained. The "Te Deum" to Maybrooke's setting was sung brightly and with evident feeling, the female voices taking some passages alone with a very happy effect. This was succeeded by the German chorale, "God Reveals His Presence," which was sung very sweetly and solemnly as befitted the words and reflected much credit on all concerned.

We left the church much impressed with the vocal capabilities of the Chinese, and felt that the Foochow Choral Union was to be heartily congratulated on the success which had attended the gathering.

Great pains had evidently been taken to train the large choir, and to this fact we owe the treat which was afforded us. It should be added that the choir consisted of about four hundred students, male and female, from our various schools and colleges, and that Mr. Jones wielded the baton with excellent effect, while Miss Lambert, whose ability as an executant is well known in Foochow, presided at the organ with the usual efficiency.

LL. LLOYD.

Canton Notes.

Bible schools for colporteurs are taking a deservedly important place in the missionary work of Canton. Some time ago Rev. A. Alf (American Bible Society) gathered his colporteurs together for a week's meetings, which proved exceedingly helpful. Then the British and Foreign Bible Society has just closed its second school. Workers connected with other societies who were in the vicinity were also invited, with the result that twenty-five men attended ten days' meetings. Besides the B. and F. B. Society, the A. B. Society, Nat. Bible Society of Scotland, and Book Lending Society were represented. A hearty interest was taken in the meetings, both by the colporteurs and missionaries. Four sessions were held daily. The day began with an hour for prayer and review of the preceding day's lessons. After morning rice two missionaries gave addresses, dealing with subjects specially helpful to colporteurs. In the afternoon a more general address was given; sometimes dealing with physical and physiological subjects of practical value. The evening session of half an hour was devoted to prayer, with a short address by a native pastor. Fourteen missionaries contributed addresses. The attendance was regular throughout, and the colporteurs showed their interest and appreciation by taking copious notes. Such meetings cannot but be helpful. They have passed beyond the experimental stage, and promise to be an annual function. This being so, it is to be hoped that in future one united gathering will be held of the colporteurs of the societies. Such union would add to the interest and enthusiasm and save the time and energies of missionaries and pastors.

A very large gathering of Chinese and foreigners assembled on the 18th February for the reopening of the Canton Hospital Church (A. P. M.) which has recently been enlarged by the addition of wings and galleries to meet the increasing needs of the congregation. Seating accommodation is now provided for 1,500 people, and as the church is one of the most central of the mission buildings in the city it also provides a commodious room

for the various united meetings of Christians held from time to time. Externally a neat spire has been added, which now marks the church out from the general level of the Chinese buildings around.

At the reopening service all classes of the Canton Christian community were largely represented. Missionaries of all denominations were also present in force, as well as other resident foreigners. Both seating and standing accommodation were taxed to the utmost, and fully 2,000 must have been present, probably the largest Christian gathering ever held in Canton. Dr. A. Beattie presided, Dr. Graves opened with prayer, and the principal speaker was Rev. T. W. Pearce, of the L. M. S., Hongkong. Short addresses were also given by Dr. Noyes, the Revs. W. Noyes and two Chinese pastors. The congregational hymns were appropriate to the occasion and musical items were also rendered by a double male quartet and by the teachers and pupils of the True Light Seminary.

The completion of this further stage in the long and interesting history of the Canton Hospital Church owes much to the indefatigable energy of the medical superintendent, Dr. Swan. He and the office-bearers of the church are to be heartily congratulated on the success of their efforts. It must have been a great satisfaction to Dr. Swan to witness the fine opening ceremony just before his departure for his well-earned furlough.

Missionary conference was held on the 1st February at the New Zealand Pres. Mission House, when the office bearers for the year were elected as under: Chairman, Dr. G. W. Greene; Vice-Chairman, Rev. G. H. McNeur; Secretary, Rev. Wm. Noyes; Statistical Secretary, Dr. G. W. Greene. The essayist was Rev. E. B. Ward, whose interesting paper, dealing with some aspects of mission work, evoked hearty and profitable discussion.

The next gathering in conference should have taken place on March 29th, but the meeting was adjourned owing to the sad death of Mrs. R. E. Chambers on the previous day. Much sympathy is felt for the husband (Rev. R. E. Chambers, of the Baptist Publication Society), who is left with a young family. The funeral service was conducted by Dr. Graves and was largely attended by both Chinese and foreigners who had known the quiet kindliness of Mrs. Chambers. Thus we "sow in tears."

A most inspiring series of meetings has just been concluded (April 22-27 inclusive) in the Sz P'aai Lau Pres. Church. They were held each day at 2.30 o'clock for one hour. Invitations were issued by Rev. A. Beattie, Ph.D., in the name of the English school which he superintends, to the students and teachers in all the high schools and colleges of Canton and neighbourhood. On the opening three days the lecturer was G. Dyer Ball, Esq., of Hongkong. In the splendid Cantonese for which his name is guarantee he dealt with "The Unique Book, Man and Religion," comparing the Holy Bible, Christ and Christianity with the sacred books, teachers and religions of heathendom. The addresses were in simple, forceful language, and coming from a layman in a government position, a splendid witness for Christian truth. Mr. Lay, U. S. Consul-General in Canton,

delivered an able address on "Education as the Foundation of Genuine Reform," which was interpreted by a student from the Canton Christian college. Dr. Graves and Dr. Wisner also contributed suitable addresses, enforcing the imperative place of moral and spiritual truth in all worthy education. The average attendance would be about 600. To see the fine bands of young men who came marching into the building and took their seats in order, listening to such teaching, was to see visions of a new China whose contribution to human knowledge and the glory of Christ will not be meagre. Most of the missionary educational institutes (Protestant and Roman Catholic) were well represented, while the government and private colleges furnished quite a large quota. The students from the military and naval school at Whampoa attended daily, paying their own expenses.

Christian Endeavor in China.

Extracts from General Secretary's report to the Sixth C. E. Convention.

Beginnings of Christian Endeavor in China.

FELLOW ENDEAVORERS:—In presenting a report of two years' work for Christian Endeavor extension it seems appropriate first to recall the spread of the movement since the organization of the United Society of Christian Endeavor for China just twelve years ago to-day. The first society in China was organized twenty years ago in Foochow by our United Society president, Rev. G. H. Hubbard. During the eight years following societies were started in Canton, Ningpo, Shanghai, Peking and the neighboring districts. Then the visit of Dr. F. E. Clark to Shanghai in 1893 aroused a deep interest and stirred up a number of the local missionaries, under the leadership of Rev. John Stevens, to organize for the general introduction of the Christian Endeavor movement all over China. The first National Convention was held in Shanghai in 1894, and delegates were present from other ports and assisted in deciding on the name Mien Li Huei for the society in China. Three annual conventions were held the following years in Shanghai, and in 1897 sixty societies from seven cities were represented at the meeting, and 116 societies in all were reported from eight provinces. The next year it was decided that an annual national convention was an impossibility, and also that the holding of the convention in other centres of Endeavor interest was desirable.

The Foochow Convention; Hindrances and Changes.

The fifth national convention was held in Foochow in 1900, and Dr. and Mrs. Clark were present, making this a memorable occasion. One hundred and forty-two societies were reported at that time from eight provinces. The great local influence of this convention was supplemented by Endeavor gatherings in Shanghai and by a large convention in Tientsin, at which thirty societies in North China were represented. Scarcely was this meeting over when the Boxer storm broke over the country and Endeavor work in the North, with all other lines of mission effort, was forcibly checked for many months. Many Endeavor societies were practically wiped out of existence. The Endeavorers of Chihli and Shansi have honorable place in China's Book of Martyrs.

As the reorganization of missionary work has proceeded, the Endeavor work has continued to grow in extent and helpfulness. A very large increase in the number of societies in Fukien province was reported in the two years after the convention. There were 128 societies registered with the Fukien Provincial Union in 1902. In the Presbyterian Mission in the Ningpo district there has been an annual rally of Endeavorers for several years. Even in the disturbed regions of Chihli province there has been a remarkable reorganization of the Endeavor work in the American Board Mission. It was, however, scarcely possible under the difficult conditions of 1900 and the next year or two that there should be much extension of Christian Endeavor organization, and in many places where societies had been established the absence of those specially interested in this branch of work or the press of new duties under altered conditions has prevented even the maintenance of societies previously reported. The only society in Shensi province and one of the largest in China, enrolling 102 members, has not been reported since 1900. Some of the societies also, previously classed as Endeavor societies, have, during the last few years, changed to denominational names, and many of the societies in schools and colleges have been organized, more properly, in the helpful fellowship of the College Y. M. C. A.

Present Extent of Christian Endeavor in China.

The remarkable growth of the Endeavor movement, in spite of all hindrances during the past five years, is proof of its manifest adaptation to the needs of the developing church in China. There are now 344 Endeavor societies reported to the United Society, established in every province of China, except Kuangsi, Kansuh, Kueichow, and Yunnan; and in Manchuria, Formosa and Hongkong, outside the eighteen provinces. Societies have been organized by missionaries working under twenty-four different missionary boards, representing almost all of the leading missions in China, and hearty encouragement and sympathy has been offered to the Christian Endeavor movement in China by large numbers in these and other missions who have not yet been able to use this special method in their work. It has not been possible to obtain full reports of membership in these societies, but the sales of Topic Lists in the Wênli and Colloquial editions would indicate that about 15,000 Christians are using the Christian Endeavor prayer-meeting topics and attending the Christian Endeavor meetings. While the number of societies has thus increased nearly 140 per cent. the extent of Endeavor interest in the missionary body and the native church has apparently increased in a much greater proportion. The widespread diffusion of the societies and their organization in so many centres of work under direct oversight by the missionary in charge is likely to mean a great natural increase to come when the model society in the central station is copied in all the out-stations connected with it and in adjacent centres.

New Plans.

To speak in detail of the work of the past five years, in 1901 definite plans were first made looking toward the holding of the Sixth National Convention of the Unit-

ed Society in Ningpo. At the International Convention held in Cincinnati, U. S. A., that year, a subscription was raised to meet the urgent call of the Foochow Convention for the appointment of a General Secretary to give his whole time to Christian Endeavor extension in China. In the spring of 1903 the General Secretary was nominated by Dr. Clark and appointed by the Executive Committee of the United Society for a special two years' campaign of Christian Endeavor extension. As a preliminary to an advance movement headquarters of the United Society were again transferred to Shanghai, office room was secured in the Presbyterian Press building and vacancies on the Executive Committee filled by appointment in Shanghai, so that there might be a local body in that centre to plan with the General Secretary for the conduct of the work. The constitution of the United Society proposed by the committee appointed five years ago at Foochow has been printed and used as a basis of organization. One hundred and twenty persons have signed the constitution as members of the United Society, though this is no representation of the number who have actively shared in its work. The formal adoption of the Society's constitution and its general circulation should secure a large list of active supporters. The World's Union of Christian Endeavor has appointed, as its trustees for China, Rev. W. S. Ament, D.D., and Rev. A. A. Fulton, D.D., representing North and South China respectively, and Rev. Geo. F. Fitch, D.D., as its vice-president for China.

Under the direction of the Executive Committee the General Secretary has engaged in three lines of work for the promotion of the Endeavor movement: (1) Correspondence with new and old friends of the work, relative to the organization and development of societies, involving the distribution of considerable quantities of English and Chinese Endeavor literature; (2) traveling to various parts of the empire and presenting the principles and methods of the Christian Endeavor society to gatherings of missionaries and native Christians; (3) preparing or securing the preparation of Christian Endeavor literature in Chinese which has been published in permanent form or in the magazines circulating among native Christians, as well as information about the work in English, through notes and articles in the *Recorder*, the home papers and special circulars.

Work of General Secretary.

The Christian Endeavor movement has been brought definitely to the attention of missionaries in the coast provinces and in Manchuria and in two interior provinces by extensive tours, and also to many from other parts seen in Shanghai, Mokanshan and Kuling. The visits to Manchuria in the fall of 1903 and to Honan and Hupeh provinces in the fall of 1904 have been perhaps the most productive of definite results in the spread of Endeavor interest and the organization of new societies. In both cases the earnest co-operation of the missionaries and the preparedness of the people seemed to open the way for a large and immediate adoption of this systematized Christian activity. In centres of organized Endeavor work, as Peking, Nanking, Shanghai,

Christian Endeavor Tours.

Ningpo, Foochow, Amoy, Canton, where visits have been made, there has been a very noticeable strengthening and developing of the Endeavor societies due to the enthusiastic response of a number of young missionaries, trained in Christian Endeavor work at home, as well as the unfailing and active support of the movement by older missionaries who have proved its value in China. In Shanghai a Local Union with thirteen societies and several more in prospect has been started. Amoy, Ningpo and Foochow have regular Local Union meetings. Peking and Nanking will soon bring their societies together into such Unions for mutual encouragement and suggestion. Most valuable help in arousing Endeavor interest has been given by Rev. F. S. Hatch, lately General Secretary of the United Society for India, who spoke to large audiences of foreigners and Chinese in Hongkong, Canton, Amoy, Foochow, Ningpo and Shanghai, as he passed through on his way home.

The heartiest welcome has been accorded to Christian Endeavor wherever it has been presented, and only the press of other kinds of work has hindered the acceptance of urgent invitations to visit many other places in almost all the provinces. It has been the wish of many that extensive country tours might be made by the General Secretary in the company of the local missionary to bring the plan of Christian Endeavor to the small village communities of Christians (as recommended by the Foochow Convention), but it has scarcely ever been possible to reach more than the large centres of work, and only the extension of railroads within the last few years has made possible the considerable journeys that have been made away from the port cities.

Christian Endeavor by Mail.

Correspondence has been carried on with missionaries in all but one of the provinces of China, and in a large number of cases new societies have been started as the result of the suggestion or information supplied or literature furnished. There has been a notable increase in the number of Christian Endeavor societies in Kiangsi and Chekiang provinces, as well as in other places very difficult to reach personally, where correspondence with missionaries, either not acquainted with Christian Endeaver methods or with their application to the church in China, has resulted in securing their hearty adoption of the plan in their own work and their earnest advocacy of it in neighboring places.

Christian Endeavor Books.

The first publication of Christian Endeavor literature in Chinese undertaken was a translation into Wên-li of Dr. Clark's pamphlet, "Christian Endeavor in Principle and Practice," prepared by Rev. D. MacGillivray, one of the translation committee appointed by the Foochow Convention. With this was incorporated the vocabulary of Christian Endeavor terms, prepared with much care by Rev. D. W. Lyon and the other members of that committee. Later a Mandarin version of the pamphlet was issued, and of these two versions 5,000 copies in four editions have been printed and widely sold. The various pledges of the different classes of Christian Endeavor members have been printed separately as well as bound in with this pam-

phlet. The Christian Endeavor prayer meeting topics for 1904 were translated by Rev. J. C. Garritt, D.D., and nearly 6,000 copies were sent out. The 1905 topics were translated by Rev. J. Darroch and were issued in two editions, one in book form, with daily Bible readings and the other in a folder. A considerable amount of helpful information and suggestion was incorporated in these Topic Lists, including the pledge, Endeavor benediction, etc. Nearly 4,000 copies of the one edition and 3,000 of the other edition have been sold.

Distinctive Points about Christian Endeavor in China.

It is hardly necessary at this time to call witnesses to the value of the Christian Endeavor society in China. The correspondence received is full of expressions of cordial satisfaction with the results of the Christian Endeavor method in the Chinese churches, and desires to apply it generally in all the established work. Being under the exclusive direction and control of the local missionary each society is effective as a method of work in the local church according as the sympathetic suggestions of the missionary first rouse the spiritual activities of the members and then direct them into the lines which the Christian Endeavor method proposes. We have found in China perhaps a wider use of the Christian Endeavor principle than was thought of when the society was first started in America. It becomes here not merely a "Young People's" society, but an application of the Christian Endeavor method to the *young church* in China, and it is *young Christians*, whether children or adults, who need and appreciate the systematic training of its prayer meetings and committees. It has been found also that the Christian Endeavor organization can be reduced to its lowest terms, and in this way be applicable and definitely helpful to very small, undeveloped Christian communities, suggesting to them the essentials of Christian Endeavor and directing them toward its more complex activities. In many places, the Christian Endeavor prayer meeting and committees are recognized as the first stage of the development of the church prayer meeting and the varied agencies of a well-organized, self-supporting, self-propagating church.

Conclusions as to Christian Endeavor in China.

Two very definite conclusions have established themselves as a result of the unique opportunities which your General Secretary has had to become acquainted with the work and workers of the Christian church in China during the last two years. First, the very large number of young missionaries who have come out from the training of Endeavor societies at home and with the appreciation of Endeavor methods in their hearts, is an assurance that the Christian Endeavor societies in other lands are developing working Christians, that the missionaries who have been Endeavorers will not be slow to organize and to recommend the Christian Endeavor method wherever they work in China, and that properly cared for Endeavor societies in China are likely also to develop the consecrated self-reliant supporters of the church of the future. Second, the plan of the Endeavor society does very decidedly commend itself to the

thought of Chinese Christians everywhere, to their national instincts, and to their first-hand conceptions of what Christianity ought to be. The spontaneous and enthusiastic adoption of Christian Endeavor methods by Chinese Christians in so many places, after only a brief and sympathetic presentation of them by the local missionary or the General Secretary has been most inspiring. This seems to indicate that the Christian Endeavor society will be one of the largest agencies in naturalizing the Christian church in the heart and life of Chinese Christian communities, and also that it may well be the channel of developed moral responsibility through which the revival blessings may hereafter be poured out upon the people of God in this land. As the revival in Wales began in the hearts of Christian Endeavorers so it may come to China also through the consecration and activity of a great mass of young Christians, banded together under the Endeavor motto, "For Christ and the Church."

GEO. W. HINMAN.

Missionary Journal.

BIRTHS.

AT Kuling. April 19th, the wife of Rev. HUGH W. WHITE, S. P. M., of a daughter (Sarah Pitzer).

AT Hwai-ching-fu, Honan. April 25th, the wife of Rev. J. A. SLIMMON, C. P. M., of a daughter (Catherine Hood).

AT Chen-chow, Hunan, May 8th, the wife of Rev. CHAS. H. DERR, A. P. M., of a daughter (Ruth Augusta).

AT Chang-sha, Hunan, May 15th, the wife of M. B. BIRREL, C. and M. A., of a daughter.

AT Shanghai, May 27th, the wife of Rev. A. P. PARKER, D.D., of a son (Peter Pierson).

DEATHS.

AT Liao-yang, April 23rd, MARGARET COOMBS, wife of Dr. A. M. Westwater, U. F. C. S. M.

AT Hsi-an-fu, Shensi, April 27th, ERNEST JAMES DOULTON, son of Rev. A. G. and Mrs. Shorrock, E. B. M., aged 5 months.

AT Shasi, May 3rd, KARL JOSEF BERTIL, son of Rev. and Mrs. B. E. Ryden, S. M. S., aged 2 years 10 mos., 10 days.

ARRIVALS.

AT SHANGHAI:—

May 1st, E. C. and Mrs. SEARLE and child, Mrs. T. E. BOTHAM and three children, Mrs. SODERSTRÖM and child, Mrs. E. C. JOHNSON and Mr. G. DOMAY (ret.), for C. I. M., from England; Dr. and Mrs. HODGKIN and child, F. F. M. A. and Y. M. C. A. work, West China.

May 8th, Mr. JAMES MCMULLAN, wife and child (ret.), Chefoo Ind'l Mission; Miss E. W. MOSSEN.

May 9th, Rev. O. PUNTALA, Rev. and Mrs. MEEDAR, Miss LAURA NYBERG, all Finland Mission.

May 11th, Rev. GEO. DOUGLAS and wife (ret.), U. F. C., Liao-yang.

May 14th, Misses GRILLS, for I. P. M.

May 19th, Rev. P. E. KELLAR, wife and child, Miss BESSIE F. MILLER, R. C. in U. S. M.

DEPARTURES.

FROM SHANGHAI:—

April 29th, Miss M. WATERMAN, for America, W. E. and Mrs. SHEARER and child, for England, all of C. I. M.

May 1st, F. and Mrs. OLSEN and three children, E. G. TOYNE, and A. MARTY, for England, Miss ANGVIK for Norway, of C. I. M.

May 2nd, Mrs. G. F. FITCH, A. P. M., for U. S. A.

May 6th, W. and Mrs. RICHARDSON, C. I. M., for England.

May 10th, W. W. WILLIAMS, M.D., M. E. M., for U. S. A.; Rev. and Mrs. O. OLESEN, D. L. M., for Denmark.

May 13th, Rev. J. F. WILSON and wife, M. E. M., for U. S. A.

May 19th, Rev. T. C. FULTON, I. P. M.

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Letters from an Old Missionary to his Nephew.

IV. On Preaching to the Chinese.

MY DEAR HENRY:

I WAS interested to learn from your last letter of your first attempts at preaching. You say that you found some difficulty in expressing your thoughts, but that many of your audience listened with open-mouthed attention. This I can quite believe. I have often listened to preachers in the same attitude myself. You will, however, do well to bear in mind that the open mouth, like the open door, means different things with different people. It may express surprise, admiration, bewilderment, or speechlessness. Many a preacher would be a much wiser man if he could have an opportunity to enquire of his audience what their open mouths signified. In your own case it may have been that they were drinking in your weighty counsels, taking in all they could, so that they would not need to come again for some time. The camel, as you know, carries a large supply of water with him, and thus robs the desert of many of its terrors.

Let me hasten to assure you of my deep sympathy with you in the difficulty you found in expressing your thoughts. I am thankful you had some thought to express, as I well remember what a vacuum my own mind was when I first attempted to preach in Chinese. My earliest effort was made on the streets of the city in which I lived. Coached up by my teacher, I had learned a short address and started out in company with a colporteur to deliver it. The substance of the

discourse was, if I remember aright, the excellency of the Scriptures, as I thought anything I might say would be in the line of his work. And my presence I hoped would attract a crowd, and so ensure him good sales and me good hearing. I was to 掛招牌 (hang out the sign) and he was to 開店 (open the shop). My hopes were more than realised. He had brisk sales, and the people crowded round to see the rarely-seen foreigner (this was more than thirty years ago). At last my turn came. In me was fulfilled the line, "Now fades the glimmering subject from the sight." Everything was blurred. I saw nothing but a 'composite' face; my mind refused to work, and I gasped out a few incoherent sentences, ending up with 這個是,這是,這書,這個書,這個書是,這是好書,這本書是好. We moved on. When we had got out of the crowd, I asked my companion, "How much do you think they understood?" "Two sentences out of every ten," was the chilling reply. The rest of the journey home was spent in silence. But the ice was broken, and from that on I exercised my gift, more I fear to my own good than to the good of my hearers. And, all things considered, it is better to make the plunge as soon as possible, rather than indefinitely "to linger shivering on the brink and fear to launch away." I hope you will feel encouraged to go on. It will give me great joy to learn that you can preach with acceptance and power. You will not find this the easiest thing to do. It was said of one genius that "he lisped in numbers, and the numbers came;" but in your own case I would advise you to discharge your mind of the thought that you are a genius and address yourself to the commonplace task of learning how to preach. If you try to imitate him, you will probably have the lisp without the numbers. And one of the first things I should recommend you to do is to have something to say. There is, as you know, all the difference between having to say something and having something to say. Many preachers from whom I have suffered the word of exhortation, appeared to have acquired the art of saying nothing with great solemnity. You will no doubt have observed that the speaker on a platform who rises and assures the chairman that he has nothing to say, usually tells the exact truth, and you will further have noticed that he usually says it at extreme length. His style, and the style of the man who rises to address an audience "with mingled feelings," is to be avoided. Get to the heart of things. Think things out, suck

out the marrow, let your hearers have something to fill heart and mind. I knew a young man who combined a profound manner with a shallow intellect. He lost no opportunity of letting us know that he had been to college—a statement for which we had little else than his bare word. And at this point, I should like to say to you in the strictest confidence that it does not sound well to mention the fact every time you speak that you have graduated. In your own case, I feel sure, it is scarcely necessary. If a man is not a gentleman, he has no need to refer to it ; if he is, it is needless to advertise the fact. Well, it transpired that this good brother had, as he said, "not so much learnt while at college, as learned how to learn." This is good as far as it goes, but I would advise you to go a step farther and really to learn something and make it your own ; you will then find that somebody else will be able to make it his own. A 'Down East' orator is reported to have given the following recipe for eloquence : "Get yourself choke-full of your subject, knock out the bung, and let nature caper." This can scarcely be commended for refinement of taste, and is open to criticism as to its use of metaphors, but all the same it contains an important principle. Many of your congregation may be poor and illiterate, but they will soon see whether or not you have anything to say. A man who is hungry needs not to be educated in order to know the difference between an empty dish and a full one. The skeleton of a sermon may be good, but it is better if it is covered with flesh. Let me repeat, be sure to say something.

You will find it also a good thing to avoid an abstract style of speaking. I noticed that in your letter you speak of 'the divine', 'the infinite', 'the sublime', 'ineffable', 'sub-consciousness,' and other things of the like order. This, I presume, is owing to your studies in philosophy ; you have taken on a style common in philosophical literature. Your work on that monumental volume, "The Transcendentalism of Kant," (sometimes spelled Cant) has left its mark on you. This may be all very well for the cultured and select few to whom you ministered in your student days, but it is a style that does not lend itself readily to the Chinese language. If, for instance, you take as your text, in your early stages, the words "now are ye light in the Lord," your own light will be apt to go out in darkness before you have finished your exordium. But if instead you select as your subject, "no man, when he hath

lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick that they which come in may see the light," you will find that the candle will shed its illuminating beams on both you and your hearers. The humblest listener knows what it is to light a candle, what it is to put it under a bushel, and will grasp your meaning readily; whereas if you gave a more or less learned discourse on light and its properties he would perhaps give you credit for a stock of learning, but would not begin to presume to understand you. If you deal with concrete things they will serve as pegs on which you and your audience can hang ideas. Men who have moved their fellows have generally used great plainness of speech, and have been what may be termed concrete preachers. Wesley, Whitfield, Moody, Spurgeon and others have taken on the style of the Bible and spoken like Him who spake as never man spake. One reason why the Word of God can be translated into every tongue, is that it does not use much abstract language, but deals with every-day things in every-day speech. If you preach your way through the miracles and parables of the Gospels first, you will then be better fitted to deal with other and more difficult subjects. A preacher from home, when making a tour of mission stations in China, electrified the missionary who was interpreting for him by asking him to tell the congregation that "we were marching up the hill of glory firing the cannons of praise." It would be an interesting thing to know how this was rendered, but I have my doubts as to its being a literal translation. I should have been inclined to say that we were like soldiers who had driven the enemy up the hill by cannon fire, and having gained the summit sang songs of victory. Do you catch the idea? It is the difference between "The House that Jack built" and "The Domiciliary residence erected by John." Such a hymn as "There is a fountain filled with blood," would probably bear translating into any language, while such a hymn as "Eternal Light, Eternal Light, how pure the soul must be," could scarcely be rendered literally into intelligible mandarin. 永遠的光, 永遠的光 would simply daze a Chinese by excess of light. By the way, you mentioned that you had done a little in the matter of translating hymns, and said you felt a strong impulse to do so. This furnishes a striking illustration of the saying that great minds move in the same paths. Almost every missionary feels the same 'strong impulse.' Some are powerful enough to withstand

the impulse, others are carried away by it. It would be an interesting psychological study to ascertain what it is that stimulates the desire to versify in the case of so many who come to this land. Men who have never attempted poetry at home, have a sort of poetic afflatus descend on them here and cover a good many sheets of paper with Chinese characters intended to represent the lines of favourite hymns. There is a theory, which is of course open to revision, that it is due to the influence of the moon, which is, as you know, so much more powerful in the clear eastern sky. The poetic desire may be one of the precious things brought forth by the moon. In your own case I should advise you to take the greatest care of your manuscript. If you have a secret drawer, put it there with your other treasures and the faded bunch of forget-me-nots. Such expressions and such thoughts as your manuscript contains may not occur to you when you are older. There is 'first the blade,' and it does not recur. You have a luxuriant mind, and your branches like those of Joseph run over the wall. The fruit on them is at present, in the nature of the case, green; wait for a few years till both you and they ripen, and then prune with an unsparing hand. By that time you may have some of the precious fruits brought forth and matured by the sun. Meanwhile cultivate a simple style and keep on safe ground, leaving higher and more abstruse lines of teaching for a later stage.

I would also suggest that when you preach you go into detail. Many things which are quite familiar to you are perfectly strange and unintelligible to your hearers. The world over, one of the greatest mistakes made by preachers is that of taking too much for granted on the part of those who listen to them. Missionaries when they return to the home lands often fall into the same error. They speak of having so many 'taels.' Unless the connection makes their meaning clear, the average man thinks it has something to do with the queue, and is apt to suppose that as in English we speak of 'so many heads', in China they speak of 'so many tails.' The risk of being misunderstood by an audience who know little or nothing of Christian truth is of course much greater. It is therefore a good thing to clear the ground as you go. Good Chinese preachers generally do this. They will explain the context in which the text is found, and often take great pains to remove anything that might prove

a stumbling-block. Take for instance the words Pharisee and Sadducee. From your boyhood you have been familiar both with the names and the individuals, seeing that the Ritualist and the Rationalist are always with us. But the sound 法利賽 and 撒都該 convey little or no meaning to many who hear them, indeed, unless you speak distinctly, they may be taken for 發利財 and so lead your hearer's mind in an undesirable direction. Then again, expressions used in the Mandarin Testament, are not used in the same sense in all parts of this vast country. I asked a teacher once what he understood by the words 口吃的 used in Mark vii. 32 for 'impediment in speech'. He promptly replied it meant a man with a good appetite, one who was 能吃. And patient investigation would doubtless furnish similar instances. Your congregation may be compared to a number of bottles with small mouths and narrow necks. Now, if you wish to fill these bottles, you will scarcely do it by spraying water over them in a promiscuous way. A drop will go in here, and another one there, but the millennium may dawn before they are all full. A careful pouring into each one will accomplish your purpose a good deal more quickly.

Do not be in too great a hurry. Most foreigners rush along like a limited express when they preach. How often has one attended services both in English and in Chinese where the preacher has given out the place he intends to read from and has got half way through the chapter before the people have found it. He gives out, say, the first chapter of Habakkuk. Now, it is not everybody who knows where this book is to be found. And you will see, if you observe carefully, that it is some minutes before everybody has satisfied himself that it does not occur in the earlier part of the Bible, nor in the New Testament. Even those who do know where it is to be found and turn it up almost at once, only catch up to the preacher as he gets to "swifter than the leopards." A good man who was travelling across China in the newspaper interest stayed at a mission station for the night and accepted the invitation to remain to family worship in the morning. The Epistle to the Galatians was the portion chosen, and the missionary noticed that his guest was looking among the earlier books of the sacred volume for it. He gently suggested that it would be found at the other end. "Well," said the man, "that *is* queer, it is

usually bound up with the Books of Moses in the United States." Many who listen to you are just as much at sea, and you will do well to be deliberate without being slow. Take your time and let the people take theirs. Your object is to get the word in. It is the entrance of the word that giveth light. Once get the seed into the soil and it will bring forth fruit; if you are too hurried you will only sow seed by the wayside, and the birds of the air will devour it. But the seed once sown in the soil of Chinese thought will bring forth as good fruit there as anywhere else.

You will do well, too, to avoid fanciful preaching, by which I mean preaching that is largely imaginative and lacks solid foundations. The tendency of fallen human nature is to put the emphasis in the wrong place and to lay great stress on those things that are relatively unimportant. You will find that the Chinese mind works quite freely in this direction. Such prosaic things as truthfulness, integrity, honesty, straightforwardness, uprightness, justice and a good many other fundamental virtues are often regarded as mere accidentals, but the loss of 'face', for instance, over some unimportant matter, is looked on as a fundamentally important thing. To fail to conform to social etiquette 禮 stamps a man as a publican and a sinner, whereas for the same person to be a liar is a mere trifle. And there is a strong tendency for a similar thing to be extended in the region of religion. Let me illustrate my meaning. I knew a Chinese Christian who was never satisfied with the plain meaning of things. He saw something 奥妙 in everything. He felt that under the names of the Twelve Apostles there lurked subtile and precious meanings. Hence after he had a son and heir born to him, he could not be content to give him some good Chinese name, but wrote out the names of the Apostles on twelve slips of paper. This done, he procured a pickle bottle and a pair of chop-sticks, and after prayer proceeded to select a name. He brought it to me in triumph, presumably on the supposition that I was a sort of religious 測字的, and asked me with hardly suppressed emotion to tell him the meaning of it in the 原文. The name was Phillip 腓力, and I told him it meant a lover of horses. His countenance fell, he went away, and his confidence in me as an expositor of Scripture and a guide in things divine steadily waned from that hour. Now, had I been able to give him some high-

flown explanation of this name he would have thought no end of me, but I fear he would have been confirmed in a mischievous tendency.

The Scriptures are well watered everywhere; why then lead the flock to the desert rather than beside the still waters of sober exposition? The temple of Solomon was a gorgeous building, and was adorned with glistering gems and fragrant carved cedar wood. But it had a foundation of stones, 'great', 'costly', 'hewed', and it was this that gave stability to the structure. Both strength and beauty were in the sanctuary. Devote your attention to plain, substantial teaching. This will save you much trouble and heart-burn in the days to come, and will in the expressive language of Scripture, 'build up' Christians in their most holy faith.

At the same time, it is not wise to check the legitimate use of analogy in preaching. And you need to distinguish between the vagaries of an unbalanced mind and the workings of a sanctified faculty. A preacher wishing to instruct his people in the teaching of the visible church, began at the top and worked down. He spoke of the vane, how it taught us to be susceptible to influences from every quarter and at the same time instructed us not to be too ambitious, seeing it was vain to aspire. He then directed attention to the "precious symbolism of the bell-rope, teaching us humility—*it hangs down*"!

The practice of finishing up the remains of the elements used in celebrating the Lord's Supper has been defended from the words, "Gather up the fragments that remain, that nothing be lost." To decline to argue with those who differ from you on ecclesiastical and religious subjects has been justified from the text, "They went to another village." Now the corrective of such fantastic aberrations is to teach your people the legitimate use of Scriptural analogies. The correspondencies and contrasts, for example, found in the Book of Leviticus and the Epistle to the Hebrews will furnish plenty of material for healthy exercise in this direction. Many preachers do most excellent service by making plain in this way passages that would otherwise be unintelligible to the average hearer. A very good illustration of this plan may be seen in a small book called 遵摩西福音道理書, published by the Presbyterian Mission Press, Shanghai.

It is a good thing, too, to watch the working of the Chinese mind in evolving good if somewhat far-fetched teaching from

plain narratives. Given a good grasp of truth this is not so much to be checked as guided. Many a man who may not have had many educational advantages may have a fund of common sense and a happy faculty for exposition. And his application of the lessons of a Scripture narrative may be of great value, though not put in the same way as you yourself would put it. For example: Some years ago a well-known missionary returned from furlough, and at once started special evening services in the place in which he lived. He had a preacher who took turns with him in preaching, and who was a man of an original cast of mind. One evening the missionary reached the chapel a little late, to find it full of people, who were listening with close attention to the preacher. And small wonder. He was preaching from our Lord's entry into Jerusalem and enforcing the lessons of the narrative as he went along. From the fact that two disciples were sent, he drew the lesson of companionship in life and labour. Then he came to the ass. "Notice," said he, "a few things about this animal. It is said that no man had ever ridden him. Why? For the simple reason that no man could ride him, seeing he was 不老實. But on this occasion he submitted and allowed the Lord to mount. Had he not done so the only fate that awaited him was to be turned into 驢肉." From this he enforced the advantages of submission. "Now," said he, "where did the Lord take him? To the 大道, and where did that lead to? To 耶路撒冷, the city of the Great King." "And you too, my friends," he continued, "will, if you submit yourselves, find that you will come in to the 大道, which leads to the heavenly Jerusalem?" Such a line of things appeals to the Chinese mind, and is much more profitable than strained explanations, say of some parts of the Revelation. If you, for instance, tried at your present stage to preach from the text, "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six," you would find that your hearers, in order to think more deeply, would close their eyes and nod assent to you from every part of the church. Besides, the number in question is, as you have often remarked, short by one of the perfect number—seven. Keep then in the meantime to simple preaching, and let it be the simplicity of knowledge and not the babble of childishness.

You will find it helpful both to yourself and to your audience to adopt an expository line of preaching. To expound

the law and "give the sense and cause them to understand the reading," after the example of Ezra and the Levites, makes the truth attractive to all classes. Many preachers appear to select a text as a matter of form out of respect to the traditions of the elders. They choose it, salute it, and, preaching *from* it, bid it a long, a last farewell. But the man who prayerfully chooses a text or a subject and keeps to it, ensures constant freshness. The infinity of the Scripture is at his disposal. On the other hand, the man who rambles usually has his favourite walks, but after he has pointed out the beauties of the landscape for the nine hundredth time, his companions are glad to take a tourist ticket and roam in quest of fresh fields and pastures new. I knew a most worthy man whose disquisitions on sacred themes appeared to be conditioned by the narrow limits of his own mind. He read sparingly, but made great points out of the meaning of proper names, both of places and people, introducing us to them every time we met them. For a year or two he acquainted us, whenever he preached, with the fact that Jordan meant judgment. Then he proceeded to inform us that we needed to go through the Jordan if we would see the Promised Land. To this of course we readily assented, but became weary of crossing it every day. Whether we started from the throne of David or the Lake of Tiberias we were regularly piloted to the Jordan and landed safe on Canaan's shore.

To keep to your text will enable you to steer clear of the vicious habit of attempting too much. There is a limit to peoples' appetite even when the most tempting food is placed before them. You may have seen sheet tracts written on this principle. Beginning with the creation they go on to the flood, notice the call of Abraham in passing, introduce Pharaoh and the plagues as they journey on to Sinai, where Moses and the Law receive a measure of attention. Meandering onward they shew Israel under the judges and kings, take up the principal prophecies in the Psalms and in the Major Prophets and lightly touching on the Captivity and the Dispersion, bring up at Malachi. The remainder of the sheet is occupied with a succinct account of the birth, manhood, miracles, trial, death, crucifixion, burial, resurrection, and ascension of our Lord, and the last line or two gives details of the General Judgment, followed by an exhortation to repent and believe the Gospel. The writers regard themselves as members of a Diffusion society; hence the style. The late David Hill, if I remember aright,

was one of the first to endeavour to counteract this sort of thing by offering prizes for essays on scriptural themes. These were printed in pamphlet form and published by the Central China Tract Society.

There is, however, expository preaching and expository preaching. A worthy Chinese brother, now with the Lord, used to expound passages of Scripture somewhat as follows: His favourite chapters were Matt. v.-vii. Beginning he would read the verse, "And seeing the multitudes He went up into a mountain." "Notice," said he, "that he saw multitudes, not merely single individuals." "Further, notice," he would continue, "that when He saw them He went up into a mountain. Not the plain, my friends, not the plain, but the mountain. And having got up into the mountain what did He do? Mark well, my friends, mark well, He sat down." And so the dear man would ramble on through a chapter till all his hearers were more than weary.

On the other hand, I have sat listening with the most intense interest to the late Pastor Hsi as he expounded the Scripture. He painted in vivid colours and made scenes, incidents and men stand out from the canvas—he truly 把事情說活了. His hearers would sit by the hour and be loath to go when he had finished. If you would have a like experience, and be a powerful expository preacher, you will need to work hard to compare Scripture with Scripture and to have a good grasp of the truths you wish to enforce. Ignorance here is fatal. It is said that a school boy who had never seen anything but sloping roofs to houses, asked his Sunday School teacher how it was possible for Peter to go up to the house top to pray. The teacher, who had never seen any but sloping roofs himself, was nonplussed by the question, but found relief in the solution proposed by the teacher of the adjoining class, who had heard the question. "Tell him," whispered the latter behind his hand, "that with God nothing is impossible." Many candidates for the mission field are rejected because of ignorance of some of the most elementary truths—ignorance of truth which an expository line of teaching would render well-nigh impossible. If this be so in the case of those who have had special privileges from childhood, it goes without saying that those who have but recently come to a knowledge of the truth, and whose acquaintance with Scripture is of the most elementary kind, need the commonest things made plai n

The people of this land are born philosophers, and are never at a loss for a reason which more or less accounts for everything in the earth and under the earth. If you do not make things intelligible and give the correct reason for things, they will assuredly find one of their own. An evangelist, wishing to justify the action of our Lord in allowing the demons to take possession of the swine at Gadara, told his audience that the pigs in that part of the world "were not clean pigs like ours." Make then all things clear, and so train a generation of intelligent stalwart Christians.

You ask whether you should make a practice of quoting the Chinese classics or proverbs in the course of your preaching. To this I would reply that to everything there is a season, and a time to every purpose under heaven, and also that everything is beautiful in its season. There are times when an apt quotation from the classics, or the use of a telling proverb may be of great value, but the *practice* of interlarding your speech with quotations is objectionable on many grounds. Those of your audience who are scholars know more of the classics, both letter and spirit, than you are ever likely to know, and may perchance be tempted to smile if your quotation is inapt. The uneducated portion of your congregation will not understand your quotation, or if they have a faint glimmering of its meaning will wonder what it has to do with the subject. And your aim is not to make people think that the Gospel and Confucianism are one and the same thing. If it is so you have no business here, and your preaching is an impertinence. The Gospel is not a glorified 'ism' of any sort, but a revelation from God teaching something special and peculiar—a message of unique grandeur. Its inwardness is, that it is on a par with all other of God's good gifts, such as air, light and sunshine—a something given without money and without price, to be accepted as freely as it is offered. This is true of no system of religion in the world outside the Gospel, and constitutes its chief charm and glory. To save and to sanctify is its mission. If your quotations can enforce these truths, make them, but beware of marring the simplicity of the truth by any admixture of would-be philosophy.

> "How oft when Paul has served us with a text,
> Has Epictetus, Plato, Tully, preach'd!
> Men that, if now alive, would sit content
> And humble learners of a Saviour's worth,
> Preach it who might."

My sainted mother in her old age was unable through infirmity to attend her accustomed place of worship. She accordingly went to one close at hand, hoping to find spiritual help and counsel. She wrote me later that she had scarcely found these things, as the preacher, while he had a good deal to say about the Ancients, had nothing to say about the Ancient of Days. Be careful that the same thing is not said about you. Christ and His cross contain all you will need for a fruitful ministry. The grass grows greenest round the place called Calvary. Faith in a dead person of any nationality is of little worth—if Christ Himself were dead, faith in Him also would be in vain. You have to preach a living Person and a living Word. Despite all the masquerading of infidels, both in the pulpit and out of it, the Word still liveth and worketh. It is still true of Moses, for example, that no man knows of his sepulchre unto this day—his word abides and lives and works and proves itself divine. And you will find as you go on that as you have heard so you will see in the city of our God; experience will confirm faith. The two first men I saw die were Chinese. The one died on an American prairie and passed out into eternity in darkness. The other was a Christian. I stood by his bedside, where he lay unable to speak, and asked him whether in view of death he was at peace. He smiled and put two of his fingers in the shape of a cross, pointed upward, and so passed away. The Cross that can thus gild the bed of death with light is worth preaching.

In your preaching you will do well to remember that the workings of men's minds are not the same in all parts of the world. They may reach the same point, but they do not all travel the same road. The western mind usually makes a bee line for its objective and tries to find the shortest distance between two given points. The eastern mind, on the contrary, goes by a more circuitous route. If, for example, Pharaoh had asked an Englishman or an American his age, he would have had his answer in five words from the Englishman and in three from the American. The former would have said: "Hundred and thirty, your Majesty"; the latter, "Hundred and thirty." Not so Jacob. He said: "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." The former is the western

mind, the latter the eastern. The educated Chinese will tell you he has 虛度 or 空長 or 痴長 so many years, but such a form of speech would not occur to an educated man from the West. This needs to be borne in mind in preaching. Many Chinese preachers try to take on the western method and flutter over the heads of country congregations, soaring higher and higher in their upward flight till those in the pew merely hear the beating of their wings. Keep the best till the last, and seek to carry your people with you through all the stages of your discourse. They need partly process, partly results. Have you never been waited on by Chinese friends who wished some favour? The sting of the interview is generally in its tail. At the end there is 一件小情, an unconsidered trifle, in which lies *the* point of the visit. Two missionaries travelling on the plain of Chihli were waited on by a man one evening, who appeared to have an enquiring mind. He listened to what the missionaries had to say, asked some leading questions, and sat on till a late hour. Finally it transpired that his main quest was not truth, but a piece of soap!

If, too, you can approach your subject from a Chinese point of view you will find it a help. Local customs, historical events, or current topics which bear on the subject in hand, are all helpful. Note how things impress the people around you and try to shape your exhortations accordingly. For instance, the fact that Chinese officials must be free from physical deformity 五官端正, will help to an understanding of the perfection required of those who ministered in holy things under the old economy. The practice of sprinkling blood at the prow of a boat, or in a house that has been long empty, may be used as a means of making clear the meaning of blood shedding as taught in the Scriptures. The truth thus illustrated by familiar scenes will be much more real than it will be if all your illustrations have to be brought 10,000 miles. Preaching without illustrations of any sort was once described to me by a Chinese friend as bean-curd boiled in plain water, 白水煑豆腐. The illustrations afforded by the Scriptures themselves will also yield an abundant store of wealth.

In order to thus expound and enforce your teaching, you will need to work up the vocabulary of your subject. The usual trouble with preachers is not so much a lack of words as a lack of ideas. If the mind is full, vent will be found for it. But to do this well there also needs to be a mastery of suitable

language. It is pathetic to see a man who has been in the country for twenty years using the same stereotyped terms he used ten years before. The power of adequate expression does not come to the average man by intuition. Add to your vocabulary all the time, and both you and your audience will be the better for it. If you memorize Scripture and learn to quote it appositely, it will greatly help you. And it will in addition lift your message out of the region of mere opinion and give it the authority of a "Thus saith the Lord."

> "This is the judge that ends the strife,
> When wit and wisdom fail."

And I would add, let it stand as it is when you have quoted it. Your knowledge of the original is no doubt perfect of its kind, but it is not a wise thing to give an amended translation off hand. The tinkering of texts is an art not worth acquiring. I know a well-meaning man who is always telling his people that the 原文 is something different. Dear soul, of course it is, if it were the same what need for a translation? I was told on good authority of a young man who, when addressing a promiscuous crowd in a common lodging house in the east end of London, explained that the words 'the end of the world' in the passage, "Lo I am with you alway even unto the end of the world," were in the 'horiginal, the hend of the hage.' Renderings which have been given by godly men after prayerful painstaking effort are not to be lightly set aside by every tyro.

From what I have heard I fear that a good deal of your teaching is in danger of being lost owing to the fact that you do not speak out. I know you have plenty of lung power if you care to use it. The tide of your eloquence should be allowed to flow freely, or it will be "such a tide as moving seems asleep, too full for sound or foam." If you have not lost your voice, it is a great pity to begin your exhortation in a holy whisper. I know it has the appearance of being other-worldly, and is regarded by many as indicating a mind fully taken up with heavenly things, but the people at the back and those who are hard of hearing are not favourably impressed. 'The Phone' which chronicled your college speech stated that "his glowing periods were well enunciated in sonorous ringing tones, rendered doubly effective by the rich mellow quality of his voice." This may have been merely some flowers of the reporter's rhetoric, plucked from the small plot he cultivates

in his back garden, and not generally intended for public use. It indicates, however, that you were fairly well heard, and there is no reason why you should not make your congregation hear you now. A friend of mine retired from missionary work some years ago on the ground that the Chinese were so unresponsive. But it did not appear to have occurred to him that if a person is to be responsive, he must have something to respond to. And it was just here that he failed. He would announce a passage of Scripture in a low sepulchral whisper, like those who peep and mutter. This done he would incline his head well down over his book, and fondly and intently fasten his gaze on it. He would then proceed to softly murmur on the number of spiritual points contained in the sharpened end of one of the Tabernacle tent pins. He would continue to gently purr for nearly an hour on end till his audience were either asleep or in a state of listless indifference. And yet he complained that the Chinese were unresponsive! There is no need to roar like a bull of Bashan all the time, but it is a good thing to bear in mind that faith cometh by hearing, not by guessing what the preacher is talking about. Modulate your voice by all means, and pull out the Vox Humana stop when occasion requires, but be sure that your audience hears what you say. If you read the Scripture so read that all, even those who occupy the room of the unlearned, may be able to follow. And it will do neither you nor them any harm to give out your hymns twice.

All your efforts will, however, be in vain without the gracious anointing of the Holy Spirit. Seed sown on paving stones will not yield a very rich harvest. Ground needs to be made soft with showers before the Word can find an entrance and a fruitful lodgment. There is but little difference in the appearance of the scented and unscented violet, but only the scented variety fills the room with fragrance. Your preaching may be eloquent and leave little to be desired so far as outward form is concerned, but if the influences of the Spirit are lacking, all is lacking. Have the eloquence that is born of conviction and a full belief in the power of the Gospel to save to the uttermost, but over and above all have that which will make you a sweet savour of Christ, both in them that are saved and in them that perish.

May this be your constant experience and that of

Your affectionate

UNCLE.

"The Fortunate Union."*

BY REV. J. DARROCH.

THE book to which we are to give attention for some time this evening is a Chinese romance written in the Mandarin language. It is called "The Fortunate Union," because the hero sought and found in the peerless lady who is the heroine an help-meet fit to be mated to a person of even such extraordinary talents as he possessed. I have made considerable effort to discover the author's name and the date of first publication, but have not succeeded. I gather from the preface to Sir John Davis' translation that in his day he had been equally unsucessful in this quest. The sentiments which the author seeks to exemplify in the story furnish sufficient evidence that he was a gentleman, and the style in which he writes proves that he was a scholar.

Sir John Davis supposes that the book was written in the end of the Ming dynasty, say about the year 1600. He, however, remarks that as far as the manners and customs of the Chinese are concerned it might have been written at the time when he published his translation. That might have been true of the year 1831, but to-day the eyes of the Chinese are strained to look across the sea, and none of the newer novels can afford to ignore the existence of the rest of the world as this book does.

Translations of this work have been made into the French and German languages, as well as into English, but I fear that now they are all out of print.

The book was introduced to the English-speaking world in the year 1761, and the circumstances under which it made its *début* are sufficiently striking to warrant us in recalling them. The manuscript was found in the papers of an English gentleman named Wilkinson, who had large concerns in the East India Company and had occasionally resided much at Canton. The papers were partly in English and partly in Portuguese and were edited by Dr. Hugh Percy, Bishop of Dromore, who published the book with a dedication to the Countess of Sussex. I have copied the dedication from the book in the Royal Asiatic Society's library; it reads :—

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* Read before the Shanghai Missionary Association.

To the Right Honourable the Countess of Sussex,

MADAM: I should not entreat your ladyship's acceptance of the following sheets if they had not a moral tendency; if they were not intended to countenance virtue and to discourage vice. At a time when this nation swarms with fictitious narratives of the most licentious and immoral turn it may have some good effect to show what strict regard for virtue and decorum is paid by writers amongst the Chinese, notwithstanding the deplorable ignorance they labour under of those sublime and noble truths which we enjoy to so little purpose.

To prepare these volumes for the public has been the agreeable employment of some vacant hours of rural life, and I shall be happy if the perusal of them can supply your ladyship's leisure with amusement. One reward of my labours I have already obtained, in the opportunity they afford me of acknowledging the great obligations I am under to the noble house of Sussex and to your ladyship in particular, and of pouring forth every ardent wish for the happiness of that noble family to which I owe so much.

I am, Madam,

Your Ladyship's most obliged and faithful servant.

We shall note only one point in this letter so full of old-fashioned courtesy. The editor asserts that the morals of the Chinese of that day were such as might put to shame contemporary Englishmen. The author misunderstood and mistranslated one passage in the book which would certainly not be tolerated in any book issued in the English language to-day. If he had understood the passage in question he might have moderated his eulogy in the book's favour. On the other hand, it is right to note that the book contains only that one objectionable paragraph of a few lines in length, and even there the author is by no means glorifying vice; he is rather using a plainness of speech which in these days men have learned to avoid. As a whole the book well deserves the encomium of the Bishop-editor.

Sir John Davis published his translation of "The Fortunate Union" seventy years after the version issued by the Bishop of Dromore. His is by far the more accurate rendering, and he does not yield to the worthy Bishop in his admiration of the story itself.

We may recall that Sir John Davis came to China in 1816 in the train of Lord Amherst. He resided in this country for more than twenty years and was appointed Governor of Hongkong in 1841.

We now come to the edition of "The Fortunate Union" with which we are immediately concerned this evening. Last year Mr. Baller, of the China Inland Mission, issued an edition of the story from the Mission Press. The book is printed on white foreign paper in clear type, and foot notes giving a translation of the more difficult sentences met with in the text are appended. Mr. Baller says in the preface that he has published the book with a view to aid students to acquire a knowledge of Chinese common talk and of the language spoken by the educated classes. The notes are certainly a valuable addition and will be found extremely helpful by most readers. They are written in an easy colloquial style, which seems to aim at conveying the thought of the Chinese author to the reader rather than at the literal translation of the annotated sentence. Work of this kind is always open to criticism and seldom attains complete success, even when most carefully done. Sentences are explained in this book which will appear to some to be so simple as to be in no need of explanation, while others which are really more difficult are left in their native obscurity. It would scarcely be true to say of Mr. Baller as has been said of some editors, "The commentators each dark passage shun, and hold their farthing candles to the sun," but many will wish that he had held his "farthing candle" to a few more of the dark sayings of this Chinese writer. In reading through the book we find that the number of notes steadily diminish as we go forward. The last chapter is, with the possible exception of the one immediately preceding, the most difficult in the book, yet it is only provided with two very short notes. Did Mr. Baller tire of his task before he reached the end, or did he expect us to so improve our knowledge of Chinese by the study of this book that before we had reached the end we should find all notes quite superfluous? In my opinion the book would be much more valuable if the later chapters were as carefully annotated as Chap. I.

When preparing this paper I wrote to Mr. Baller and asked what lessons in his opinion the book was calculated to teach. I have pleasure in reading his reply :—

Dear Mr. Darroch : If I were inclined to moralise on "The Fortunate Union" I should point out that it shows the conviction of a heathen Chinese that vice shall be punished and virtue rewarded. Further, that inflexible determination to pursue the path of rectitude means that the aforesaid path will

have a good many ups and downs. Also, that in spite of conventional phraseology as to the general inferiority of womenkind the Chinese 到底 know a good woman when they see her and, what is more to the point, they have practically to confess it in daily life. That the high ideal of official purity as delineated in the father of 鐵公 does credit to the moral sense of ancient China and might, perhaps, be forwarded with advantage to the municipal heads of Chicago and Tammany-hall. This latter suggestion would, I fear, be an application of moral principle far too much to the point. Or again, take 過公 as one who "made a study of revenge, immortal hate."

Turning to lighter vein you might point out how that, the round world over, "in the spring the young man's fancy lightly turns to thoughts of love." And also, that the young woman's fancy not only in the spring but all the year round persistently turns to the same subject. Then show how it illustrates a good deal of Chinese social life. How temples and Ho-shang are always associated in the Chinese mind with evil and are in most Chinese story books the usual scenes of assignation, adultery and murder. Then point out the advantage of having a good servant and (rub this in) the need of treating him well. Show, too, what good idioms abound in the book and how useful it is for any one who wishes to study Chinese first hand. And, finally, urge all your hearers to go to the Press, buy a copy for themselves and recommend others to go and do likewise. Adieu.

Yours ever,

F. W. Baller.

Any comment of mine on Mr. Baller's letter would be superfluous. I trust you will all take the last sentence so much to heart that there will be a rush on the Mission Press for the few remaining copies of this book which are yet to be had.

The leading incidents in the story are these: A censor named 水, Water, has been banished to the frontiers for displeasing his royal master, and has left at home an only daughter, an orphan, to whom has been given the name "Icicle-heart," not for her coldness, as we might suppose, but to indicate her chasteness and purity. This lady is the true centre of the story. All the resources of the Chinese language, here manipulated by a master hand, are insufficient to fully pourtray her beauty, her wisdom, and her virtue. There is a hero, as we must tell later, but though he is the ideal Chinese gentleman 文武斌斌眞君子 equally skilled in the arts of war and peace he is but a "mere man" after all and does not for a moment shine with half the effulgence of his lady-love. Now,

this is certainly remarkable. There is a famous essay written by a scholar of the Sung dynasty in which the charms of the water lily are set forth in very choice language. The flower, it is pointed out, may grow in an unsavoury mud pond, but its beauty and fragrance are unimpaired by the most adverse surroundings. The environment of the author of this book, and the conceptions of womankind which formed the atmosphere in which he lived, can be compared only to the mud in which the water-lily strikes its roots. Yet he has painted his heroine pure and good, and, moreover, wise. That the hero becomes the perfect man he does, is due to the wise counsel given to him by his lady in the very crisis of his life. Now I assert that the author, by this action, has proved himself a true artist. He has gazed deep into the realities which are hidden from ordinary men.

I quote from the Encyclopædia Brittanica, 1875 edition, to show how this book differs from the usual Chinese novel in its estimate of woman's character.

"If Chinese novelists are to be believed, virtue in woman and honour in man are to be found only in a few rarely gifted individuals, and this has been so constantly insisted on that it appears to have become one of those beliefs which have been the means of their own justification."

The following quotation from Sesame and Lilies will be familiar to many: "Note, broadly, Shakespeare has no heroes; he has only heroines. There is no one entirely heroic figure in all his plays except the slight sketch of Henry the fifth, exaggerated for stage purposes. In his laboured and perfect plays you have no hero. Coriolanus, Cæsar, Anthony stand in flawed strength and fall by their vanities. Whereas there is hardly a play that has not a perfect woman in it, steadfast in grave hope and errorless purpose. Cordelia, Desdemona, Isabella, Imogen, Queen Catherine, Perdita, Sylvia, Viola, and last, and perhaps loveliest, Virgilla are all faultless; conceived in the highest heroic type of humanity.

Then observe secondly, the catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, by the virtue and wisdom of a woman, and, failing that, there is none."

And again, "You cannot think that the buckling on of the knight's armour by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth—that the soul's armour is never well set to the heart unless a woman's hand

has braced it ; and it is only when she braces it loosely that the honour of manhood fails."

Now, I will not venture to compare a nameless Chinese writer with England's immortal dramatist. I only ask you to mark that the Chinaman is as correct in his delineation of the power and purity of a true woman as the omniscient Shakespeare or the chivalrous Ruskin. If it is amazing that such a thing should be, let me remind you that the Chinese often discover and apply right principles by a psychological process wholly different to that employed by occidentals. How long is it since Western scientists announced the discovery that the red rays in the spectrum were destructive of the small-pox *bacillus*, and advised that patients should be placed in a room lighted by glass of that colour. And for centuries, I suppose, the Chinese have curtained the rooms of small-pox patients with red drapery.

No one has ever told the Chinese that carbon is a constituent element in all plants. Yet the ignorant peasant laboriously builds the sods of his fields into hillocks, which he stuffs with straw and sets on fire, thus getting the clay impregnated with carbon.

When a man is in the grip of the cholera fiend the Chinese sometimes stuff a handful of copper cash into his mouth, and they assert, very emphatically, that this medicine has been known many times to work wonderful cures. A foreigner can only pity intelligent men who will believe anything so manifestly absurd. And yet the very latest discovery of science is that salts of copper, in minute quantities, is a powerful algæcide and has also a toxic effect on typhoid and cholera germs. It seems possible that there may be method in this madness of the Chinese after all.

If I were asked my opinion how they came to do these things, I should borrow a word from our religious vocabulary and say they are "led" to do them as the bees are "led" to construct their cells in rigid mathematical dimensions and as the beavers build their dams on the most scientific engineering principles.

But let us return to the story. There is a villain, to be sure, and he is aptly named Ko=Transgression. He also is the son of an official, a Cabinet Minister in fact, and he schemes, with the assistance of the heroine's unworthy uncle, to get lady Pure-heart for his wife. The one clever woman is more than a match for two stupid men, and the heroine so manip-

ulates the engagement papers that the villain, on the morning after the wedding, finds that he has married the homely cousin of the fair lady he had thought to make his bride.

The villain next schemes to carry the lady off by force and take her to the Yamên of the District Magistrate, whom he has previously bribed to declare in open court that she is his betrothed wife, and that he is justified in taking his own property, by force if need be.

The lady arms herself with a knife and is prepared to die in the high old Roman fashion in the very hall of justice. But a lady's extremity is a hero's opportunity. The Iron Knight comes to the rescue, and our heroine is saved at the last moment.

The Iron Knight now becomes the mark for the attacks of the villains. He is persuaded to take up his lodging in a temple, and the bonze in charge undertakes, for a consideration, to poison him. A woman's wit again triumphs over the schemes of evil men, and the brave heroine carries her benefactor off by stealth to her own home, where she nurses him back to life and health.

That a beautiful girl of eighteen and a handsome youth of twenty, each bound to the other by ties of gratitude and esteem, should live under one roof, with no elderly relative to see to the proprieties, is a thing that provides envious enemies with a theme for slander of which they are not slow to take full advantage. But by their very eagerness to prove the guilt of Miss Pure-heart these enemies themselves provide an irrefragable demonstration of the integrity of our heroes.

The District Magistrate promises liberty to a noted burglar, then in prison, if he will steal into the house by night and see, with his own eyes, the evil doings of those two who have been thus strangely thrown together.

This man's report of what he saw and heard influences the Magistrate so profoundly that he repents of his wickedness and becomes henceforth a true friend to the pure-hearted lady.

This is the climax of the story, and it entails strange consequences. The saddest is that the two lovers could never be man and wife, though they were so well suited to each other that it seemed as if heaven having created the one was, as it were, compelled to create the other to be a match for that one. By the laws of Chinese etiquette lovers should never see each other before they wed, and these two, unfortunately, had seen each other, spoken to each other and loved each other before

the go-between had had a chance to arrange the necessary preliminaries to a wedding. They mutually agree, therefore, that the only way of demonstrating to the world their uprightness is for them to part and never meet again.

A Chinese teacher explained to me that the principle on which the Chinese novel is written is to close each chapter with your hero in the worst plight he has ever been in since first you made his acquaintance. When you reach such a climax you ought to close the book and spend some days in thinking how you would extricate the hero if you were the writer of the story and not merely the gentle reader thereof. Having settled what your plan of campaign would be you should then turn to the book and see how great the author's skill is and how far his plan surpasses yours. As I have not time to finish the story I can only recommend you to pursue this plan. But lest the suspense should be painful, I will concede so much as to tell that the barriers, raised by the laws of etiquette, are finally surmounted by the ingenuity of love. Plot and counter-plot follow each other in that animated style common to writers of fiction the world over. The final scene is cast within the precincts of the Forbidden City. Cabinet Ministers and censors, eunuchs and ladies-in-waiting all play their parts in the great drama; at last the Emperor and Empress examine the history and testify to the purity and filial piety of the hero and heroine. The bridal is consummated in the Imperial palace with such festivities as never before were vouchsafed to subjects of the crown. The Iron Knight and the pure-hearted maiden were felicitated by all the great officials of the State, and they all lived happy ever afterwards.

I shall venture to read a few extracts from the book that you may judge of the spirit in which it is written. The first will be the hero's confession that he is in love. It is made to the District Magistrate after that worthy has repented of his evil and is seeking to make amends by persuading the hero to cast the fear of what people would say to the winds and wed lady Pure-heart in scorn of consequences. The Iron Knight says: "When I first saw the lady in your court, she seemed pure as pearl and graceful as a flower. Though we were in the midst of a tumult my heart went out to her in a way that was overpowering. But when in my sickness I was taken to her house and marked how she cared for me with more than a parent's solicitude, and, moreover, that in her every movement

there was not only affection but also perfect propriety, then my yearning affection for her changed to a feeling of deepest respect. I therefore never think of her now in connection with thoughts of marriage. When you speak to me of betrothal to her I feel my heart throb as though I were about to offer insult to one of the immortals. Therefore, Sir, these words of yours much disturb my peace of mind." I think those who have had experience will confess that a man who speaks like that is in love, no matter what his nationality may be.

Moralising on repentance the hero says: "When I first met this magistrate, Bao, how deeply was he steeped in wickedness, and now how friendly he has become! If a man will turn from transgression there is really no limit to the good he may accomplish."

It is worthy of note that idols are never referred to, but heaven is mentioned in a few instances with profound respect. In chapter eight the unscrupulous uncle is trying to persuade the lady to allow herself to be affianced to the hero without waiting for her father's consent. He argues that as she and the iron knight are so manifestly suited to each other this is a plain indication that it is the will of heaven that they should be united. The lady replies: "The mind of heaven is difficult to fathom; we must take the circumstances of our lives as our guiding principle. Heaven produced Confucius, yet he was never a king, only a teacher. Heaven produced Ming Fei, yet she was not married to an Emperor, but became the mate of a distant Tartar chief; thus what seems the manifest purposes of heaven are often frustrated."

When the lady speaks in this vein we feel as if we were listening to a discussion between literati rather than to the conversation of a girl with her illiterate uncle. It is one of the tenets of the Confucian faith that their great master missed his destiny. Confucius was possessed of such wisdom that had he been allowed to direct the affairs of the empire he would have placed it on the highest pinnacle of prosperity and would have led the people in the ways of peace. But he never had the opportunity to exercise his talents. He was as one born out of due season. A malign combination of circumstances made him a peripatetic teacher and not the ruler of a great nation.

Ming Fei is one of the four famous beauties of China. The story goes that there was an Emperor of the Han dynasty who

had such a large harem that he did not know the various ladies who composed his household. He commissioned a painter to paint their portraits for him that he might in this way have an opportunity of seeing what they looked like. The artist painted the most lovely of all so badly that when a pressing demand came from a barbarian chief for an imperial princess to be his bride the Emperor had no hesitation in choosing this ugly duckling to be cast to the ogre. When the time came for her to go her royal master saw her charms and was captivated by her beauty. He made many efforts to ransom her, but the Tartar chief would not give her up. Thus it came to pass, as it were by a stroke of ill luck, that Ming Fei spent her life among barbarian tribes in the wilds of Tartary instead of being the consort of the Son of Heaven.

It is, perhaps, a little surprising that the author should put such a philosophical argument into the mouth of a woman. But the heroine is pictured throughout the book as a really gifted scholar. We recollect too how John Bunyan, that great story teller, makes his women pilgrims discuss abstract theology with as much zest as though they had been divines. May not a woman in the east argue on philosophy as well as a woman in the west argues on theology? At any rate the uncle is floored by his niece's argument and illustrations. The lady has, what is dear to every woman, the last word and her own way.

I will mention, in conclusion, two points in which I think this book may be of immense assistance to us in our work as missionaries. In the first place, it is written in Mandarin, and taken along with other native books in the same language it provides us with a criterion of the style of writing we ought to aim at in our Mandarin publications. I believe that we publish far too little Mandarin literature. Is it not a somewhat strange thing that we publish the Bible in Mandarin in order that the Christians will have little difficulty in understanding it, and at the same time we publish our commentaries in Wên-li to show, I suppose, what competent scholars we are? Mr. Spurgeon once urged his students to speak to the people in the simplest language. "The devil," he said, "does not care for Latin or Greek. Pelt him with Anglo-saxon and he will flee from you." Now Mandarin is in China what Anglo-saxon is in Britain. We should therefore see to it that every useful book is issued in Mandarin as well as in Wên-li, and we

shall thus benefit those whom it is our first duty to help—the native church.

I well remember hearing the late venerable Dr. Williamson say at the general Conference in 1890 that the Diffusion Society was preparing a series of books, with beautiful coloured pictures, telling the Old Testament stories, for the benefit of the women and children in China. I made haste to purchase some of those books, but was keenly disappointed to find that the letterpress was in Wên-li, utterly unintelligible to the class the books were specially got up to reach.

The question may be raised, What is current Mandarin? I am afraid that the popular impression is that, though it requires a capable scholar to write a book if it is in Wên-li, any second-rate man is good enough for a pundit if the book is in Mandarin. This is, I am certain, a great mistake. Any one who reads this book will see clearly that the author was a very thorough scholar, and that the Mandarin language in his hands is capable of saying anything that can be said in any language. I would emphasise the point that Mandarin is more copious and elegant than we usually suppose it to be.

The second point to which I would call your attention is that from this book we may acquire a vocabulary of terse and elegant Chinese. If I were a Chinese and asked how foreigners spoke the Chinese language, I would say it was generally a weary and dreary task to listen to them. (My hearers will note that I speak only Mandarin myself and am referring to those who speak that language.) It is not so much that they mispronounce their words and confuse the idiom; it is that the sentences flow from their lips in a lifeless and mechanical way, putting one in mind of an army of toy soldiers on the march. We have probably noticed that when we have spoken to one who was unaccustomed to our foreign way of putting things we have frequently been misunderstood, and that if we have requested a native to explain our meaning he has done so, using only about half the number of words we had employed and has been understood perfectly.

Mr. Baller says this book is a thesaurus of common talk. But because of their terseness and directness many of the best phrases seem to us difficult to comprehend, and we do not learn them, and we do not use them, to the very great impoverishment of our vocabulary. We sometimes hear those phrases on

the lips of our native helpers, and then we are apt to say "that is Wên-li and it is not understood by the common people," when, as a matter of fact, the sentence is familiar to every one of the audience and Wên-li to us only.

I have selected a number of specimen sentences to illustrate what I mean. I believe every one of them, if rightly used, is intelligible to any Chinaman of average education and intelligence. If you will say to yourself the same sentence in your own Chinese, and compare your way of putting it with the quotation from this book, you will understand what I mean when I say we foreigners seldom speak Chinese as tersely as the language ought to be spoken.

眞金不怕火. "True gold does not fear the fire," that is, an honest man does not fear to have his conduct investigated, or, "true faith will not wither up under persecution." The proverb may have many applications as long as the root idea, that what is true will bear testing, is retained.

掉轉臉來. "Put another face on," that is, "changed his tactics." We have all been amazed at some time or other to see how dexterously some of our Chinese friends can execute a change of front. Baffled in one line of advance they immediately turn a somersault and say they meant just the opposite of what we understood them to say. That is the meaning we sometimes attach to the word "diplomacy," and this phrase expresses it exactly.

一時摸不着頭緒. "For the moment couldn't catch the clue."

見景生情. "Suit your actions to the circumstances." This is one of the most difficult to understand of the phrases which I have chosen. It is good Wên-li, and yet it is everywhere current. I learned it from the lips of an illiterate boatman who was entertaining me with a story of his experience with a former passenger. If we examine the sentence carefully we see that it says literally: "Look on a landscape and beget (the appropriate) emotion." There are "frowning" crags, "laughing" valleys and "angry" skies. The circumstances of our intercourse with our fellows are as varied as the landscapes we look upon in our journey through life. This sentence suggests to us that just as when we look on a fair or frowning panorama the feelings which are the appropriate response to the picture arise spontaneously in our breasts, so in daily life, when brought into happy or unpleasant relations

with others the circumstance itself ought to beget in our mind the proper mood in which to frame a suitable reply.

大名如雷貫耳. When Li Hung-chang was on his famous journey round the world he paid a visit to Glasgow and was introduced to Lord Kelvin; he was informed that this was the world's greatest living scientist. He replied in the words of this phrase: "Your great name has thundered in my ears." This is a good phrase to use, but we must use it only in the proper company. I have often heard foreigners blamed for being rude to the Chinese. We are slow to use the many empty complimentary phrases which are necessary in intercourse with our friends of this flowery empire. This is certainly a very bad trait on our part, but there is another mistake which is equally bad. It is to talk to a coolie as if he were Lord Kelvin. I don't know whether it is the foreigner or the native who looks the more sheepish in a case of that kind, and that such cases occur somewhat frequently few will care to deny.

It would have been easy to select fifty such sentences, but these will suffice to show you that the book is full of the kind of language we need to acquire if we are to be at our ease in intercourse with educated Chinese.

The wise King said: "If the iron be blunt, the workman must put to more strength." We have had committed to us the greatest task that ever fell to the lot of man, and our one great requisite in order to fulfil our task is such a vocabulary as will enable us worthily to tell our Master's message. We may write books, but we must preach the Gospel; we should therefore spare no pains and count no cost too great to gain such a command of the Chinese language as will enable us to be workmen that need not to be ashamed.

Again, it is said that a word fitly spoken is like apples of gold in a framework of silver. God had a word to say to humanity, and He incarnated that word in the person of His Son. Never man spake like that man. They all bare Him witness and marvelled at the gracious words that proceeded out of His mouth. Paul and Silas, we are told, entered into the synagogue and so spoke that a multitude believed. It is because I am persuaded that a study of this book will enable us also so to speak that men shall turn to the Saviour that I commend it to your notice.

The Canadian Mission Press, Chen-tu.

BY A FRIEND AND WELLWISHER.

IT is now twelve years or more since Dr. V. C. Hart, of the Canadian Mission in Szchwan, conceived the plan of establishing a Mission Printing Press in that far away province. His absence from the mission field since 1900 on account of impaired health, and his death which was recently recorded in the home and China papers, have been regretted by not a few who had learned to esteem and respect the genial venerable-looking pioneer of what has now become one of the leading missions in West China.

Yet once again have the often quoted words of the saintly John Wesley been fulfilled, "God buries His workers, but carries on His work;" and to-day there stands in the great western capital of Chen-tu a magnificent building, which bids fair in coming years to take its place beside the great establishment of the Presbyterian Mission Press in Shanghai, which has probably been, and still is, a practical help to every one of the thousands of missionaries now scattered over this vast empire. And in these days of unequalled and unmeasured influence of the Press, it seems fitting that the western, as well as the eastern boundary of such a vast missionary field should be adequately provided with ability to meet the demands of such an agency. Not as *rival* institutions, in any sense, can they ever be, but workers together—"you in your small corner, I in mine"—in one common interest, the spread of the Redeemer's kingdom in China.

In 1897 Dr. Hart took up the great river Yang-tse (not without some surprise and questioning on the part of cautious observers) his first printing press and settled it in the city of Chia-ting, where good work on a small scale was commenced, and the West China Religious Tract Society, which was established at the Missionary Conference in Chungking, in 1899, soon proved the advantage of being able to renew its stock of tracts and books without the hindrances and losses of the long up-river journey. And in passing it may not be out of place to record, with appreciations, the friendly attitude of the Central China Religious Tract Society, which has freely granted permission to West China to reprint any of its publications in Szchwan, and thus utilize local facilities for the increased circulation of Christian literature.

But as time went on, and the whole aspect of missionary work began to expand so marvellously in all the western provinces, it was felt that no less a centre than the capital ought to be the *permanent* home of the Mission Printing Press, and one of Dr. Hart's latest and most ardent desires was to obtain funds for its erection there and to find a man of heart and enterprize, upon whom his own mantle of devotion to this special scheme might fall. Who shall dare to say that he cannot, from his resting place in the Father's home above, even now see and rejoice in the abundant fulfilment of his choicest wishes? At any rate, the large number of young people of the Methodist Church in Canada, who undertook to contribute thousands of dollars for the necessary funds, and gave freely of their substance to carry out the scheme, may to-day give thanks that the Canadian Mission Press has not only been removed to Chen-tu, but a substantial, handsome, commodious building (see frontispiece*) has been erected, which is a credit to all who have had any share in providing for it, and that its indefatigable superintendent is on fire with his predecessor's zeal to make the Press, as he himself expresses it, "the friend and servant of every missionary in West China."

Many months of arduous attention to bricks and mortar are at last crowned with success, and the 2nd and 6th of April, 1905, will long be "red letter days" in the history of the Canadian Mission Press, as well as in the quiet plodding life of the missionaries generally in the city of Chen-tu. For on April 2nd the native Christians of the four missions were invited to unite with the foreigners in a dedication service in the new building. One of the large rooms on the upper floor was crowded, and an enthusiastic, hopeful, and thankful strain pervaded all the exercises. Short addresses were delivered by representatives of all the missions, and united prayer offered that God would Himself use the building and all the workers employed in it for His own glory.

And on the following Thursday the Viceroy of the province and all the leading magnates of the capital accepted an invitation, kindly conveyed to them by the British Consul-General, and came in full state ceremony to the formal opening of the building.

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* From a photograph taken by Mr. R. J. Davidson, of the Friends Mission.

Decorations within and without had been lavishly provided by the various members of the Canadian Mission, who one and all heartily co-operated with the superintendent of the Press, Mr. Endicott, upon whom of course the chief responsibility of the proceedings devolved.

Nor was the visit of these officials a mere hurried call; their stay extended for something like an hour and a half, and included inspection of the building, a speech by Mr. Campbell, the Consul-General, in Chinese, explaining the purpose of the erection; then followed light refreshments, and finally the photographing of various groups and the presentation to each official of a short printed statement of the enterprise.

The following is a translation of the British Consul-General's speech:—

"YOUR EXCELLENCIES: On behalf of the members of the Canadian Methodist Mission I have very great pleasure in welcoming your Excellencies to this building. Perhaps I ought to say a word or two as to its origin and object. As your Excellencies are aware it is a printing establishment for mission purposes, with machinery for printing books. There are people in this city who seem to think that it is a barrack, but your Excellencies will be able to reassure them on that point.

It has been erected at large cost, and every coin expended on it has come from the native country of the missionaries. Not only that, the funds were collected by the *young people* of Canada. The cost has not been in money alone. Your Excellencies have only to recollect the difficulty of constructing a building of these dimensions after foreign design in a place so remote as Chen-tu, and the difficulty of importing machinery and material from abroad into Szchwan, to understand the labour and care which has been devoted to it. The members of the mission have all assisted in one form or other, but the chief labour fell necessarily on one man, on Mr. Endicott. I am sure that he is entitled to our sincerest congratulations.

The special object is printing books—books which will disseminate every good principle governing the affairs of life. There is not a shade of political meaning in these aims or wishes or ambitions of these missionaries. They simply want to do good. Sometimes they will no doubt make mistakes, because it is not possible to do anything in this world without making mistakes; but, I repeat, their aims and intentions are beyond cavil. And when your Excellencies remember that the doctrines they inculcate have produced this building

from the pennies of young people and children, willingly given for use in a distant country which few of them know exactly, it will, I know, be conceded that those doctrines have strength for good, and that they can bring out and foster the best that is in human nature.

I have to thank your Excellencies especially for the honour which you have conferred on this enterprise of the Canadian Methodist Mission by coming here to-day. The proverb says: 有教無類, 'In culture there is no distinction'; and your presence is a fresh testimony to the friendly feelings which your Excellencies have uniformly shown to the British missionaries of Szchwan."

In the evening the foreign community were invited to a reception, being welcomed on arrival by a very creditable performance of a Chinese brass band, itself a novelty in this Western capital. A commodious room on the upper floor was transformed into a veritable Western drawing-room, and the spacious landing hall made a no less attractive dining-room, where as many as forty-four British, American, Australian, Swedish and Canadian friends were entertained, the British Consul-General being again one of the number; and after a social meal together, a delightful display of a choice and varied selection of lantern slides and vocal and instrumental music, the evening closed with the heartiest good wishes of the whole community for the future prosperity of the undertaking, and the hope that the present success might be but the beginning of much greater things in the future.

Of the practical and often prosaic work of that future, which must of necessity follow the excitement and pleasure of such rare occasions as this in the far away West, it ought to be mentioned that good up-to-date machinery is provided for printing, and all the work is done by bonâ fide natives of the province; while the friends of the Canadian Mission, who have provided the magnificent sum of something like Tls. 20,000 for the purchase of site and erection of buildings, and are prepared to devote the time of two missionaries to the work, deserve and have the heartiest thanks of many workers and native Christians for their liberality, and they may rest assured that the future development and spread of the Gospel in West China will be ably helped forward by the work of the Canadian Mission Printing Press.

Whom Having Not Seen . . .

I hold, am held by, One that clasps me close,
As once an angel-wrestler in the night,
But now in love confest, whose strange delight
Thrills into living poetry life's prose.
Yet know I never His proportions fair,
Majestic more than painter's noblest dream,—
More human, more divine, my Lord supreme,
Who calls me lover, and my life doth share.
I yearn for vision, for the open eye,
If for a moment, that I may behold
Thy form that fits my inmost soul so nigh,
My Saviour, in Thy graces manifold.
Oh, for the dawn of day, when at Thy call
Mine eye shall see Thee, Lord, my All in All!

W. A. C.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Japanese Educational Influence in China.*

BY REV. J. HARADA.

JOSEPH COOK, an American divine who visited Japan in 1883, compared Japan in relation to Asia to the helm of a ship, that, though small, will guide Continental Asia. Mr. Cook's remark was not, I believe, very seriously taken at that time, even by Japanese. They understood it as a compliment by an American friend. Providence, however, often travels more speedily than the imagination of man. No one will, I trust, deny at present that the prophecy has been fulfilled to a greater extent than any one expected twenty years ago.

All will agree in saying that one of the marvels in modern history is the reversal in the positions of China and Japan among the powers in the East. Until about a score of years ago every Japanese looked up to China as his superior and teacher. Chinese classics were regarded by the literati of Japan as the source of wisdom. Anything written with *kana* or Japanese

* A paper read before the Fifth Triennial Meeting of the Educational Association of China, May 17, 1905.

alphabet was, on the contrary, treated as childish. Except in the matter of science and mechanics China was considered quite equal to Europe. The Utopia for Japanese was the state of society in which the method of Confucian morals would be harmonised with the mechanical arts of the West. So said our great Yokoi Shōnan, a leader of the revolution of 1867 and a prophet of the new Japan. No one seemed to have fully understood China, but somehow she was looked up to as a great and mysterious power. When the war of 1895 broke out I do not think any Japanese were quite sure of victory except some officers of the Japanese army and navy who had studied the real state of the Chinese empire for several years preceding. Certainly it was a revelation to the Japanese as well as to Europeans when Japan secured a complete victory. The Japan-China war exactly reversed the positions of the two nations of the Far East. It marks the new era in the liberation and enlightenment of modern China. A Japanese proverb says: "*Ōta koni oshiyerarete asasewo wataru*," A child on a man's shoulder, as he crosses a river, points out to him the shallows. The story of Japanese influence in the Celestial Empire is not a long one. It is a matter of yesterday. It would be too early, I believe, to pass a judgment on its probable effect on the intellectual and spiritual condition of China.

Let me briefly indicate the three principal channels by which educational influence has been exercised by Japan on China, viz., I, Japanese teachers engaged in educational work in China; II, Chinese students studying in Japan; III, Japanese literature translated and printed in the Chinese language.

I. As to the number of Japanese engaged in educational work in China no accurate statistics can be obtained at present. As far as I can ascertain there is not a school or college, worthy of mentioning here, founded by Japanese for Chinese. There is a flourishing institution called *Tung Wen College* (同文書院), founded some four years ago near Shanghai, but this school is exclusively for Japanese young men, to train them in the Chinese language to make them efficient business men and officers. About 150 young men have graduated from it, and it has at present about 320 students. The graduates are scattered about in various provinces of China as teachers, business men, etc., though the majority of them are in government services. During the past few years the number of Japanese teachers in schools and colleges in China has been continually increased.

There are at present fifteen professors engaged by the central government of China through the department of education in Tokio; three in the university of Peking, one a councillor to the educational bureau of Tientsin, one in the normal school of Peking, one in the same of Nanking, others in the provinces of Hupeh, Shantung and Chihli, who teach mostly in the normal schools. Besides those engaged by the central government there are, according to the statistics of June, 1904, a hundred and fifty-nine Japanese subjects in various educational institutions of China. Since the above-mentioned date the number must have been largely increased. They are engaged in all kinds of professional work—moral, military, agricultural, industrial, medical, etc. All those teachers are sufficiently well paid, usually three or four times, even six times the amount they would receive at home.

No one will question for a moment that a vast influence must be exercised by those one hundred and fifty or two hundred educators on the intellectual and social future of China. It is justly feared that some of those men are engaged without much discrimination as to their competency. Not a few persons in influential positions in Japan have expressed their fear that as the result a reaction may come before long.

II. By far the greatest educational work is being done through the Chinese young men and women now studying in Japan. According to statistics obtained from the Chinese legation in Tokio, dated February of the present year, there are 2,399 students in various institutions of learning in Japan. There must be many more not yet enrolled in schools, and some private students not yet registered at all in the legation. It would be quite safe to say that there cannot be fewer than 3,000 Chinese students at present in Japan. The greater portion of them are financially supported by the government and the viceroys of various provinces. These 2,399 students are in thirty-seven institutions, mostly government schools in Tokio; only a very small proportion being in the cities outside of the capital. Five of them are in the Imperial University of Tokio, twenty-seven in Waseda University, twenty-one in the Agricultural College of Sapporo, forty-five and twenty-five in the First (Tokio) and the Third (Kioto) Higher Schools respectively. In the various industrial schools I reckon not fewer than 150. But by far the largest number in one branch of study are in schools preparatory to entrance into military and normal

colleges. Next to them in numbers are those in law schools. Great numbers are in general preparatory institutions. I find sixteen studying medicine, four are in the school of music, two are in the art school for women, ten in a girls' school. So far as statistics go, there are three in a Roman Catholic middle school, the only religious school among thirty-seven different institutions mentioned.

These students represent every one of the eighteen provinces of China, except one—Kan-suh. (I heard, however, on board of the steamer on the way to Shanghai, from a Chinese student coming home from Tokio, that there are at present a few from that province.) Hupeh, Hunan and Szechuen send each more than 300. Kiangsu, Chekiang, Chihli, Kwangtung and Yunnan more than 100 each. Others vary down to the smallest number from Shen-si and Ho-nan, which send eight and twelve respectively.

Among other points it should be remarked that unfortunately many, perhaps the larger number, of them return home without fully completing their studies. They stay for a year or two, spending more money than necessary and learning habits and manners, not always useful, rather often detrimental and demoralizing. It is desirable that they should be educated in China till they finish at least the preparatory course and then be sent to Japan for higher and professional studies.

III. Japanese are not only furnishing teachers, but are producing a literature for China. Within the last few years an enormous number of Japanese books have been translated into the Chinese language from primary school text-books up to voluminous works on science, history and philosophy. I was simply astonished when I looked into the lists of books in Chinese for sale by a few of the Japanese firms in Shanghai and other principal centres.

Take for instance one of them (by 新民譯印書局), and looking through the list you will notice it divided into fourteen sections. First comes educational books, where you will count ninety-seven vols., ranging in price from two taels to ten cents; historical books, 121 vols., price from twelve taels to eight cents; biographical, forty vols., from one tael to ten cents; geographical, forty-three vols., from one tael and fifty cents to fifteen cents; physiological, thirty-one vols.; poetical, sixty-four vols.; political economy, twenty-seven vols.; law, twenty vols.; art and science, nineteen vols.; philosophical, twenty-eight vols.;

history of war, sixteen vols.; essays, forty-one vols.; miscellaneous, thirty-one vols.; atlases, charts, etc., thirty volumes.

Besides those, which amount to 608 volumes, the list includes thirty-six newly published volumes on various subjects. To confess my ignorance I must say that when I first inquired as to Japanese books translated into Chinese I expected to get the names of a very limited number of works. I was certainly astonished to find that at present almost any book on any subject in various branches of human knowledge may be procured in Chinese. Besides books there is a certain number of papers and magazines published by Japanese in China which I have no space to mention.

Moreover, there is a vast number of young Chinese men and some women, a number that is increasing every day, who read books and papers in the Japanese language. Who can measure the effect of this vast amount of literature penetrating into all the corners of the great empire? Much less will any one be able to check this influence.

The question will naturally present itself to many, What will be the effect on the moral and spiritual development of the Chinese? As I said before it is too early to pass any judgment. I shall not say there need be no fear of a decided tendency to materialism and agnosticism. But at the same time I believe that the liberation of the mind is the best preparation for the acceptance of truth. Religious teachers should not interfere with them on any account. The greatest need, it seems to me, will be their thorough equipment to counteract the tendency I have described, so that we may make use of them for the propagation of religious truth. The call for the higher education of Chinese in missionary institutions is certainly urgent. I believe, moreover, there is nothing more urgent than the demand for an educated native ministry, which will be able to meet these influences coming from abroad. If these influences do not come from Japan they will be coming some time or another from some other countries. Educate your Chinese workers, especially those who are in charge of evangelistic works, so that they will be fully equipped in all important branches of modern science and philosophy.

Then, in Japan Chinese young men and women are more easily accessible to Christian influences than they would be at home. I hope some special effort will be made among these students in Tokio and other places, so that they may return

to China, not only equipped in intellectual accomplishments but also regenerated through the spirit of the Gospel of our Lord Jesus Christ. No greater opportunity has ever been presented to missionary work for the Chinese than that at present offered among these young men and women who are studying in the Japanese empire.

Notes.

THE fifth Triennial Conference of the Educational Association was held, in accordance with the previous arrangements, on May 17-20, at Shanghai. Those who had the good fortune to be present at it will always remember it as a most interesting and helpful and encouraging meeting. From all sides came reports of progress, new fields of usefulness opened up, new work accomplished, and the call to meet new opportunities which are constantly being presented to us as China becomes more open to foreign influences.

The Educational Association, according to the last figures, which include the many new names added to the list at this meeting, now numbers 383 members. Of these, 175 were present at the Conference, a number which, considering the wide area over which the members are scattered, and the fact that all the schools of the empire are now in session, is a large proportion, and show how vital to their work the Christian educators of China consider the Association. All of the larger institutions seemed to be represented, and from some of them a large proportion of the staff appeared.

The most important point brought forward and discussed, seemed to be the fact that the number of books actually published by the Association in the previous three years was disappointing. One of the chief aims of the society was to arrange for the preparation and publishing of new text-books in Chinese which will be useful all over the empire in spreading Western learning. This work has not progressed as rapidly as was hoped. The reason seems to be the intense pressure of work on all members of the Association, so that none of them can afford the time necessary for the writing, editing and translating of works suitable in our schools.

For this reason the work of preparing text-books for new China is falling rapidly into the hands of agencies which are specially fitted for the work. The Chinese themselves and the Japanese are making rapid strides in the formation of a new Chinese literature. Such institutions as the Commercial

Press, with their large equipment of workers, are doing far more than we are doing; and the number of books in Chinese issued by the Japanese is said to be very large, as can be seen by referring to the Rev. Mr. Harada's article.

For this cause many voices pleaded for the extension of the work of the Association by the appointment of a secretary who could devote his time to the work of preparing literature suited to the uses of the schools represented to the Association. This is the burning question before the Association at this time. Can the man be found and the means to support him to aid the cause of Christian education in China by doing the sorely needed work of giving us the material that we must have in order to do our work of teaching? Every energy of the Association should be bent for such a purpose. How could one man in any other way do a work that would compare in value to literary work? The value of books is a truism to us, the range of value of the printed page. Infinitely wider than voice can reach, the book carries its message broadcast over the land. Will we at this moment fail to use our opportunity to provide a Christian literature for new China?

The following are the new officers and Committees of the Educational Association:—

President:—Rev. G. A. Stuart, M.D.

Vice-Presidents:—Rev. J. A. Silsby, and Dr. Paul D. Bergen.

General Editor:—Rev. A. P. Parker.

General Secretary:—Prof. F. C. Cooper.

Editorial Secretary:—Rev. A. S. Mann.

Treasurer:—Rev. H. Ll. W. Bevan.

Executive Committee:—Officers, *ex-officio* members, plus Miss Richardson, Prof. M. P. Walker, Revs. F. Rawlinson, and W. P. Bentley.

Publication Committee:—Dr. Pott, Rev. J. Darroch, and Mr. Yen.

Mandarin Romanization Committee:—Revs. F. E. Meigs, J. Darroch, J. W. Lowrie, P. D. Bergen, G. A. Clayton, D. W. Lyon, and Mrs. Arthur Smith.

General Romanization Committee:—The above, with Rev. G. W. Shepherd, Ningpo; Rev. A. L. Warnshuis, Amoy; Miss Hartwell, Foochow; Rev. W. N. Brewster, Hing-hua; and Rev. J. A. Silsby, Shanghai.

Biblical Instruction Committee:—Revs. D. W. Lyon, D. H. Davis, J. Jackson, H. W. Luce, and Miss S. M. Bosworth.

Course of Study:—Dr. Bergen, Rev. E. F. Gedye, Dr. Stuart, Rev. Moir Duncan, and Dr. Anderson.

Terminology:—(Geographical), Dr. Sheffield, Revs. J. Darroch, S. Couling, W. A. Cornaby, and F. Ohlinger. (Scientific), Drs. Hayes, Stuart, Parker, and Lavington Hart.

Kindergarten:—As before.

Union Educational Establishments:—Rev. A. P. Parker, Dr. G. A. Stuart, and Rev. L. Hodous.

Correspondence.

CHI-KUNG-SAN: A NEW SUMMER RESORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: If a man who discovers a curative drug is a benefactor, what shall we say of the man who finds a preventive, not for one but many diseases?

The Rev. D. Nelson, of the Lutheran Mission at Sin-yang, has the merit of discovering the above-named mountain refuge. By his invitation I visited the place recently, and I can cordially recommend it to missionaries and others.

It is still undeveloped, and those who desire accommodations must build their own cottages. Some half dozen have been erected already, and others are going up—all too few for the demand.

Ground is cheap, and the retreat is easy of access for all places near the northern railway, which has a station at Sintien, at the foot of the mountain just within the boundary of Honan. It is six hours from Hankow, and the road bed is so well laid that the ride is restful rather than fatiguing.

From the station a climb of two hours brings you to a plateau or summit level at the height of 3,000 feet above the sea. Several depressions, scarcely deep enough to be called valleys, offer pretty sites for groups of buildings. Each of these is supplied with one or two springs of perennial water; so numerous are the rivulets that I heard their music before I saw their frolics.

All the hills in that region look bleak and bare, because they are not protected from the ruthless woodcutter, but a few years would suffice to crown this noble mountain with verdant groves. Mr. Nelson (translating the name) calls it the 'Rooster', but I suggested that he should call it the 'Roost,' and then all who go there would be *roosters*.

W. A. P. MARTIN.

Wuchang.

ADAPTING HYMNS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The mention of the late Rev. T. J. Shipway in connection with pentatonic tunes reminds many of us once more of the great loss we, personally, and the cause of sacred music in China sustained in his early discharge from the militant ranks of God's great chorus. All who had the privilege of meeting him had formed a high opinion of his special fitness for the line of work to which he had largely devoted himself, and we expected much help from him.

If seemed to me, however, that as he visited the older and larger Christian Chinese communities he slightly modified his views, and while he held with the rest of us that pentatonic or at least nearly pentatonic tunes are to be preferred in newly opened work, in the older congregations (especially where boarding-schools attend the services) other tunes might be used as freely as in Western congregations.

I have found it but little more difficult to teach Chinese children

the chromatic scale than other children. Eyes must be fixed on the teacher, mouths kept rigidly closed, *no one to move a muscle*, listen ! listen ! ! listen ! ! ! as you go slowly up and down a little longer and oftener than among children who hear the complete scale from infancy. "Ear practice," learning to fix the ear on the organ, violin or voice should occasionally occupy the whole forty-five minutes, and it should early be impressed upon the pupils that nine-tenths of the work required to learn to sing is learning to listen. When a pupil has listened until he asks permission to sing he usually goes through with few mistakes, and he will know enough to be annoyed at these.

But coming to the lesson before us on page 298, last RECORDER, I confess I could never bring myself to sing a favorite old tune like "Art Thou Weary?" the way it is here written. I have had the same experience with other favorite tunes thus vamped up. It seems to me pentatonic tunes must be such originally, whether old or new, and even so completely original that they do not remind one of other tunes. Only then can they be expected to live and thrive.

Again I have found it hard to get voices to sustain the same note while enunciating three or more words. I should much rather teach a class to sing a g a than a a a as at the end of the first staff. The difficulty increases as the series becomes longer, for instance: I am so glad that our fa—. This is one of the tunes, I may say here, I believe we ought to abandon. It has been "modified" over and over and yet it *halts on the way*.

Finally—what beautifully sounding words the last two, 平安, in the stanza are. Made "to sing" and can't help it. But—得, and after the series of "quarter" notes on a "half"! Here also a full vowel, "tuned down" by an ng ending, is indispensable, to my mind. 得 is like a heavy mattock struck down to the helve in a bed of opening pansies. It seems to me the 得 could be shifted on the last quarter note and 全, or some similar character, take its present place.

Now, Mr. Editor, this matter of "adapting" hymns has not encroached much on your space heretofore. My apology on the present occasion is the great value of the hymn under consideration. Other lines of literary work are discussed much more frequently in your columns than this. But I have been wondering whether we ought not to ask you for a *(small)* Hymnology Department,* by means of which views could be exchanged and work done systematically. Much remains to be done in the way of adapting hymns to tunes and vice versâ. Then we ought to be kept informed as to what translations are being attempted or seriously contemplated. How very helpful your "Books in Preparation" has been, and something like that for the benefit of hymnology is in my mind.

F. OHLINGER.

* We shall be much pleased to receive communications on this very important subject at any time.—ED. RECORDER.

Our Book Table.

Notes on Genesis. By Mr. Henry Price. Published by the Chinese Tract Society.

Those who know C. H. M.'s Notes in English will be glad to see them translated into Chinese. The book is in Mandarin, as it should be. The style is such as will be easily understood by those Christians whose principal reading is confined to the Mandarin New Testament and Christian literature in the vernacular. There is no doubt this little book will be helpful to many such brethren. For sale at the Presbyterian Mission Press.

Sermons by the Rev. T. De Witt Talmage.

Dr. Talmage has a world-wide reputation as a preacher. His sermons, printed in the *Christian Herald*, were read by thousands who never listened to a preacher and who read no other Christian books. It has doubtless been a labour of love to his niece to translate these memorials of her great uncle into Chinese. We believe the sermons would have helped a much larger number had the book been printed in Mandarin. Still, it is indisputable that Dr. Talmage preached in Wên-li, and this book is excellent reading for those who read the classical language.

J. D.

The East of Asia. March, 1905. The North-China Daily News. Price $1.50.

This number is quite up to the high standard of what might well be called the Art Journal of the East. Most of the articles are so full of thought and so interestingly embellished by half-tone pictures that many an hour of the heated summer might be well utilised in their careful perusal. Mr. Cameron Johnson's graphically told memories of Manila are written from a Eur-Asian point of view that sympathises with both the foreign and native attitude and succeeds in harmonising apparent contradictions; Count Vay de Vaya's journeyings across Manchuria are told in a way and at a time that ensures interested readers; whilst Samuel Pollard almost upsets our nerves in "Skirting Babuland," as he takes us over plank-bridged gaps in roads that wind round precipices, at whose foot roaring torrents foam. No wonder that at one place where the ledge narrows until it quite disappears and planks are resorted to, every coolie is reported to make resolutions of reform to the enormous extent of nine and a-half parts out of ten of his evil habits. Chinese customs and fairyland, Japanese scenery, and the beauties and histories of Kiu Hua Shan find sympathetic writers; and we must not forget Prof. C. M. Lacey Sites and his graphic report of the Chinese Educational Exhibit at St. Louis.

Cross and Crown, or Stories of the Chinese Martyrs. By Mrs. Bryson, authoress of Child Life in Chinese Homes, etc. At the Presbyterian Mission Press. Price $2.00.

A difficult task well done. It was easy enough to write a record of martyred Christians for adults, but a more delicate matter to do this for young people,—just to touch lightly the tragedies enacted in 1900 and yet not to lose the interest of the various

narratives. In her well-known "Child Life in Chinese Homes" the authoress showed her skill in depicting young life in China so as to be interesting both to young and old, and now she has laid us all under further obligation in giving us a book that we may hand to our children with the assurance that it will do them good. It has done us good to read it, and we gladly commend it to others as a book that will both inspire and comfort.

There was room for such a book, notwithstanding the various volumes which have already appeared on the subject of the Boxer troubles. This one fills a place of its own. There are no unnecessarily harrowing details and no gruesome pictures, but although the note of tragedy is not and could not be withheld yet the tone of the book is helpful and wholesome.

The outward appearance is attractive, the title is felicitous, and the illustrations, sixty-seven in number, are plentiful and good.

The L. M. S. has made this book the prize book for the year, hence it is having a large circulation in England, especially in Sunday School circles, and no doubt it will stimulate many to greater endeavour towards winning a nation to Christ which at this early period in its church history has already contributed so strong a band to "the noble army of martyrs."

D. S. M.

傳道啟悟集. Pp. 97. Easy Wên-li. Price fifteen cents. An excellent manual for native preachers. Edited by Rev. F. W. Baller. Author unknown.

Dr. DuBose's "Street Chapel Pulpit" deals in a very popular style with subjects suitable for preaching before a Chinese audience, and his book has proved acceptable to many; but this book treats far more exhaustively upon the current beliefs, superstitions and fallacies so indigenous to the native mind, and gives the truth about God and redemption.

It has an advantage over a work written by a foreigner since it is the product of a well-informed Chinese brain naturally acquainted with the trend of native thought and able to state the case in a manner likely to be more convincing to his countrymen.

It is divided into five sections.

The first treats of God, His name and attributes; and the duty of man to worship Him.

The second section deals with Chinese errors, and is most complete. At least forty kinds are discussed, and none of the popular superstitions and fallacies seem to be omitted. Certainly their number is legion, and the sight of such a catalogue of error is most suggestive of the difficulties in the way of a Chinaman coming to the Light and the mighty power of God's truth in emancipating him from such a miasma of mists and delusions.

The third section treats of the soul of man and the proofs of its immortality.

The fourth section refers to rewards and punishments—their certainty, their distinctness from present happiness or woe, and the difference between the Christian and the Buddhistic conceptions of heaven and hell.

The fifth section gives a clear outline of the redemption of man by God, and answers *in extenso* fifteen points of doubt and difficulty that might be raised by a thoughtful Chinaman after reading the *résumé*.

The manual should be most helpful not only to our native

preachers but also to the missionary; and if the contents are well digested they form a complete armoury against sceptics and infidels, as well as a treasury of knowledge to the honest seeker after truth.

J. J. C.

We are pleased to see that a new cheap edition of Pastor Hsi, by Mrs. Howard Taylor, has been issued by Messrs. Morgan and Scott, London, price 1/6. This makes the sixth edition, with a grand total of 24,000 copies.

ACKNOWLEDGMENTS.

Transactions of the Asiatic Society of Japan. May, 1905. Containing the Life of Watanabe Noboru, by Miss Ballard, Dazai on Bubi, etc.

The 14th Annual Report of the Chungking General Hospital for men, of the M. E. Church. 1904. 13,592 cases. In English and Chinese, in one volume.

In Five Fields. The Report of the Friends' Foreign Mission Association for 1904. London.

Outline Report of the Moody Bible Institute, Chicago.

Macmillan's New Globe Readers. Book II. Macmillan & Co., London.

The Foreign Traders' Correspondence Handbook. For the use of British firms trading with France, Germany, and Spain, their colonies, and with the countries using their languages. By James Graham and George A. S. Oliver. Macmillan & Co., London. Price 3/6.

Anglo-Chinese Readers. The Primer. Price 20 cents (Mex.). First Reader. 30 cents. Edited by Dr. J. C. Ferguson. Macmillan & Co., London.

English Grammar. By Prof. C. D. Tenney, LL.D. Price 75 cents. Macmillan & Co., London.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented:—

S. D. K. List:—

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List:—

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geology.

Winslows' Principles of Agriculture.

Intermediate Geography. By H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Universal History. By Myers.

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution. By Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Algebra (two vols.), Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Professor Beltex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Editorial Comment.

It was eminently fitting that the soul of Hudson Taylor should go up to God from the province of Hunan, that province which had so long resisted the approach of the missionary, and which the C. I. M. was one of the first to enter. It must have been with peculiar satisfaction that after these years of weakness and confinement to the homeland he should be permitted to again come to China, visit a number of stations, meet with old friends, such as Drs. Martin and John in Hankow, and at last arrive at Changsha. Where else would he have been so pleased to pass from the tenement of clay to the "house not made with hands" as right there in the heart of China? He had lived to see wonderful changes take place in mission work since he first arrived in this land, and he could well say: "Now lettest thy servant depart in peace, for mine eyes have seen thy salvation." He had lived to see the Society which God enabled him to found and foster for so many years, still going on and prospering after the direct control had passed from his hands. His sun has set without a cloud, nay more in a halo of glory, and at evening time there was light. He was not what would be called a great scholar, but he had become great in God's school, and had learned to recognize and implicitly obey the will of God and to teach others to do the same. Not a great orator, as men express it, he yet had mighty influence over men both in private talk and public discourse, and his influence all round the world, and especially

in China, is beyond compute And the China Inland Mission is his monument; he needs no other.

* * *

Our Chen-tu brethren are to be congratulated on having such a fine building for a printing press as that displayed in our frontispiece. Most of our Mission printing presses in China have started from small beginnings, very humbly housed, and have had to wait a good many years before securing an adequate building and plant. Not so our brethren in Szechuen. They are starting out with a building that might well be the envy of an old establishment. Possibly this is the result of "Reform," the spirit of which is now so dominant in China. But, at any rate, we rejoice with them at the brilliant start they are making and trust it will not be long before they will need even more commodious quarters.

* * *

The late Christian Endeavor Convention in Ningpo, at which there were some thousand native Christians in attendance, coming from various parts of China, from Canton in the south to Shantung in the north, and from the Yangtze, was a good illustration of the manner—and seemingly the only one—in which the vexed Term question is to be settled. Throughout the Convention, so far as the writer observed, there was but one usage, viz., Shang-ti or Shin for God (or Shin-ming in Ningpo region) and Shen-Ling for Holy Spirit. Though there were a number present that are in the habit of using Shin for Spirit in their regular work, yet here they turned readily to the use of Ling, and so far as the writer heard never once used Shin. It is quite evident that if the native brethren were left to themselves they would quickly and easily settle that about which foreigners have had so much controversy and have differed so strongly.

* * *

The boycotting of American goods, and possibly of American schools and teachers, bids fair to become a serious matter, provided the Chinese can bring themselves to deny themselves to the extent that will make the boycott effective. How they are to get along without American kerosine oil, American cotton cloths and the numerous other things which they have come to use so freely, is difficult to comprehend, and without doubt those who propose such a measure realize very little of what it involves. There is no question but that the Chinese have been shamefully treated by the Customs officials on the Pacific coast, and it would almost seem that drastic measures of some sort were necessary in order to secure justice to those from this kingdom who try to set foot on American soil.

* * *

One difficulty, however, is that the Chinese have very little conception of the real state of the case, and still less of the pro-

per way in which to secure relief. Their ideas of patriotism —a new word, it might almost be said, among them—are the crudest and in many cases positively mischievous. Each one is more ready to reform the other fellow than to reform himself. What they specially need is more backbone in their own government and more enlightenment among the people. However, we have little doubt that the threat of boycotting things American will have some effect upon certain classes of the American people, and these will be induced to try and bring about a better state of things. At present the old treaty has lapsed and a new treaty is being formulated. So far as we have learned China has submitted the text of a new treaty, but none has yet been produced by the United States. We believe that a better treaty than any before will be agreed upon, and while unrestricted immigration of the Chinese to the United States is not to be hoped for, doubtless it will be made easier for those who are to be admitted.

* * *

FROM the subjoined notice it will appear that the original design of the Martyrs' Memorial has had to be given up. But if it shall eventuate, as the Committee propose, in a fine hall in connection with the new Y. M. C. A., it will not be in vain that the effort has been made. Religious work in Shanghai is very much in need of just such a hall, and while it will not be so distinctive a feature as was first proposed, yet it will be in many respects a very suitable memorial of those who lost their lives during the Boxer troubles in 1900.

The Advisory Committee in London, which was organised to assist the General Secretary, Rev. D. MacGillivray, in raising funds for the memorial, on the 24th March passed the following resolution:—

"The London Committee appointed to co-operate with the Shanghai Committee for the erection of a Martyrs' Memorial Hall in China, are of opinion that an appeal for £20,000 would not meet with a satisfactory response in this country, in view of the fact that some of the large and influential missionary societies do not see their way to give a public approval of the scheme without the practically unanimous recommendation of their missionaries in China. They therefore consider that the scheme for a memorial hall should not be proceeded with. In so doing they wish to place on record their appreciation of Mr. MacGillivray, and are thankful for the interest he has awakened in China, and especially in the witness borne by its martyrs."

Owing to this decision of the London Committee the General Committee at Shanghai are obliged to abandon the original scheme, which was to erect a memorial building, consisting of a large assembly hall and offices suitable as a permanent home for the Bible and Christian Literature Societies in China. But in order to carry out, as far as possible with the funds in hand, *the main idea* of having a memorial hall, in which the testimony of

the martyrs shall be continued by the preaching of that Gospel for which the martyrs died, the General Committee have entered into negotiations with the Committee of the Y. M. C. A. in Shanghai, and on the 15th June passed the following resolution:—

'Resolved: That the Martyrs' Memorial Committee turn over all funds collected for the Martyrs' Memorial for China, amounting to not less than Tls. 9,000, to the Chinese Young Men's Christian Association of Shanghai through its trustees, the International Committee of the Y. M. C. A., on condition: (1) that the Association so alter the plans for its new building as to incorporate a hall in the same to seat at least 700 persons, (2) that this hall shall be named the "Martyrs' Memorial Hall," (3) that the building be located in the heart of the foreign settlement of Shanghai, (4) that no further charges for land or building shall be made upon the Martyrs' Memorial Committee, (5) that the Association shall grant the Martyrs' Memorial Hall for the free use of interdenominational religious conventions or conferences, on condition that such incidental expenses as light, heat, etc., shall be paid by the persons engaging the hall.'

The Committee of the Y. M. C. A. at Shanghai have accepted the conditions stated above.

Counting the land, foundation, necessary strength of the whole structure, etc., the hall will of course cost much more than Tls. 9,000, and, besides, it will be only fitting that suitable memorial tablets or inscriptions commemorating the martyrs should be put in the hall. The Memorial Committee therefore feel that an obligation rests upon them to repeat their appeal for funds, in order to enable them to hand a substantially larger sum to the Y. M. C. A. than the Tls. 9,000 now in hand. Therefore we use this opportunity to ask once more all those Christian friends and churches who have not yet shown their appreciation of the witness borne by the martyrs of China, to send in their contributions as soon as possible to the General Treasurer, F. S. Little, Esq., 12 Kiukiang Road, Shanghai.

By order of the General Committee of the Martyrs' Memorial for China,

P. KRANZ,
Acting Secretary in China.

Diary of Events in the Far East.

The Battle of Tsushima.

On the 27th and 28th May, Admiral Togo practically annihilated the Baltic fleet. On the morning of the 27th, the three columns of the Russian battleships, transports, and special service ships were sighted by the Japanese, and in a few hours both fleets were engaged in fierce conflict. In the course of the day and the morning following seventeen Russian vessels were sunk, five captured, and the few remaining took flight to ports in China and Manila, where they will be interned until the completion of the war. The Japanese took 6,142 prisoners, among them being Admiral Rozhdiestvensky. The chaplains, doctors, etc., have been released. So far as we can gather the Japanese only lost three torpedo boats, the total casualties being within 800.

Missionary News.

In Memory of Hudson Taylor.

On June 13th it was one's lot to attend Hudson Taylor's Memorial Service at the China Inland Mission Hall, Shanghai. Every Protestant mission in China seemed represented in that full room, and far outside on the summer breeze floated the words:

O blest communion, fellowship Divine!
We feebly struggle, they in glory shine.
Yet all are one in Thee, for all are Thine. Hallelujah!

That opening hymn was the keynote of the meeting. After Mr. Stevenson had led in prayer, Mr. Hoste said: "We are met as those who feel a common interest in the kingdom of our Lord Jesus Christ. And three thoughts are prominent in our minds: (1) Thanks to God for His servant and the great good he has accomplished in this land; (2) a tribute of love and honour to Hudson Taylor; (3) a resolve to seek for grace to learn some practical lessons which will help us in goodness and service. For if Hudson Taylor were here he would not wish for eulogy, but that we might be lifted higher to a place of devotion. One great feature of Hudson Taylor's life was his complete concentration on the fulfilment of his divinely-appointed trust and calling. He laid aside every weight in the race. He was no ascetic, putting out of life a number of pleasures for the sake of doing without them. He had a wide interest in life, but was possessed by an overmastering passion to make life tell to the utmost on the one great cause. His powers just ran in this one channel. He felt his calling as a Christian man (do we feel it sufficiently?) to live in the world as Christ lived. This was a governing motive with him, and we need to search our hearts, so as to make our lives tell more in this direction. Then as those set apart for ministry in the name of Christ, we need to consider how we can lay aside some weights. Our calling is anything but commonplace. We need to be concentrated, strenuous. Knowing Hudson Taylor for twenty-two or three years, we can witness to his beautiful character. Many remarks have been made, some of them amusing, as to where the sources of his influence lay. They were in his humility, love, and sympathy. He never suggested that others should go into difficulty and danger while he remained in ease and safety. He led the way. And always with a contagion of love. We mourn his loss to-day, but we thank God, as the whole Christian community does, for one who has served his day and generation."

Dr. Howard Taylor followed and said that before his father's conversion, while a lad in Barnsley, Yorkshire, he was very much dissatisfied with the lives of some members of Christian churches. He wanted himself to test the reality of the religion of Christ. If it fulfilled the tests, he resolved to accept it.

These early doubts of his indicated that absolute sincerity which was his prominent characteristic. Eleven years ago, when sixty-two years of age, he planned in May to undertake a long tour in the hot months from Hupeh through various provinces to Chihli. It seemed such a remarkable resolve that we did our best to dissuade him from it; we pleaded that his life was precious and that some one else might go; we pointed out medically that it might cost his life. And in a quiet reply, only heard by one or two there present, he said: "Does it not say that we ought to lay down our lives for the brethren"? That was quite characteristic of the man. Then this January, when we heard that he wished to come again to China, we wondered how he came thus to plan while his health was so feeble. But after a while we heard from someone (whose prayers do tell) that prayer had been offered that father should be strengthend sufficiently to go to China once more.

This was the explanation, and those prayers were answered. We arrived in China with him on 17th April, via America, going up the Yangtse, calling at various ports, to Hankow, then by rail into Honan, with no plans made in advance, but just following God's leading. Two or three stations were visited; one requiring two half-days in a sedan. He was so weary at times that it seemed as though he could not keep his seat. At one station the residence was nearly two miles away from the worship-hall. After resting on Saturday the question arose as to whether he would take a sedan chair there on the morrow. It seemed the only possible way for him to be present at the service. The question was put to him. He would not have the sedan, and so break the Day of Rest for others. He began the walk, starting an hour and a-half before the time, managing to take a few steps and then resting upon a little chair which we carried. His progress could only be step by step, and then a rest. The country folk gathered around and asked why he did not have a sedan. We explained God's wish that all should rest and worship on that day. Indeed, we had preached a sermon more than a mile long before we reached the place of worship. Returning to Hankow for two or three days after five baptisms in Honan, the subject of the further journeying came up. The text before us was, "Delight thyself also in the Lord, and He shall give thee the desires of thine heart." And those desires were granted; we went by steamer to Changsha, the capital of Hunan. After seeing the native friends, a reception of missionaries was arranged for Saturday afternoon, 3rd June, from 4 till 6. Above thirty were present. He had a sympathetic word for each. He then went upstairs to rest awhile, but did not come down to supper. He retired for the night instead, while we assisted him to take nourishment and read to him. His mind was quite clear as to what was being read. But later on I was called up. He was gasping. And then the heart stopped. He was not. From the last province of China to be opened to the Gospel he went to be with God.

Mrs. Howard Taylor followed, saying: "You know what a heart of love has gone from our midst, so quick and tender

in its sympathy to all within reach. May I refer you to the text printed on the paper for this memorial service (Hebrews xiii. 7-8, R. V.). For here we have a three-fold injunction and an all-sufficient assurance: (1) Remember those who have been leaders. Much might be said on this. (2) Consider the outcome of their life. Yonder is a great map of China upon the wall. God enabled father to open up those many inland stations. (3) Follow. The outward is ever the expression of the inward. That inner fact was faith, heart relationship with God. And then the assurance: Jesus Christ is the same for us as He was to him. His heart relationship with the Lord Jesus Christ was the secret of his whole influence. He laid hold of the promises of God and risked everything upon them. The Lord Jesus was everything to him. The language of the Song of Solomon seemed a perfectly natural expression of his feelings toward the Lord Jesus. His love was ardent. His soul was satisfied. He knew neither hunger nor thirst. I remember in 1894 on a long journey, three weeks on Chinese wheelbarrows, sometimes sixteen hours a day, putting up at wayside 'inns' at night, just one apartment, where we had to hang a curtain; father in one corner and my husband and I in another; how he would rise at two in the morning, light his lamp and read and pray, being too busy for any quiet time in the day. For forty or fifty years he would often rise in the night for prayer. He could not live without it. It was the deepest thing in his life, and made all the rest. In public speaking before large assemblies, father used once to be nervous, but he just took the promise, 'He that believeth on me, out of him shall flow rivers of living waters.' He had a vision of the Lord Jesus standing beside him, waiting to pour rivers of blessing through him. To the end his hand was in the hand of Him who ever stood beside him.''

The venerable Archdeacon Thomson (Am. Church Mission) offered prayer. Then Dr. A. P. Parker (Meth. Epis. Mission) spoke on God's appointment of an unusual man to do an unusual thing, as the Chinese proverb has it. The Inland Mission, like all new movements, was much criticised at its start, but has justified its existence and become an inspiration to all Christendom. Two points are specially worthy of note: (1) Prayer is the most powerful factor in mission work. No machinery will accomplish the work of the Lord. Money is valueless, and men useless, apart from the power of prayer. Then the energy of God comes down and the work is done. (2) The spectacle, which needs renewing every generation, is that of men and women who gladly give up all for Christ and who can suffer all hardships out of love to Him.

Mr. Orr-Ewing led in prayer. Dr. Gilbert Reid then read an eloquent resolution from the Shanghai Missionary Association. Mr. Stevenson read another from the Tientsin Missionary Association; and Mr. Hoste a resolution from the London Mission, Shanghai.

The meeting, in which the presence of God was manifest, was closed with more than the mere words of the Benediction.

W. A. C.

The National Christian Endeavor Convention.

Held in Ningpo, May 12-15, 1905.

A. R. KEPLER.

In order to have a successful convention there are five essentials: (1) good weather, (2) a good attendance, (3) a good program, (4) an abundance of enthusiasm, and (5) above all the real presence of the power of the Holy Spirit. Judged by these criteria, the recent National Christian Endeavor Convention at Ningpo was a grand success, and its influence will be felt for months to come, not only in Ningpo but also in all parts of the empire where this growing promising movement has extended itself.

The two or more weeks immediately preceding the Convention were days of almost incessant rain. But the morning of May 12th dawned most auspiciously, and when the s. s. *Kiangteen* steamed up to the China Merchants' wharf she brought with her missionaries and native Endeavorers from all parts of China. The Christian Endeavor shield dangling from the button-hole, formed the basis of mutual recognition and further acquaintanceship, and soon the guests were assigned to their places of entertainment; the sixty or more foreign guests being entertained by missionaries, while the other delegates were entertained in the schools of the Presbyterian, Methodist, and Baptist Missions, and in the compound of the China Inland Mission.

As the time for the opening service arrived, the scene which greeted one upon entering the hall was most inspiring. The hall, the decorations, the audience, all combined to leave an impression on the mind which can never be effaced. The hall, a temporary structure erected in the grounds of the Presbyterian Academy, was 150 feet long by 60 feet wide. The corrugated iron roof was supported by two rows of posts running the entire length of the hall. The building was spacious and well able comfortably to accommodate the large crowds.

And the decorations—how can we describe them? Pillars wound with evergreeen, gay draperies hanging gracefully from the cross-beams overhead, and a hundred or more flags of all colors and designs suspended on strings stretched from post to post. Everywhere, too, the Chinese Dragon, the Stars and Stripes, and the British Jack were in evidence. Then the forty odd Christian Endeavor banners, handsomely designed and with fitting inscriptions, representing societies from all parts of China, Manchuria and Japan, gave the last fitting touch to these variegated decorations—decorations the effectiveness and lavishness of which cannot be imagined or appreciated by one who has not seen the Orient on festive occasions.

After the eye had taken in the hall and its decorations, it rested on the audience. Long before time for the opening service, the audience had gathered and filled the pews—men and women to the number of twelve or fourteen hundred. It was not a noisy and boisterous crowd such as one might expect to see in a large gathering in China, but it was a quiet, dignified gathering of Christians, intent only upon worshipping their Lord and King. It was an inspiring sight, this vast,

expectant throng with their Christian Endeavor banners. It is safe to say that never before in the history of Christian missions in China has such a large and representative body of Chinese Christians assembled from all parts of the country for common prayer, common worship, and joint deliberation on things pertaining to the Kingdom.

In the opening service of welcome, the audience could not withhold applause (a Western custom which our Chinese Christians also seem to be acquiring), as representatives from all the outports, from all the coast provinces, from some of the interior provinces, and also from Korea, Japan, and Honolulu, arose in response to the welcome extended them by the Ningpo Endeavorers.

The differences of dialect was no small difficulty, as no less than eight distinct dialects were represented. But with able and consecrated interpreters these difficulties were reduced to a minimum. We look forward to the time when the telephone, telegraph and railroad will facilitate intercommunication of people and ideas and thus promote a unity of language. At the Convention the unusual spectacle was seen of a Chinese speaking to his own countrymen through the medium of a foreigner who acted as interpreter. But then conventions like this help to break down the barriers of dialect and help unify the language.

It is impossible to describe the Convention in detail, hence I shall confine myself only to its special features. I would say right here that it did one good to hear such good strong singing as was heard at the Convention. The boys and girls of the Mission schools were grouped on either side of the platform and lead in the singing. In the early part of the Convention the audience kept very poor "time"; this improved as the days went by, and on the last day of the Convention one was inclined to believe that the Chinese too had the soul of music buried somewhere within themselves, and that the native church would some day be able to sing praises to their Maker in more perfect harmony. But what they lacked in tune and time they made up in fervor and earnestness. In fact, fervor and earnestness characterized the delegates throughout the whole Convention. They endured the fatigue of travel and came to Ningpo, not to have a good time and see "the sights" but to attend the Convention and get rich spiritual blessings. Notwithstanding the heavy rains on Sunday almost the entire body of Endeavorers turned out for the afternoon services. And when a collection was taken to help defray the Convention expenses a basket full and heavy with copper and silver to the amount of $130.00 was the result. Again, when an offering was taken on the following day to assist toward the distribution of tracts and Gospels among the Japanese soldiers in the hospitals, their true Christian generosity, which knows not the bounds of country, was again manifest in an offering amounting to $70.00.

On Saturday morning, at the greetings meeting, greetings were given by all the societies represented and letters of greeting were read from many other societies in Manchuria, the north, the south and the interior provinces who were unable to send delegates. At this meeting

Pastor Harada, of Japan, brought the greetings from the Japan Endeavorers, and his address, as also his subsequent address, stirred up much enthusiasm. Miss Cameron personally brought the greetings of the American Endeavorers, while Father Endeavor Clark cabled to the Convention, as did also the Northminister Presbyterian Church, Philadelphia. Too late to be read before the Convention was a most interesting letter from the Endeavorers in a girls' school in far-away Macedonia. A greetings meeting like this was invaluable. For, as one by one the delegates from distant and widely separated centres arose and reported the progress of the Gospel in their city or district, they were a living witness to the fact that the leaven of Christianity is permeating the empire and that the Middle Kingdom must ere long fall under the sway of the King of Righteousness. Having had this living witness before them, they all returned to their homes with renewed courage and reconsecrated purposes to live and labor for Him, knowing better than they knew before that their labor is not in vain, but that they are fighting in a winning cause.

Mr. Bevan's lantern lecture on Friday evening on Christian Endeavor in many lands was very interesting. The slides were sent out from Boston especially for the Convention, and were the means of showing the Endeavor movement in its world-wide all-lands-embracing aspect.

On Saturday afternoon the Convention was divided into sectional meetings; the pastors and leaders met to plan and discuss the machinery of the Christian Endeavor movement; the men met together and listened to able and spiritual addresses on Christianity applied to their every-day life; while the women crowded the North Bank Church and were addressed on the subjects of "Foot-binding," "Work among the Children," and "The Christian Endeavorer in the Home."

One of the unexpected features of the Convention, and as unique as it was unexpected, was the visit of the Taotai, the Fu, and the Hsien. These three officials arrived Saturday afternoon with their retinue of soldiers and runners, and attended the reception to the visiting delegates in the Presbyterian compound. After supper they went to the evening session of the Convention and sat on the platform. Dr. A. H. Smith spoke on the duty of the Christian to his Emperor and to his country. They paid most earnest attention to all that was said, and the Fu, the Taotai, and the Hsien in turn stood up and addressed the audience in words most cordial and with unstinted approval of the teachings of Christianity. It is unique in the history of Christian work in China that three officials of such high rank should set aside an afternoon and an evening to attend a distinctively Christian and religious gathering and themselves address and exhort the audience to follow and live up to the doctrines of Christianity. A few weeks later when we called at the Yamêns and presented to them the New Testaments which the Convention had voted to present to them, they again expressed their great appreciation of what they had seen and heard at the Convention.

On the last day of the meetings

these same officials, together with the military governor (Ti-tae) of the province, gave a Chinese feast to the entire missionary body, both men and women, to to the number of one hundred, and they themselves were present at the feast,—another evidence of their hearty goodwill. May not such gatherings and occasions as this help much to remove the misunderstandings which so frequently, unfortunately, exist between the official classes and the Christians?

On Monday afternoon Dr. G. F. Fitch conducted the farewell consecration service, and as, one after another, the delegates arose and repeated some precious Scripture promise, or reconsecrated themselves, the Spirit's power was felt. What could not such a body of Spirit-filled Spirit-sent men and women do for their country and for Christ!

The benediction was pronounced and the hundreds of Endeavorers wended their way to the steamer jetty, where a farewell song-service was held while waiting for the steamer to lift anchor. The delegates on board and the Endeavorers on shore made the air resound with their praises to God and Christ their Savior. The steamer lifted anchor, and with "God be with you till we meet again" wafted over the waters, the delegates left us and returned to their homes and villages throughout all parts of the Middle Kingdom.

Missionary Journal.

BIRTHS.

At Lexington, Virginia, U. S. A., the wife of Rev. W. F. Junkin, S. P. M., Hsü-chien, of a daughter.

At Kuling, June 6th, the wife of Dr. Geo. A. Huntley, A. B. M. U., Hanyang, of a daughter.

MARRIAGES.

At Hankow, May 1st, Mr. Alphonso Argento to Miss N. Bjorgum, both of C. I. M.

At Hongkong, May 3rd, Dr. A. Fahmy, L. M. S., Chiang-chiu, Amoy, and Miss Susan R. Duryee, Ref. Ch. M., Amoy.

At Shanghai, May 30th, Mr. C. Howard Judd to Miss I. E. Takken, both of C. I. M.

DEATHS.

At Pyeng-yang, Korea, May 14th, Bertha Finley Hunt, wife of Rev. Wm. B. Hunt, A. P. M.

At Changsha, Hunan, June 3, Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S., founder of the C. I. M., aged 73.

At Shanghai, June 24th, Miss M. E. Burnett, aged 68 years.

ARRIVALS.

At Shanghai:—

June 2nd, Rev. and Mrs. L. B. Ridgely, A. P. E. M., Wuchang.

June 6th, Miss E. Maddock (ret.).

June 7th, Rev. J. F. Preston and wife, Miss E. L. Starmer, M B., U. F. C. M. (ret.).

June 19th, Dr. Hume, wife and child, for Yale Mission.

DEPARTURES.

From Shanghai:—

May 1st, Mr. and Mrs. W. Hope Gill and child, C. M. S., Leh-yang.

June 3rd, Rev. E. J. Lee, A. P. E. M., Ngankin; Miss A. R. Morton A. P. M.; Miss N. E. Dow, Adv. C. M., Miss E. M. Gary, M. E. S.; Mrs. J. W. Crofoot and 2 children, S. D. B. M.; Rev. T. R. Guy, A. P. M., for U. S. A., Rev. W. R. and Mrs. Malcolm, Mr. and Mrs. A. Trudinger and child, and Mr. and Mrs. R. W. Middleton and 3 children, all C. I. M., for Australia.

June 17th, Rev. C. A. Killie and wife, A. P. M., Peking; Miss Edith Watts, Ch. M., Ningpo, for U. S. A.

June 24th, Rev. F. Brown, wife and child, M. E. M.; Rev. C. Leaman, wife and daughter, A. P. M.; Dr. P. B. Cousland and wife, E. P. M.; E. Reifsnyder, M.D., for U. S. A.

June 26th, Mr. and Mrs. J. W. Wilcox, C. I. M., for North America.

REV. J. HUDSON TAYLOR.

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Secrets of Power: A Meditation on the Life of Rev. Hudson Taylor.

BY REV. CHAUNCEY GOODRICH, D.D.

My father, my father, the chariots of Israel and the horsemen thereof. 2 Kings ii : 12.

ALL we know of Elijah is compassed within eight chapters of the Bible, a short but graphic and wonderful history. He flashes out on the eastern heavens like a meteor and bursts suddenly on a weak and wicked king. And as suddenly he is swept away into heaven. We know he was from the land of Gilead—a rugged, mountainous region—fit birth-place for a man of such rugged nature and volcanic energy. And we know his name. We can be almost sure that Elijah's parents were people of God, for their piety appears in his name, 'my God Jehovah.'

Who would have looked for a prophet to come from among the Gadites? Rather look for a soldier or a bandit. But who shall tell us whence a prophet shall emerge? No man ever guessed that Moody would become the greatest evangelist of the last century, a man of burly appearance, with his head set square upon his shoulders and his speech to the end interlarded with low colloquialisms. Who shall tell us where *our* Chinese Moody, or Finney, or Spurgeon shall arise? Let us pray for him and let us see that we receive him when he comes.

Elijah came from Gilead, but he was a man of God, and he was inspired of God. Ah! That is the thing, to have God working mightily in us, the life of our life, the regnant

source of all our energy, impelling us to attempt great things for Him. Elijah was a man filled with the Spirit of God. It matters not that we do not know much more.

Who were his father and his mother? We are not told. What were his preparations for his life-work, his childhood, studies, temptations, struggles, consecration? We know nothing. Was he married? Had he children? What was his home? The Bible is silent. We only know that suddenly there appears a commanding, stern, fiery presence that flames out hot against sin, the notable person of his age. Incidentally we know that he was a teacher in more than one theological college, perhaps the founder of the School of the Prophets. His one enthusiasm—enthusiasm, God inbreathed—was to lift up his nation into a higher holier life.

You know his life. And when, suddenly, the angels came—the horses and chariots of fire—and bore him away into the skies, his nearest disciple cried out, "My father, my father, the chariots of Israel and the horsemen thereof." Ah! Men count much on horses and chariots—war horses and war chariots—great armies. These, forsooth, are what make a nation strong. Oh! for a half million more warriors, cries Russia, and we can conquer. Hasten forward the soldiers and the great guns. Send a great fleet over the sea, huge iron ships, and iron-hearted men, that shall pour their dreadful fire across the water. What can withstand us then?

Not so thought Elisha. His master is at once father, teacher, leader, and defender of his people, worth more to Israel than all her armies. "My father, my father, the chariots of Israel and the horsemen thereof." 'Oh! If I could be like him!' The desire burned within him to secure the legacy of that other-world power which Elijah possessed. (Shall we say here that that power never comes to those who have only a weak desire for it?) And suddenly he cries out, "Give me a double portion of thy spirit." From that time he was on the watch, and his eyes were upward.

His eyes were upward when the prophet went up. And *so* the mantle of Elijah fell on Elisha. *His* word becomes a word of power and his life becomes a life of power. He doubtless took his place at the head of the Schools of the Prophets, and under him these schools seem to have been enlarged. The sons of the prophets looked to him in their perplexity and trouble. He rebuked kings, who yet sought his counsel, while

they stood in awe of his presence. Marvels of power were done through him. He foretold for kings the Lord's great deliverance. And he lived a pure, and simple, and incorruptible, and charmed life. For him the mountains were filled with the angels of God—horses and chariots of fire—by whom he was encompassed. His prayer for a double portion of Elijah's spirit was abundantly answered. And when he died the same cry that was his when Elijah went up was uttered by the King, "My father, my father, the chariots of Israel and the horsemen thereof."

The chariot of fire has come to China and caught up a prophet from our midst. And looking up we too cry, "My father, my father, the chariots of Israel and the horsemen thereof." For half a century Hudson Taylor has given his best life blood to China. For forty years he has poured out his life upon the building up of the China Inland Mission and the conversion of all this great continental land. This work has been at once his prayer and his song, his burden and his joy. For more than a quarter of a century he has been prominently before the churches of three continents, besides the continental island of Australia. And now that he is gone, the lightning flashes the news to every port in China and to London, and Philadelphia, and Toronto, and Melbourne. The whole English-speaking world has heard that this toiling weary brother has gained his rest and his crown.

What now was the secret of Hudson Taylor's greatness? For that he was more than an ordinary man we cannot doubt.

Did his greatness lie in his *distinguished ability?* Certainly he possessed ability in varied directions, as was so well shown to us a few days agone. But his intellectual powers never appeared to be of a phenomenal depth or quickness or brilliance, distinguishing him above many of his fellow-workers. He was not at all a prodigy, either of learning, or talent, or ability of any sort.

Was he a *born leader?* Perhaps so, and yet he never impressed one as a leader. He seemed so quiet, and unassuming, and humble, that it was not wholly easy to think of him as the founder and leader of a great organization, making himself felt to its remotest limits. To an outsider he never seemed quite like a man born to command.

Did he have a *commanding presence?* Scarcely so. He was humble and unobtrusive, albeit the work accomplished is

one of commanding interest and one of the notable factors in the world's evangelization.

Did he possess *super-eminent wisdom?* I do not venture to think so. He was doubtless possessed of sound judgment and good discrimination. That he had an open mind, and learned many things as the years passed and the Mission grew, is evident. He became wiser in the choice of men, in the methods of work, in the completeness of organization, in the care for missionaries and the education of their children, and in the wide extension of influence. All these things not only show his wisdom, but his large growth in wisdom.

What now was the secret of his power? How is it that in the face of superhuman difficulties he extended this Mission till it has become a veritable missionary octopus, stretching out its arms to the most remote borders of China, taking in her aboriginal tribes and reaching over into Tibet? Certain reasons suggest themselves as among the elements of his power.

1. THE SAVING OF CHINA WAS WITH HIM A PASSION.

It might be said of him as one wrote of himself, "I have one passion." I repeat, this work has been at once his prayer and his song, his burden and his joy. Wherever he might be, whatever he might do, "this one thing" was ever at the centre of his heart. It might recall the thrice repeated struggling cry of John Knox, which went up from the forest, "Give me Scotland or I die." The desire for China's evangelization, like the word in Jeremiah, was "a fire in his bones." It impelled him onward and ever onward to the end. And finally, when his life forces were spent, and the death angel was already feeling for his heart-strings, he must needs come to China, over the long stretches of ocean and continent, to see the province last to be won, and for which he had prayed so long and breathe upon the infant church his benediction. I note

2. HIS CONSECRATION.

Some here know of his early trials and struggles and also of his sacrificial consecration, of how he laid himself upon the altar, and how the fire fell upon the gift. No less a consecration can account for so great a work. "Henceforth I live, yet not I." It is then we *live* when it is not we. Wrote a blessed saint to me, my teacher in college, "I believe that the words

'Oh let me unto nothing fall,
That Jesus may be all in all,'

are true. But Oh! what a sinking of self out of sight is there!" Here is a preparation for power and one of its notable secrets.

3. MR. TAYLOR CONNECTED HIMSELF WITH THE THRONE.

You have seen the trolley with its uplifted hand. There is no power in the hand, but when it touches the wire, suddenly it is charged with might, and it laughs at the impossible load it is carrying and the steep ascents it is climbing. And yet it only touches the wire, just makes connection; that is all, and that is enough.

This is not a new story. "I will not let Thee go" was the impassioned cry of Jacob. Here is where Moses found his power of leadership, power and meekness at once. But how he prayed! What boldness, what directness of aim, what earnestness, what reverence, what intimacy, what love for his people, and what sinking of self out of sight! It culminated in the cry, "Yet now if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book." It was when Moses talked with God that his face came to shine.

Three days agone I stood by the sea, and, looking down into its depths I saw the sun. It seemed the very same I saw in the heavens, and so bright I must needs turn my eyes away. What had the sea done to woo the sun and drag it down into her bosom? She had only turned her face toward the sun, that was all. Aye, and the sea wot not that there was in her, and was reflected from her, the glory of the sun. "Moses wist not that the skin of his face shone when he talked with Him."

Some Greeks came to Philip with the request, "Sir, we would see Jesus." Day by day we must see Jesus, and see Jesus first of all. It was *so* that Mr. Taylor talked with Him, and morning by morning looked into His face. It was *so* that power came for the heavy burdens, wisdom for the perplexing problems, and peace and joy, and a renewing of the soul life.

4. MR. TAYLOR WAS A MAN OF ONE BOOK.

I have heard it said that his expositions of the Bible, while very simple, were quite unique and exceptional in their freshness and beauty, and that under his reverent and affectionate treatment of Scripture passages, they became henceforth filled with new meaning and grace and power. Did this

insight into the heart of Scripture come by intuition? Not thus does such power come, but by daily, loving, prayerful, receptive study of the Word.

It was said of McCheyne that when reading the Bible at family prayers he seemed to be looking for pearls. It was not in vain that Mr. Taylor had read the stories of Jacob, and Moses, and Elijah, and Daniel, and Ezekiel, and last, but always first, of Jesus. Prayer and the study of the Bible are the golden hinges on which swung open the door of the Reformation. Blessed is the man who catches the spirit of the wonderful Bible-psalm, lingering long and lovingly over the flowers in this garden and finding the honey stored up in each golden chalice.

5. MR. TAYLOR STUDIED THE WORD TO FOLLOW IT.

"Thy testimonies are wonderful, therefore doth my soul keep them." "I made haste, and delayed not, to keep Thy commandments." I have been much impressed with a statement of Ch'eng Fu-tzu in his introduction to the Analects. He writes, "The men of to-day do not know how to study. What they were before they studied, they remain still after they have studied, and all because they have not really *studied*." The philosopher's thought of study was that it should have a transforming influence on men's hearts and lives. The psalmist's meaning was the same only it ran far deeper. "Thy word have I hid in my heart that I might not sin against Thee." With somewhat such a spirit the Master's favorite disciple Yen Hui seems to have searched after the truth.

Mr. Taylor followed the light as he received it, whether from heaven or from the Bible. And he stepped out on the promises, even though it meant walking into the sea. Do you remember the definition of faith given by John B. Gough, the great temperance reformer and orator? I heard him once burst out suddenly, "What is faith? Faith is to step on the water and expect to find dry land. Or faith is to step on the water and expect the solid rock to rise under your feet." Mr. Taylor stepped out on the water and always found the solid rock under his feet.

As I think of Mr. Taylor—and I must confess that I did not know him intimately—the above seem to me some of the elements of his success. To enumerate briefly. He had a passion, the salvation of China—the whole of China, from Canton

to Mongolia and from the Yellow Sea to Tibet. His life was consecrated to this one work. For this he crossed and recrossed the ocean. For this he made long journeys into the interior. For this he toiled at his desk, answering numerous letters and seeking a solvent to difficult and impossible situations. For this he appeared before many audiences all over the whole English-speaking world, and everywhere had many interviews with candidates for mission work. He entered into a sort of partnership with God, rolling off all the burdens upon Him, while claiming all the promises, looking upon them as bank notes payable at sight. I am sure that he committed every interest, the least and the greatest alike, in full confidence to Him. And he found abundant time for the study of the Word, in the joy of which he lived. And so he was strong. So he accomplished a notable life work. And now he stands before the Throne, and on his brow rests a glittering crown. But see! He is seizing his crown and casting it at the dear Master's feet. And listen, *listen*. He is bursting out into song, and I seem to catch broken fragments of the strain: "Not unto us O Lord, not unto us. Salvation to our God . . . and to the Lamb." Well done, good and faithful servant. Farewell, till by and by we meet again in the dear Home.

I close with a few reflections.

1. We are impressed with what God can do with one man when He takes full possession of him. Witness this in the life of Elijah, of whom only a few outstanding events are recorded. Witness this in the life of John Knox, who was more to Scotland than kings and courtiers and armies. It was through his dauntless courage, and his fiery zeal for God and the truth, that the reformation was born, changing Scotland for all time. Witness this in Luther, whose life and work changed the stream of time.

2. Note again that there is no patent on spiritual greatness. Doubtless the Lord does select instruments of some special preparation and fitness, but He often chooses men of marked defects and failures, as if to show the greater fullness of His own power and grace. The path to real greatness is ever wide open to those who can tread it, and the heavens overhead are charged with dynamic forces for him who is prepared to receive them.

3. We are not to mourn overmuch when a great man is removed, as if, forsooth, the light had gone out from the

world. God never exhausts Himself in the making of one man! An Elisha follows Elijah and carries on his work to a higher stage of development, preparing a body of men to fill the sacred office. This Mission has become a wide organization. Out of the monad, as it were, is developed a being with a complex and a finely articulated structure. Many men—royal men—are doing the work in China, in England, in Canada, in the United States, and in Australia. And yet, while so highly organized and widely extended, the Mission still stands for faith and prayer as of old. May not we say reverently that its founder was taken only when his work was done? And who can tell if his mantle may not fall on others who, in many places, shall carry forward the work with augmented power?

4. It is a blessing when our eyes are opened to see the right values of men and things. Suddenly there flashed across the mind of Elisha, as afterward across the mind of Joash, the supreme value of such a life. Gold and diamonds, crowns and kingdoms are not the things of real value. Love, and truth, and purity, and gentleness, and meekness—these are the royal diamonds of heaven, and they sparkle with an other-world lustre on earth. They are priceless possessions in a family, in a community, in a mission, in a State. It was when he had some such illuminating flash, that Henry Ward Beecher said: "I would not take the risk of one soul, if this solid globe were gold, and God would give it me."

5. The best things are yet to come. The Lord did not set our eyes in the back part of our head as if our golden age were in the times of Yao and Shun. Do the times seem strangely out of joint? And yet, out of these same times, there shall doubtless emerge men who shall lead forward the church into a better life. I believe this because I believe in God. The heavens are charged with blessing. As Bunyan says: "God has bags of mercy that were never broken up nor unsealed. He has, nobody knows what, for nobody knows whom." And the best times for the church are coming, doubt it not. Evermore let us carry in our hearts the assurance of victory. Men that cannot be spared, die and pass away. But the Lord *lives*, and He lives in the interest of His kingdom. Christ's church is a conquering and triumphant church. "The stone cut out of the mountain without hands shall become a great mountain and fill the whole earth." In this glad faith let us labor till He come.

In Memoriam.

REV. J. HUDSON TAYLOR, M.R.C.S., F.R.G.S.

BY REV. GRIFFITH JOHN, D.D.

ON the 3rd of June, 1905, there passed away at Chang-sha, the capital of Hunan, one of the greatest missionaries of modern times. Should a missionary hall of fame be founded, a statue of Hudson Taylor, the founder of the China Inland Mission, would be voted a foremost place in the same. His name was widely known and greatly honoured, and his death will be deeply regretted by multitudes of people in many lands. In his death China has lost one of her best friends and greatest benefactors. He loved the Chinese with Christ-like love, and spent himself on their behalf with Christ-like devotion. He lived for China and he died for China. The burden of China's salvation was laid upon his heart, and nobly did he bear it. From first to last his one grand aim was to bring this great people to Christ.

Hudson Taylor was born at Barnsley, Yorkshire, on May 21st, 1832. His father was an earnest and successful evangelist at home, and deeply interested in the progress of Christ's kingdom in other lands. He seems to have been much impressed with the spiritual destitution of the Chinese empire, and was led to pray that if God should give him a son he might be called to devote his life to the evangelization of China's millions. His mother must have been a very saintly woman, and the relation between mother and son seems to have been ideal in every way. "For myself," wrote Mr. Taylor on one occasion, "and for the work that I have been permitted to do for God, I owe an unspeakable debt of gratitude to my beloved and honoured parents."

It looked at one time as if the hopes of his godly parents might never be realized. There came the struggle against constitutional weakness and extreme delicacy of health which lasted many years. Then came a period of doubt with regard to the verities of the Christian faith, induced by contact with persons holding infidel views. The Lord gave him the victory over both weaknesses, and the lad grew strong in body and soul. The story of his conversion in his sixteenth year, and of his consecration a few months later on, is deeply interesting.

Not long after this came the impression, an impression wrought into his very soul, "that it was in China the Lord wanted him." When he told one of the ministers of his native town that it was his intention to spend his life in missionary service in China, he was asked how he proposed to go there. The answer was that he did not at all know, but that it seemed to him that he would probably have to do what the twelve and the seventy had done in Judea—go without purse or scrip, relying on Him who had called him to supply all his need. Placing his hand on the shoulder of the lad, the minister replied, "Ah, my boy, as you grow older you will get wiser than that. Such an idea would do very well in the days when Christ Himself was on earth, but not now." "I have grown older since then," wrote Mr. Taylor many years after, "but not wiser."

The question of work and sphere having been definitely settled, the next matter to be attended to was that of preparation. A copy of Dr. Medhurst's 'China' fell into his hands, in which the value of medical missions is strongly emphasized, and this was the means of turning his thoughts to the study of medicine. He first went to Hull for medical and surgical training, and then went to London for further training in the same line of things. During these five years of preparation, Mr. Taylor devoted much time to evangelistic and philanthropic work. In some respects they were years of severe discipline. He tells us that he felt that his "spiritual muscles required strengthening for such an undertaking." They were certainly years of testing, for he had many difficulties and hardships to contend with. But he never faltered; and at the close of the period of probation as well as preparation we find the lad of sixteen developed into a man of twenty-one, strong in faith, matured in character, and full of burning desire to enter on the work to which he had consecrated his life. He was invited by the Chinese Evangelization Society to become their first representative on the field; he sailed for China by way of the Cape, leaving England on September 19th, 1853, and arriving in Shanghai on 1st of March, 1854. The missionaries of the London Mission seem to have given the young recruit a very cordial welcome. Dr. Lockhart invited Mr. Taylor to come and live with him for six months, Dr. Medhurst procured him his first teacher, and all the missionaries of the Mission gave him considerable help with the language. His first missionary journey was made in company with Dr. Edkins, and it was at the suggestion of Dr.

Medhurst he was led to adopt the native dress, being better adapted in those early days for travel and residence inland. It is pleasant to recall these early points of contact between Mr. Taylor, the founder of the China Inland Mission, and the successors of Dr. Morrison, the founder of the first Protestant mission in China. There is another point of contact which meant much to Mr. Taylor himself and to the Mission of which he was the founder. In the summer of 1858 Mr. Taylor was married to Miss Dyer, daughter of the Rev. Samuel Dyer, the well-known and devoted missionary of the London Mission in the Straits. There never was a happier marriage, or a more perfect union of two souls. Mrs. Taylor was God's gift to the Mission as well as to her husband. She was a woman of rare natural and spiritual gifts and graces, and all were unreservedly laid on the altar for the benefit of China.

During those early days in Kiangsu, Mr. Taylor came under the influence of the Rev. William C. Burns. Mr. Burns' prayerfulness, his love for the Word of God, and his holy life made a profound impression on the mind of the younger man. Mr. Burns took a deep interest in Mr. Taylor and spoke of him as an "excellent young missionary," whose fellowship he greatly valued; and Mr. Taylor became strongly attached to Mr. Burns, and looked up to him as a spiritual father. "I had never had such a spiritual father as Mr. Burns; I had never known such holy, happy fellowship; and I said to myself that it could not be God's will that we should separate." So wrote Mr. Taylor years after the final separation took place. But the influence was not wholly on one side. They travelled much together, each in his own little boat, and Mr. Burns himself tells us that it was Mr. Taylor's example that led him to adopt the native costume. The China Inland Mission owes much to the kind providence which brought these two kindred souls together at this particular date.

Captain Bowers, a good Christian man, was used of God in bringing the needs of Swatow before Mr. Burns and Mr. Taylor. He offered them free passages on board the *Geelong*, which they thankfully accepted. After about four months' residence in Swatow, Mr. Taylor left for Shanghai, intending to return in the course of a few weeks. Various events, over which Mr. Taylor had no control, prevented his return to Swatow, and ultimately led to his settling in Ningpo. Here he threw himself into the work with characteristic earnestness,

both as an evangelist and a physician. It was here also that he severed his connection with the Evangelization Society. But though no longer officially connected with that Society, there was no breach of friendly feeling on either side. As long as the Society continued to exist, he kept up regular correspondence with his former supporters, and did all in his power to help on the work on the ground. The separation, which occurred in 1856, placed Mr. Taylor in the position of an independent worker, without a salary, or a fixed income of any kind, and dependent upon God alone for supplies. Mr. Taylor speaks of the step as not a little trying to faith. But he took it in faith, and he never regretted the decision. "And how blessedly," writes Mr. Taylor, in his interesting 'Retrospect,' "He did lead me on and provide for me, I can never, never tell."

At the close of seven years of missionary service Mr. Taylor's health gave way, and it became necessary for him to return to England for a time. This was to both Mr. and Mrs. Taylor a great trial, for they were deeply interested in the successful and growing work around them, and the work never needed their presence so much as it did then. But God's ways are not our ways, neither are His thoughts our thoughts. His thoughts, however, are never wrong, and His ways are always right. It was this illness that brought Mr. Taylor to England in the autumn of 1860, and it was his stay in England during the subsequent five years that led to the formation of the China Inland Mission. Before leaving China he was led to pray earnestly for four or five devoted young men who—not wishing for more than their actual support—would be willing to come out and labour with him. But he was thinking of the needs of the work at Ningpo and the surrounding country solely, when thus pleading with God. The thought of establishing a Mission, which should have for its aim the evangelization of Inland China, had not as yet entered his mind. As yet his ideas were strictly parochial. Of that grand Imperial vision which was waiting him, and which so filled his soul later on, he does not seem to have caught even a glimpse at this time. On the wall of his little study in Beaumont Street, London, was hung up a large map of the Chinese empire. It was while gazing on that map, with the Bible in his hands, that the vision came to Hudson Taylor. He was urged by a friend to prepare a series of papers on China for the *Baptist Missionary Magazine*, which were afterwards published under the title of "China's Spiritual

Need and Claims." The preparation of these papers clothed the vision with a significance and a power which appealed to his own mind with an overwhelming force. He became convinced that "for the evangelization of Inland China a new and special agency was needed." The next question was: Who will undertake the task? Mr. Taylor was deeply conscious of his own weakness and unworthiness, and did all in his power to move the existing Societies. But none seemed prepared for so great a movement. Then came the question to himself personally: Will *you* not take up the burden yourself and carry it for *My* sake, and for the sake of *China's perishing millions?* The story given by Mr. Taylor of the struggle which followed is of thrilling interest. He did not find it easy to say "Here am I, send me." But eventually God gave him the needful strength; and at Brighton, on the 25th of June, 1865, he offered himself to God for this service, and prayed for twenty-four fellow-labourers—two for each of the eleven unoccupied provinces and two for Mongolia. On the margin of his Bible he wrote these words: "Prayed for twenty-four willing, skilful labourers, at Brighton, June 25, 1865." How simple! Yet how momentous!

I will not dwell on the practical measures adopted in connection with the establishment of the Mission after this act of self-surrender on the part of its founder. Neither will I dwell on the ever memorable voyage of the good ship *Lammermuir*, which left the London docks on May 26, 1866, and cast anchor off Shanghai on September 30 of the same year. Neither will I dwell on the early trials and sufferings which the Mission had to encounter in its early efforts to take possession of Inland China. Suffice it to say that the blessing of God has been resting conspicuously on the Mission from the beginning, and that during these forty years it has been growing steadily in influence and power. The little band of 13 missionaries, who left England for China with Mr. Taylor, has grown into a host of 828. Fifty-eight of its missionaries were killed during the Boxer trouble, but it has now five more missionaries than it had before that crisis. The "eleven inland provinces" have been occupied, and there are to-day, in connection with the work of the Mission, 200 central stations and 450 out-stations. Since its foundation there has been a total of nearly 20,000 baptisms. It may have had hard times; but it has never been in debt. It is contrary to the principles of the Mission to appeal for money, and yet millions

of dollars have been contributed to support its work. There was a time when the Mission was ridiculed as the offspring of ignorance and religious frenzy; it is now universally respected as a grand civilizing as well as an evangelizing agency. It was predicted that the retirement of its founder from active control would be the death of the Mission; but the Mission has never shown greater stability, vitality and force than it has done during the past few years, thus proving beyond all controversy, that it is founded not on the influence of man but on the power of God. All the Missions in China are deeply indebted to the Inland Mission, for it has been a foremost agency in unlocking China on the one hand, and in calling attention to the spiritual need of China on the other. The interest felt in China and in all the China Missions, in all parts of the Christian world, is to be ascribed largely to this one great organization.

A word in conclusion touching the founder of the Mission. When I arrived in Shanghai in 1855, Mr. Taylor had been there over a year. We did not see much of each other in those early days. It was in the early seventies that I became really acquainted with the man and learnt to love him. He never visited Hankow without calling on Mrs. John and myself, and many an hour did we spend together in closest fellowship. A friendship was formed in those days which has been growing in depth and intensity ever since. It was impossible to come into close contact with Mr. Taylor without feeling that he was not an ordinary man and that as a Christian he towered far above most men. The things in him that impressed me most were these:—He was a man of boundless faith. God and His love, Christ and His Cross, the Gospel as God's *one* remedy for China and the whole world, were great realities to him. His trust in God was implicit, and he rested the whole weight of his soul on Christ's atoning sacrifice. Whatever doubts he may have had in his younger days, not a trace of their existence could be detected at this time. He was a man of prayer. He lived in the atmosphere of prayer. It was his vital breath, his native air. He believed, not only that God *could* answer prayer, but that He *did* answer prayer. And well he might, for he himself had asked much and often of God, and God had never failed him. He loved and revered the Word of God. To him the Bible was God's inspired Word. He fed his soul on it, his mind was saturated with its blessed truths, and he built on its promises

as on an eternal rock. He lived in closest fellowship with Christ. The doctrine of the mystical union of Christ and the believer was a great reality to Mr. Taylor. He lived in Christ and Christ lived in him. This is a theme on which he delighted to dwell. He was a very affectionate man ; his heart was full of love, not only to God but to the men, and women, and children by whom he was surrounded. His love for the Chinese was manifest to all, and they knew it. His influence over men, and especially the members of his own Mission, was very remarkable, and this is to be ascribed in a great measure to his kindliness of heart, his humility and self-denial. He was the *servant* of all, though the head of the Mission. He never asked any man to do what he was not ready to do himself, or endure what he was not prepared to endure. Then he was a man of consummate common sense. It required a close acquaintance with Mr. Taylor, at least on the part of an outsider, in order to be duly impressed with this fact. But it was emphatically so. He had studied human nature closely, and knew it well. He knew how to deal with men, and so to help them as to bring the best out of them. His capacity for work was immense. And to crown all, there was the *singleness* of aim. He did not fritter away his time and energies on a hundred and one things. God had given him this work to do, and he did it. "This one thing I do." That was his motto. Such was Hudson Taylor as I knew him. He seemed to me to be a man of God, raised by God for a great work, and wholly devoted to the work which had been given him to do.

And the death of my dear brother was a harmonious supplement to his beautiful life. His work was done, his heart ceased to beat, and he died a painless death. To *die in China*, and to rest beside the remains of his first wife and several of their children, is exactly what he would have chosen. Hudson Taylor is not there. He is with the Christ whom he loved so well and served so faithfully. But the fact that what was mortal of the great missionary is laid there will make the cemetery at Chinkiang a hallowed spot, not only to the missionaries of his own Mission but to the missionaries of every Mission in China. We thank God for Hudson Taylor, and we will continue to pray for the great Society which God has given to China through his instrumentality.

Three Venerable Missionaries.

BY BERNARD UPWARD.

DR. MARTIN.	DR. GRIFFITH JOHN.	REV. J. HUDSON TAYLOR.
Born April 10th, 1827.	Born December 14th, 1831.	Born May 21st, 1832.
Arrived China April 10th, 1850.	Arrived China Sept. 24th, 1855.	Arrived China March 1st, 1854.

NOT often do three such pioneers of missionary enterprise have the privilege of meeting together on the field of their labours after half a century of unremitting toil. Dr. Martin, Griffith John, and Hudson Taylor have each passed the allotted term of "three-score years and ten"; each, too, has been a pioneer in his particular work; for half a century each has devoted his life to the land of his adoption, with no inconsiderable success seeking to bring Truth to the Chinese and the Chinese to Truth.

The Rev. W. A. P. Martin, D.D., LL.D., was born on the 10th April, 1827. He was the first of these veterans to reach China, arriving on his birthday in 1850. Alike as missionary, as Legation Secretary, and as Principal of the Peking University, his work as author and as teacher stands unrivalled. His "Evidences of Christianity," "Natural Philosophy," and "International Law," are standard Chinese works to-day; whilst his "Cycle of Cathay," and "Lore of Cathay," show that Dr. Martin's ability as an author is equally manifest in works in his mother-tongue. Since the retiral of the foreign professors from the Peking University, he has been engaged in literary and educational work in connection with Viceroy Chang Chih-tung at Wuchang. Not long since Dr. Martin was contemplating spending the evening of his days in active connection with his old mission—the American Presbyterian—at Peking.

The Rev. Griffith John, D.D., was born on the 14th December, 1831, and reached the end of his long voyage to Shanghai on the 24th September, 1855. Shanghai was his first mission station. After a six years' missionary apprenticeship there, the Yangtse ports having been opened, Griffith John moved on to Hankow, and—became the Apostle of Central China. Although the first work was to gather in and form the nucleus of a church there, regions beyond ever claimed him. Long, trying, and adventurous journeys were frequently undertaken; in preaching the evangel, his zeal has been unremitting; and as a translator, he is represented by his tracts, books, and

DR. GRIFFITH JOHN.

REV. J. HUDSON TAYLOR. DR. W. A. P. MARTIN.

Scriptures all over the empire. Needless to say these abundant labours have brought their own reward; and this year, surrounded by tokens of the fruits of his toil, the Doctor celebrates his jubilee in China.

The Rev. J. Hudson Taylor, M.R.C.S., F.R.G.S., was born May 21st, 1832, and arrived in China for the first time March 1st, 1854. In 1865 he was led to found the China Inland Mission, with the carrying of the Gospel into China's unmissioned provinces as his objective. All readers of missionary literature know the story of the entering in and taking possession, of the widespread itineration and exploration, then of the planting of mission stations and the organising of churches, the reaping of the harvest-fruits. Hudson Taylor has kept the "opening up" of China ever before him through good report and ill, never swerving from his purpose; and now from Chihli to Yunnan, from Chekiang to Kansuh, his fellow-workers are tasting the sweets of the door opened wide and effectual.

The writer had the privilege of taking this photograph last Saturday, May 24th, in the garden of the China Inland Mission compound, Hankow, just previous to Hudson Taylor's paying his long anticipated visit to Hunan's proud capital, Chang-sha.

The day after penning the above came the sad telegram from Chang-sha telling us that the beloved founder of the Inland Mission had fallen on sleep—just seven days after the photo was taken.

The Object of Bible Study.*

BY D. WILLARD LYON.

THE object of all study is to learn. One studies books, because he expects to find in them something that he has not known before. Search for knowledge lies at the root of study.

What one may learn from a given book, however, is limited by the scope of that book. One does not look for ethics in a book on mathematics, nor for the discoveries of science in

*An English translation of an address delivered at the National Convention of the United Society of Christian Endeavor for China, at Ningpo, May 12th, 1905. It may be found in easy *wên-li* in the Report of the Convention.

a book on ethics. The object of the study must be determined, to some extent at least, by the purpose of the book studied.

In the study of the Bible the same rule applies. We need therefore first to appreciate the main theme of the Bible before we can define for ourselves the object which we should have in view in its study. Some regard the Bible as history, but fail to see the principle on which its history is based. Some speak of it as a collection of biographical sketches, without recognizing that one fundamental thought runs through all its annals of the words and deeds of great men. Others say that the Bible is merely a book of religion, without seeming to realize that there is a philosophy of revelation. But to the one who goes beneath the surface the Bible may comprise an answer to three important questions in the human heart: first, Who is God? second, What is God's will, especially for me? third, How can I, a mere man, get strength to do God's will? Everything that the Bible has to say may be grouped around these three ideas: the nature of God, God's will, the way in which man may accomplish His will.

If these are fundamental ideas in the Bible, what ought to be our purpose as we approach it for study?

In the first place, the object of our study should be to draw near to God, in order to know Him better. As the prophet Hosea has said, "Then shall we know if we follow on to know the Lord" (Hos. vi. 3). But why should we know the Lord? Because, unless we do know Him, we shall be unable to distinguish between His voice and the voice of men. If the sheep does not know his shepherd's voice, how shall he know to escape when the thieves and robbers come? There may be those who feel, if they do not say it, that God is too far away to be seen or heard, and therefore too far away to draw nigh to. To such comes the promise, "Draw nigh to God, and He will draw nigh to you" (Jas. iv. 8). Better still there is One who will lead us into this fellowship. It was this lesson that Philip had to learn when he said to Jesus, "Lord, show us the Father, and it sufficeth us" (John xiv. 8); for the reply he got was, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John xiv. 9).

But it is not enough to draw near to God with our mouths and honour Him with our lips. (Matt. xv. 8). We must

approach Him in spirit and in truth (John iv. 24). The Bible thus becomes like a mighty telescope, through which we may see Him who is invisible and on our hearts receive the very imprint of His image.

Secondly, our object should be to understand God's will. It will not suffice to know His nature ; we are to search out His will. This will is sometimes plainly revealed, as in His direct commands which are recorded for our instruction. Sometimes it is hidden beneath the surface, as in His dealings with His chosen people. Again there are times when His will is proclaimed by prophet or saint ; but best of all do we find it embodied in that perfect Example, who not only explained in clearest terms the fundamental principles of God's revealings, but translated them into the living language of character, so that when men took knowledge of Him they marvelled and wondered greatly. Whether by direct command, or through the teachings of prophets, or by the words and life of Jesus Christ, men are led thereby to know what is that good, and acceptable, and perfect will of God.

It was to prove this will that Paul said to the Romans: "Be ye transformed by the renewing of your mind" (Rom. xii. 2). It was to the Ephesians he added, "Proving what is acceptable unto the Lord" (Eph. v. 10). And again, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 17). Aside from the Bible it may be possible to apprehend a little of what God's will is; but to see it clearly we must concentrate our vision upon the Scriptures themselves. The will of God is the treasure-store of the Bible ; as with sea-covered pearls, and earth-hidden wealth, so with the perfect will of God the search must be deep and persistent if the treasure is ever to be found.

Our third object should be a search for power. Although we may recall the words of the Psalmist, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word" (Psa. cxix. 9) ; although there may come to our minds the statement of Jesus when He said: "My meat is to do the will of Him that sent me and to finish His work" (John iv. 34) ; and although we may realize that only those who do the will of the Father in heaven can be counted among Jesus' real relations (Mark iv. 35) ; yet after all we cannot help feeling our weakness, our lack of strength to do what we know to be the will of God. We often feel as Paul did when he

exclaimed, "For to will is present with me; but how to perform that which is good I find not" (Rom. vii. 18). It is, however, in this very Word that we shall find the secret of power. As Paul himself at another time said: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. iii. 18).

In short, then, each time we come to the Bible we should nourish this three-fold thought: first, to draw close to God; second, to know His will; and third, to learn the secret of being able to do His will. There are three prayers, the spirit of which we may well offer up each time we open the Word: first, "Nearer my God to Thee;" second, "What shall I do, Lord?" (Acts xxii. 10); and third, "Lord, grant me, according to the riches of Thy glory, to be strengthened with might by Thy Spirit in the inner man" (Eph. iii. 16), that I may be able to "do all things through Christ which strengtheneth me" (Phil. iv. 13). With such an attitude of heart, and with such prayers as these, uttered in holy sincerity, who shall be able to measure the good that will surely come to us from the study of this Book of all books?

The China Centenary Missionary Conference.

BY REV. G. H. BONDFIELD.

FOR many reasons the General Missionary Conference which is to be held in 1907 will be of exceptional importance. First and foremost it will be a Centenary Conference, celebrating the completion of the first hundred years of Protestant missionary work in China. Then, in the long interval since the last General Conference, momentous changes have taken place. The China of to-day is different from the China of 1890.

The growth and development of the native church have forced a new set of problems to the front. Colleges and schools and organizations for the production and circulation of Christian literature have to face fresh conditions. The friendly attitude of officials and *literati* point to wider spheres of influence and evangelistic effort. The fact that since 1890 the Protestant missionary force in China has been nearly trebled, and that the conditions of residence and travel in the interior have vastly improved, suggests the possibility of a new forward movement

all along the line. Are we not therefore justified in looking forward to the coming Conference with large expectations?

One of the permanent Committees appointed by the Conference of 1890 was charged with the duty of "making provision" for the next Conference. This Committee now reports that the following steps have been taken :—

(1). A strong *General Committee* has been formed by adding over fifty representative missionaries to the original committee as corresponding members.

(2). It has been decided that the Conference shall meet in Shanghai not later than May 1st, 1907, and shall last for ten days.

(3). To the Constitution of the Conference a great deal of consideration has been given. The Committee's suggestion that it should be a Conference of *delegates* has been approved by fully 90 % of the corresponding members. The delegates are to be elected on the following basis : Each Missionary Society with ten or less than ten members on the field shall be at liberty to elect one delegate. Societies with over ten members shall elect one delegate for every ten, or fraction of ten higher than one-half. Thus a mission with 20-25 members will be able to send two representatives only, but a mission with 26-29 members will have the right to send three. In cases where a society or mission has organized groups of workers in different parts of China, the proportion will be adjusted so as to allow the mission to have at least one representative for each of its groups or districts.

But why, it may be asked, should it be a *delegates'* conference? Why not invite the whole missionary body as before? The answer is that the missionary body is now far too large. In 1890 there were about 1,300 missionaries. Now there are over 3,270, and by 1907 the number will probably be 3,500. Should there be the same proportionate attendance as in 1890, over one thousand missionaries would be present—a number for which it would be almost impossible to find any kind of accommodation in Shanghai. Apart from this difficulty, a delegates' conference will be more thoroughly representative, and its decisions will carry greater weight both on the field and at home. It should be understood, however, that any missionary *will be free to attend the Conference*, though the right to vote will be restricted to delegates. Delegates and non-delegates alike will be supplied with tickets, for which a small charge will be made. It is hoped that a sufficient sum of money will be realized by

the sale of tickets to defray all printing and incidental expenses. Members of the General Committee will be *ex-officio* members of the Conference, though they will be expected to provide themselves with tickets if they attend the meetings.

(4). In thus adopting the principle of delegates, the Committee are following the plan which has been tried with marked success in India. It is further proposed to follow the Indian Conferences in appointing Committees beforehand to deal with each of the subjects to be presented to the Conference. Papers will be prepared on the various subjects, and a series of resolutions will be drafted by each Committee. A summary of the papers will be read or a short speech embodying the substance of them will be made by the mover of the resolutions, after which the subject will be open for discussion. The Indian method makes for thoroughness and brings discussion to a practical point. The programme is less crowded, and the greater part of the time is not taken up by the reading of papers.

(5). The evening meetings will be reserved for popular lectures and public addresses. The Committee hope to make these open meetings a special feature of the programme.

(6). Dr. Arthur H. Smith, at the request of the Committee, has kindly undertaken to give in a lecture or paper a survey of missionary work in China during the century, and it is hoped that this lecture or paper will be but a summary of a series of papers that will be subsequently published by Dr. Smith as a "Centenary Memorial Volume." In addition, the Committee hope to be able to prepare a Mission Handbook with full statistics. To this volume each Society will be invited to contribute a succinct historical summary of its work in China.

The Conference Committee will now be glad to receive suggestions for the programme. It should be unnecessary to go back to "first principles" in every case. Much may be taken for granted, and attention should be concentrated on the real problems with which we are confronted. Let there be prayer for guidance, and let there also be a determination to make the Centenary Conference the starting point for fresh endeavour and the source of new inspiration.

The Executive members of the General Committee are: Rt. Rev. Bishop Graves, D.D. (Chairman), Revds. G. F. Fitch, D.D. (Treasurer), Young J. Allen, D.D., J. W. Stevenson, R. T. Bryan, D.D., C. J. F. Symons, E. Box, D. MacGillivray, A. P. Parker, D.D., R. E. Lewis, and G. H. Bondfield (Secretary).

A Centennial History of Protestant Missions in China.

BY REV. A. H. SMITH, D.D.

THE General Committee in charge of the arrangements for the Conference of 1907 are planning for the compilation of a compendious summary of the work of all the societies working in the empire. It was at first proposed to commit this task to a single individual, but when the matter was discussed in a special meeting held May 22nd the utter impracticability of the undertaking was recognized.

There is no single individual, whatever his acquaintance with China, who could survey the whole immense field with so minute and comprehensive a vision as to be able to present it as a co-ordinated and harmonious whole. Were there no other difficulty the limitation of time would be a fatal bar to success. Under these circumstances it was unanimously voted to attempt the task by an entirely different process. The Committee is communicating with the *home management* of all the different societies concerned, and is asking each one to arrange for the preparation of a succinct summary of its own individual work in China ; all the manuscripts to be sent to Shanghai to be edited, and eventually published in a volume (or volumes), which will then become a complete, an authentic, and a permanently valuable history of Protestant missions in China for a century.

To this plan there are obvious objections. The home societies are burdened with many anxieties of administration and of revenue. So far as we know, only four of them—the English Baptist, the London Mission, the Church Missionary Society, and the British and Foreign Bible Society—have already prepared complete surveys of their work for their first hundred years. To them the suggested task will be a relatively easy one. But there is danger that some, or several others, may decline, neglect, or forget the request, in which case the history will be by so much incomplete. That this would be a great misfortune each one of us is able clearly to perceive by supposing the mission to be that of one's *own* society. Yet, for aught we know, this may be the very one which, without some especial effort, may be excluded from the honorable summary. It is the object of this paper to suggest to every one of its readers that it is both his

duty and his privilege to prevent so unfortunate a result. We ought to write to the secretaries or managers of our societies, once and again, stirring up their minds by way of remembrance and suggestion. They should be urged to take early and decisive action in the matter and to report to their representatives on the field that they have done so. When once the significance of the publication of this collection shall have been duly apprehended in the home lands the rest will no longer be or appear difficult. Will not the reader act upon this suggestion at once, *and keep on until he is assured of the desired action?*

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Public Education in the Philippines.*

BY DR. DAVID P. BARROWS,

General Superintendent of Education in the Philippine Islands.

PUBLIC education in the Philippine Islands as we planned it and are endeavoring to fulfill it, is not limited to ordinary class-room instruction in the common English branches. It is rather a large, general purpose to raise the spiritual character, the industrial efficiency, and the political capacity of a population of nearly 7,000,000 Christian people who, with a few exceptions, are illiterate, poor and subject to the political and economic subservience. The whole character of the government which has been formed in the Philippines is educative in so far as it seeks to develop in the people new capacities and open new avenues of activity to them. But the main reliance for accomplishing the social and spiritual awakening is based upon the school system, because experience in the United States has demonstrated that such efforts applied to young people may result in a gain in intelligent, moral sturdiness and industrial efficiency far in advance of what was possessed by the parents of the child who has received an education.

*A paper read before the Fifth Triennial Meeting of the Educational Association of China, May, 1905.

The effort in the Philippines to educate and socially reorganize an entire race of people has been made on a comprehensive scale because of the fact that the desire for education and for social and industrial improvement is universally felt among the Christianized Filipinos. The Filipino people, by which I mean the great body of Christianized inhabitants of the archipelago, 7,000,000 in number against 648,000 pagan and Mohammedan Malays, are separated by a wide gulf from all other peoples of Malasia or south-eastern Asia. Their spiritual ideas and aspirations are totally different from those of the Malays of the Straits Settlements or the inhabitants of Siam or Burma. The educated class among the Filipinos, though it is very small in number, is by religion, language, education, manner of life and social standards European rather than Oriental, and the lower classes, the great bulk of the population, while poor, unlettered and differing little from other Malayan peoples in material condition, have one and all a different point of view. They are Christian, not Mohammedan or pagan. They are ambitious, eager for enlightenment, ready to work for better conditions, and under proper leadership to make great sacrifices, not conservative and distrustful of modern civilization. It is this character (which distinguishes the Filipino from all other peoples of the Far East, unless it be the Japanese) which called for a liberal policy on the part of America in giving to them self-government and education. The policy which has been followed is the only one which it would have been statesmanlike to have employed. To have followed a repressive and illiberal policy would not only have been an act of supreme injustice, but would have resulted in failure. I speak with some confidence on this matter, for I have dealt at first hand with the pagan Malayan and the Mohammedan Malayan, and I know the wide gulf that separates them from the Filipino.

American schools have been established in the Philippines for a little over five years. The Bureau of Education was created four years ago in January. In this Bureau all public instruction is centralized; by this is meant that the Head of the Bureau and his associate superintendents make all appointments, authorize the opening of all public schools, control the disbursement of all school funds, prescribe the courses of study, and plan and direct educational work in all its features. The entire archipelago has been politically divided into forty provinces, besides the city of Manila. Thirty-seven of these are inhabited almost entirely by Christianized Filipinos, two by the mountain pagan Igorottes and one by the Mohammedan tribes, or Moros. In the thirty-seven Christian provinces there are 660 municipalities which correspond quite closely with the former Spanish *pueblos* and which have local self-government. The Bureau of Education has organized school work

covering all of these municipalities except twelve. For school administration the Islands are divided into thirty-six school divisions, each in charge of a division superintendent. The divisions are again cut up into districts, which usually embrace in boundaries one or more municipalities; each of these is in charge of a supervising teacher. These districts are the fundamental units of our system. I should like to describe a typical one:

It embraces a territory formerly comprising two pueblos, about sixty square miles in area. The main pueblo is on the coast, and its jurisdiction runs for about five miles along a beautiful strip of shore and sea. Every mile or so there is a fishing hamlet with its cluster of nipa-thatch houses set back among the cocoanut palms and acacias, while the beach of yellow coral sand is covered with long fishing boats and nets. The "centre of the town" is about a mile back from the coast on the banks of a small river, up which good-sized trading *praos* can come at high tide. Like all Filipino towns it is built about the public square or *plaza*. On one side is the magnificent church, whose high belfry and bright roof are discernible for miles away above the foliage of the palms and mango trees. The *presidencia*, or town government house, occupies another side of the plaza. Here are the officers, the president, treasurer, secretary and justice-of-peace, and herein the municipal police have their headquarters. On the other side of the plaza are two school buildings built some fifteen years ago by the Spanish government. They were substantially constructed buildings of stone and with iron roofs, but were made low, dark and insufficiently ventilated. About a year ago the Municipal Council appropriated money for the reconstruction of these buildings on plans prepared by the American teacher, and now an additional wooden storey has been added to each, while the lower storeys have been lifted and large windows and new wooden floors put in. This double building is now the central town school with a daily attendance of about 300 primary pupils. There is also a class of twenty-two boys and girls who have completed the primary course and have begun the intermediate course of instruction, which comprises grades IV, V and VI. In one of the rooms of the lower storey a carpenter's shop with six double benches has been fitted up, and behind the buildings a piece of land, about a hectare (2½ acres) in extent, has been provided by the town, where there is a flourishing school garden and a baseball ground. The plaza is also the centre of the commercial life of the community, and there are about twenty shops and stores, including the drug-store, some kept by Filipinos and some by Chinese, either facing the plaza or on streets in the immediate vicinity. The great bulk of the dwellings are on well-laid-off streets running from the plaza and are of bamboo and nipa palm, but there are about a dozen very handsome and well-built houses with spacious rooms containing magnificent hardwood floors, where live

the few wealthy educated families of the town. These few families own extensive rice *haciendas* in the pueblo, have a large number of dependent tenants, and are interested in a variety of profitable commercial undertakings. The head of one of these families is a physician. Two others studied in Spain and have traveled in Europe. One has visited the United States. All but three have received at least a fair Spanish education. They and their families are charming entertainers, extremely bright conversationalists, warm-hearted and hospitable people. It is in this town centre that the American teacher quite naturally has his residence. He has a comfortable rented house with a couple of servants and lives very well. We have, however, seen only the centre of his work. Six miles away towards the hills is the other pueblo, the interior town, and scattered over the entire jurisdiction, which is largely devoted to rice culture, are numerous hamlets called *barrios*, where live the bulk of the 26,000 people who constitute the population of these two pueblos. Besides the central school which employs five Filipino teachers and the central school of the other pueblo, which employs three, there are fourteen small barrio schools in the hamlets; four of them are on the coast in the fishing barrios and one on the island offshore; seven are in the barrios of the plain and valley, and two are far back in the hills in little settlements quite entirely removed from the life and influence of the coast town. All of these Filipino teachers but one are paid out of municipal funds which come from a land tax amounting to one-half of one per cent on land valuations. The exception is an Insular Filipino teacher paid by the central office. This teacher is a very bright young man, a native of the town and a recent graduate of the Philippine Normal School. It is he who teaches the twenty-two pupils of the intermediate grade. The time of the supervising teacher is largely passed in the saddle. He visits nine of his barrio schools each week, spending about an hour in each one. Twice a month he visits the mountain barrios, and at equal intervals, unless the sea is too rough, he visits the school on the little island off the coast. Every afternoon from 3.30 to 5 he has a teachers' training class attended by nearly all the central and barrio teachers and by six *aspirantes*, or apprentice teachers, who are serving without pay. These teachers receive regular graded instruction in English branches, and are drilled in methods of school work and school organization. Three evenings a week he has a night school from 7.30 to 9 attended by about twenty-five adults of the town, including several of the town officials. About once a week there is a meeting of the Town Board, which he frequently attends to lay before this Council the needs of the schools. In addition to these duties he is responsible for the school properties, including text-books, has to secure these supplies from his Division Superintendent, and attend to their distribution and collection. He

is supposed, moreover, to make a careful study of the geography and sociology of his district, to become thoroughly acquainted with all of its life and activities, with its people, its difficulties and its wrongs. It is obvious that to do this work successfully calls for a very high type of young man; one who has youth, physical strength and endurance, courage, kindliness of heart, and willingness to give freely of his time and strength. To be successful, moreover, his moral life must be above reproach. We have several hundred young men doing work of this kind most successfully, and I believe they are the finest product of American civilization and American university life. A teacher's work is not done when his classes are dismissed, for he is resorted to almost daily for advice, counsel, and help by almost everyone of the community. During the season of typhoons his work is exceedingly arduous and frequently full of danger from swollen streams and angry seas. He runs considerable risk from contagious diseases, especially small-pox. The end of the year sees him pretty well worn down, but the ten weeks' vacation during the hot season enables him to travel and rest, and he comes back with the opening of the year full of eagerness and courage and with new ideas of making his service more effective. Once a year, usually during the rice harvest in December and January, the rural schools close, and all American and Filipino teachers gather at the provincial capital at an institute for the training of the Filipino teachers. This is one of the hardest working periods of the year, but it brings all the teachers together and makes an enjoyable break in the continuity of the forty weeks' school term. Besides this rural work which we are trying to make co-extensive with the thirty-seven Christian provinces, at each provincial capital there has been organized a provincial high school. These institutions will be, and are rapidly coming to be, technical training schools. Besides a course in literature, science and history, they offer a course in teaching, a course in commerce, a course in agriculture, and courses in arts and trades. As six years' study are requisite to entrance upon this course it will be understood that we have very few pupils actually beginning these high school courses as yet, but we have some 10,400 pupils in the intermediate grades, IV, V and VI, which come between the purely primary work, which we are trying to make universal, and the technical instruction of the high school.

A few statistics showing the amount of work done by the Bureau of Education at the present time must not be amiss here. During the past two years the work has grown very rapidly, due mainly to the opening up of new barrio schools and the effort to reach the benighted portion of the population. Our schools closed for the school year on the 31st of March with a daily school attendance for the month in both primary and intermediate schools of 349,468 children. Of this number approximately 10,400 were intermediate

pupils and the rest primary. Our aim is to give primary instruction continuously to 400,000 children. There are about 1,200,000 children in the Philippines between the ages of six and fifteen years. Our primary course is only three years in length, each year consisting of forty weeks of instruction. If we can teach 400,000 children continuously we will be able to give this much instruction to all. Thus we have already nearly reached our first goal, and if this can be kept up in ten years we will have no illiteracy among the younger generation in the Philippines. There were in the month of March 4,213 Filipino teachers paid by municipalities, 277 Insular Filipino teachers paid by the Central Government, and about 850 American teachers, either supervising districts or teaching in intermediate and high schools.

I must not greatly extend this paper, but the picture of the plan of our work would not be complete unless I illustrated it by examples of a few lines of special effort which characterize it. I should like to speak of five: Physical development, industrial training, science work, training in citizenship and training in ethics.

We plan to make through the public schools a determined effort to raise the health and bodily vigor of the population. The population of the Philippines is a very prolific one and is rapidly increasing. It has grown from one million and a half a hundred years ago to practically seven millions now. At the same time infant mortality is enormous. Through our training in housekeeping, which we are undertaking to give all young girls in the intermediate course, we hope to teach something of the care of infants, the preparation of infant clothing and suitable diet for the infant child. We hope, also, through this instruction in housekeeping, to considerably improve and vary the ordinary diet of the Filipino people. The Filipinos are not a well-nourished stock, and though food products abound, or can be made to abound, yet the Filipinos suffer from mal-nutrition. The great proportion of the people, and this is especially true of the young men of better families who are entirely relieved from exercise of any sort, are poorly developed physically. In all our schools, primary and intermediate, we are introducing physical exercise and athletic games, especially baseball.

With reference to industrial training, it might be asserted that the whole bent of the system of public schools is to prepare the pupil for a useful place in the industrial life of his community. This work begins in the primary school, where instruction is given in arts and manufactures indigenous to the Islands, while in the intermediate schools there is a two or three year course in wood-working or iron-working. These courses are extended and very much more fully taught in the secondary schools. In addition to this, by means of school gardens in the

primary schools and two or three years' instruction in elementary agriculture in intermediate schools, we hope to maintain the interest of our graduates in the agriculture of the country, and to give them a practical knowledge of how the agriculture and industry of the Islands may be improved.

Closely related to the latter line of endeavor is the science work, which is commenced in the intermediate course, and is a prominent feature in nearly all the secondary courses. We have made a special effort to secure from the United States young men and women who have had special university training in science work, and to afford them the necessary equipment to make the science work of our schools particularly strong. This is a side of education which has been wholly neglected in the Islands heretofore, and this side of the Filipino mind has been quite undeveloped. The Filipino student is proving himself a most patient and enthusiastic investigator in the laboratory.

In citizenship, also, we have definite purposes in our instruction. The work begins with the study of Philippine government as it exists under American rule, and the study of the municipal and provincial codes and the Acts of Congress and of the Philippine Civil Commission creating central government. From this it extends to the study of the government in the United States and colonial systems of European Powers. Through literary and debating societies we are giving work in parliamentary law, a subject with which even the most educated Filipinos are quite unfamiliar. The franchise in the Philippines depends upon the possession of property or of literacy. Very few of the inhabitants are able to qualify by reason of their possession of property, but within the next few years the schools of the Islands will produce many thousands of young men, with a fair education in English, who as they come to the electoral age may enter the political life of their towns and provinces. Our trust is that the introduction into the political life of the Filipino communities of a body of young men who have had intimate association with their American teachers and possess, at least, the rudiments of an education, will liberalize and democratize the municipal life and destroy the old *régime* which consolidates all political and social influence in the hands of a few men.

All instruction in the public schools is secular and necessarily so. We are, however, greatly concerned with inculcating proper moral standards and training the Filipino boys and girls in conducting their lives in accordance with these ethical standards. This is certainly the most vital part of our work: Can the moral character of the race be lifted? Much has already been accomplished by indirect influence. The character of the American teachers has been exceptionally high, and it is noticed that the Filipino teachers

associated with the American teachers gain greatly in their work, in moral strength, in truthfulness, and in their willingness to act disinterestedly for the public good. We hope and believe that the educational work we are giving has a power to transform the moral life of the race, to make it honest, frank, unselfish, and pure. This must necessarily be the final test of the work of the education of the Islands. We feel assured that the Filipino is second to few races in point of mental gifts. He is a surprising learner, quite the equal, it seems to me, of the Japanese. His deficiencies are moral rather than mental; he is, however, both child and adult, exceedingly responsive to good example and to high ideals. If the new system of social life which American government is bringing about in the Islands can appeal to the higher side of the Filipino, and strengthen his purpose to realize higher standards in his own life and in the life of his community, our ambition will be achieved.

Notes.

AMONG recent educational movements in China perhaps none is destined to have a more far-reaching effect than the new World's Chinese Students' Federation. Such at any rate is the ambition of its promoters. What in brief is the scheme? It is a plan to unite all Chinese who have received a modern education so that they may work together for the enlightenment of their country. There certainly are possibilities involved. The membership might reach as high as 10,000, including all the leaders of thought in China. A well-fitted club-house in Shanghai would provide a centre for the advance movement such as it has never known before. A publishing house directly under the control of the Association would have facilities for issuing periodical and current literature better than anything at present circulated in the empire. The leaders of such a movement would have a hearing and an influence such as no other scholars of the empire would possess. No superintendent of education could be successful without co-operating with the Association; no man ambitious of intellectual prominence could afford to neglect it.

Such might be the Association if all the hopes of its founders are realised. But it is needless to say that the dangers and obstacles are many. Foremost would probably be the struggle for control within the Association. The advantages given to the officers and to the rank and file would be decidedly disproportionate. Such an Association would have as its object not only *social service* but *personal ambition.* In this distinction lies all the difference in the world. The great societies of the West which

accomplish so much, whether for civic reform, care for children, organized charity, etc., represent disinterested effort in its purest form. If fame or reputation come to any men through them it is such a fame as this: "Whosoever would be first among you, shall be servant of all." If the name of Jacob Riis is known throughout the United States it is not because he has secured power and office, but because for years, without a thought of self, he has fought the battle against evil, as willing to serve as a volunteer in the ranks as to command the forces drawn up for attack.

This, then, is the danger of such an Association—internal struggle for control, and an attempt to make the Association serve the interests of the members rather than the good of the nation. Such a society will flourish in proportion to the self-sacrifice of its members, and perish if that is lacking. And by self-sacrifice is meant no little thing. It means the readiness of hundreds to lead lives of obscure usefulness, being prepared to serve in a humble position, obedient to their superiors, without a thought of intriguing or of planning to raise themselves in life, but waiting only for the advancement that comes, if it comes at all, through the recognition of faithful service and conspicuous talent.

But from such an Association as this there is everything to hope and little or nothing to fear. It contains the potentialities of tremendous good. The question is not whether it will do good or harm; but whether it will succeed in doing the good that is aimed at. Hence our best wishes must go with it, and we may watch its progress with sympathy and hope.

This movement is another of the indications which are pressing so thick upon us now that China is about to take the direction of all affairs that concern reform and progress into her own hands. It is a sign that the Chinese character, conservative and cautious as it is, has at last begun to be convinced that the old must pass away and that it must choose the new. The nation's period of primary education seems to be coming to an end, and young China is now about to determine the path along which it must travel.

The officers of the World's Chinese Students' Federation are as follow:—

President—Lee Teng-hwee (B.A., Yale, '99), of Batavia, Java. Vice-Presidents—H. K. Woo, President of City Girls' School; T. Y. Kung, President of City Educational Association. Recording Secretary—Y. L. Fonger. Corresponding Secretary—W. W. Yen (B.A.), St. John's College. Treasurers—S. C. Lin, K. Y. Hook. Sergeant-at-Arms—S. L. Hsia, S. T. Sun. Executive Committee—H. L. Zia, Anglo-Chinese College; K. S. Tong, P. S. Wong.

The objects of the Association are:

A.—To help in the advancement of the Chinese empire by providing—

1.—An educational mission to reorganise the educational system of the country.

2.—A translation department for imparting Western knowledge.

3.—A printing press for publishing books and periodical literature.

4.—An employment bureau to supply the country with qualified men.

B.—To help the student body, both at home and abroad. The Federation shall aim—

1.—To promote closer union and sympathy amongst Chinese students residing in all parts of the world.

2.—To provide and seek employment for members of the student body when they return from their studies abroad, or when they graduate from colleges in China.

3.—To render mutual help and assistance among members in the way of introductions, recommendations, etc., either gratuitously or at a nominal charge.

4.—To provide home life and social reunions for students who reside or pass through this port by the establishment of a club in Shanghai, which shall be the headquarters of the Federation. Clubs with similar objects to be also established in foreign countries, or wherever branches of the Federation exist.

5.—To assist deserving students to pursue their studies abroad.

C.—The aims of the Federation shall be entirely non-political and strictly educational and social.

The editor of these Notes would like to make the request to those interested that they would keep him posted on all new matters. Especially he would ask that those desiring books, magazines, and all kinds of publications noticed would send him copies. Such courtesy would be deeply appreciated and would greatly help the work of this department. Address: St. John's College, Shanghai.

Over-Sensitiveness.

Hypersensitiveness may come from overwork or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our lives. We cannot afford not to. But there is an irritability that is not physical. It is moral or immoral. It comes from being self-centred. We live, but will not let live. We want our way anyway. If we are interrupted we are visibly annoyed. Interference, corrections, suggestions, light our gunpowder and we explode. Other people's pleasures and pains, their children, cats, dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the Cross of Jesus and learn to love. We shall always be in relations in the world. Let us make them loving relations. Let us look out for hypersensitiveness. It means peril for body and soul. —Dr. Maltbie D. Babcock in *The Young Men of India*.

Correspondence.

C. Y. M. C. A. & MEMORIAL HALL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Chinese Young Men's Christian Association and its trustees have entered into an agreement with the Martyrs' Memorial Committee to accept the funds of the latter up to Tls. 12,000, and to construct the Martyrs' Memorial Hall in connection with our new building, as forecasted in Pastor Kranz's letter to the RECORDER for July.

Since the date of his letter we have closed in on the offer of Sir Thomas Hanbury to sell to the C. Y. M. C. A. cadastral lot 74, central district, Shanghai. The architectural plans have been very greatly altered to meet the new requirements, and we shall begin building as soon as practicable.

Your readers may be interested to know that the plans for the building include, besides the Martyrs' Memorial Hall seating over 700, a small hall seating 140, and a gymnasium which will accommodate 450, reading, game, and class rooms, library, offices, and a few bedrooms.

By immediate construction we hope to meet the wishes of the Centennial Conference Committee and be able to place the Hall at the disposal of the Conference. Three simultaneous meetings of different sizes can be held if necessary in the C. Y. M. C. A. building.

If a still larger auditorium is required for evening mass meetings no doubt the plans for putting in a new ceiling in the Town Hall will make that auditorium usable.

As considerable money will yet be required to carry out this whole project well the C. Y. M. C. A. itself, and the Committee of the Martyrs' Memorial, will either or both be pleased to receive subscriptions from persons interested.

Yours faithfully,
ROBERT E. LEWIS.

15B Peking Road,
July 11th, 1905.

CHINESE HYMN TUNES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As the sender of the Pentatonic tunes which appeared in the June RECORDER, I have read with great interest Mr. Ohlinger's letter on the subject in this month's issue.

Your heading, "Adapting Hymns," is somewhat of a misnomer. We are a Tune-book Committee and have nothing to do with hymns *as such* in our present capacity. We are not even adapting *tunes*, as Mr. Ohlinger seems to think. One of our rules of procedure has been not to alter a diatonic tune to a Pentatonic one.

Mr. Ohlinger speaks of the tune to "Art thou weary" as a "favourite old tune vamped up"! To the best of our knowledge and belief, it is an absolutely new tune, composed specially for us by a musical gentleman in Leicester, England; and I personally am at a loss to see what old tune it is supposed to be.

The idea of a department to deal with questions relating to

the praise of the churches is a good one, it appears to me. Matters of taste need not be dealt with, notoriously *de gustibus non disputandum ;* but it would be a universal benefit to exchange views and record experiences.

I wonder, for example, how many have discovered that "it is hard to get voices to sustain the same note while enunciating three or more words." I have taught systematically and have not run up against that difficulty, though I thought I knew them all.

I am sorry a vagrant semicolon made me talk nonsense in the June RECORDER. What I wrote was : "In the opinion of the compilers . . . . *as things are at present*, the best results in Chinese congregational singing are obtained by the musically unlearned *many* singing an air which presents no difficulties to them, and the cultured *few* singing the parts."

I would respectfully repeat my former plea, "*Try the tunes with your Christians.*"

Yours, etc.,

C. E. C.

AN OPEN LETTER

To THOMAS COCHRANE, Esq., M.B., C.M., *Chairman of the Peking Committee on Union.*

DEAR SIR: I learn from the circular you sent me that a committee has been formed in Peking to secure that God shall be translated by the word Shang-ti in all the Chinese Christian literature.

You wish me to assist you in appointing a member of each mission to help you to accomplish your object. I have waited a long time, carefully considering the subject, wishing, if possible, to see all united in this vital matter.

I have carefully re-examined the places in the Chinese classics, where Dr. Legge translates the name Shang-ti into English with the English word God ; I have read the unanswerable argument of the late Bishop Russell, and the recently published and equally able article from the pen of Dr. Stanley. I have examined its use in the books prepared by those who translate God into the Chinese language with the Chinese word Shang-ti.

After all I can but believe as I ever have, and as Mr. Warren says, "上帝 is not a translation of God," and he claims that all concede it.*

Take all the passages where the name Shang-ti occurs in the Chinese ancient writings, and there is no evidence, either from the circumstances or the connection, that I can see to make one suppose that the Chinese ever meant our God when they said or sacrificed to Shang-ti. They did ascribe to him more of the attributes of divinity than did the ancients to Jupiter ; nevertheless he stands out clearly as the chief of the Chinese pantheon—the Jupiter of China.

Take the noted and much quoted passage from the Shoo King, First Book, third chapter and sixth verse: 肆類于上帝, 禋于六宗, 望于山川, 徧于群神.

The Emperor Shun is represented as sacrificing to Shang-ti, the six tsung (宗), the gods of the hills and rivers and to all the other gods. Here a heathen emperor is seen sacrificing to his heathen gods, among which is Shang-ti.

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* May RECORDER, 1904, page 216.

In the Shih King, iii. 11, we read that "She (Kiang Yuan) trod on a toe-print made by Shang-ti and was moved . . . She became pregnant," etc.

This is much like many a story in ancient mythology; but we do not recognize in this picture our God.

When Drs. Gutzlaff and Medhurst decided to use Shang-ti for God, they did not think that Shang-ti was the word in the Chinese language that meant god or God. Dr. Medhurst says in his dictionary: "The Chinese themselves for gods and invisible beings in general use Shen."* They thought that the Chinese ascribed to Shang-ti more of the attributes of God than to any other of their almost innumerable deities, and that his name would bring up more of the ideas connected with the true divinity than any other word in their language. It seemed plausible, but was a mistake; their position is untenable. Some think Shang-ti means the Supreme Being or the Supreme Ruler and use the word in this sense only, and without reference to its meaning an imaginary being, a false god worshipped by the Chinese. You will surely agree with me that there are other words in the Chinese language with which we can express the idea of God's universal sovereignty without predicating of this entirely imaginary being what can only be predicated of God.

Here is a being, that it seems to me, every one who knows anything of the subject must class with the ancient heathen deities, with the heathen gods that our ancestors worshipped, and agree with me that he has no existence and never had, except in the imaginations of the heathen who worship him. Is it not like blasphemy to call him our God? To say he "created all things," that "he is the father of our Lord," seems to me like saying things that are not so.

I believe some who use the word Shang-ti for God, think of it only as meaning the "supreme ruler". It is, without doubt, to the heathen their chief god—their supreme ruler, or, as the Bishop of Victoria calls him, "high sovereign," the Chinese Jupiter. Jupiter is derived from words meaning heavenly father,* and we have the example of the inspired Apostles who, so far as we know never, when they wished to say "Heavenly Father," called Him Jupiter.

If when one first arrives in China his seniors tell him that the word for God, in the Chinese language, is Shang-ti; that some use Shen, but it is a word that the Chinese apply to a lot of inferior deities, that Shang-ti is their chief god, that they regard him as the ruler of the universe; if surrounded by those who used Shang-ti in all their prayers and preaching, in their Bible and all their literature, he would at once commence to use Shang-ti even in his private prayers and to think of God as Shang-ti, and as soon as he could utter a few words in the Chinese language would commence in stammering tones to try to exhort people to worship Shang-ti. As the years go by the usage becomes strongly intrenched in one's habits and is hard to break off, even when under other circumstances one is convinced that Shang-ti does not mean God and that it is very wrong to say he is.

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* Medhurst's Dictionary, page 631.

* The Standard American Encyclopedia, page 1,461.

In your conference you agreed that Shen should be "used as the generic term for God." This is in accordance with pretty general usage. The Mandarin New Testament has been published for some twenty or thirty years with Shen for God and gods in both the Shang-ti and Tien-chu versions, and generally used in nearly all parts of the empire. In the Shang-ti version the Holy Spirit is Holy Shen, that is, Holy false god. The fact that it has been used for nearly thirty years, with scarcely a word of objection, is proof of the truth of what you say in the circular, viz., that it does not appear to the new generation of missionaries "a vital matter of conscience." I think it shows too not only that they do not make it a matter of conscience, but how readily they take whatever is given them. If they make anything a matter of conscience, should it not be what god they worship?

In such sentences as the following Shen is generally used by all parties: "You worship false gods, but we wish to teach you to worship the true God." For "gods" or "God," Shang-ti could not be used and make sense.

If the first commandment were translated, "Thou shalt have no other Shang-ti before me," it would be meaningless and would not prohibit the worship of false deities.

Shang-ti has been sacrificed to by the heathen emperors of China from remote ages, and is still sacrificed to by the present heathen emperor, and is from this fact as well as the attributes ascribed to him, a heathen deity. How wrong it must be to predicate of him, or of any other thing in the universe, what can only be predicated of God!

But aside from all this, even if you were right in saying that Shang-ti is God and could teach Christianity in that way, do you think it would be right for you and those associated with you to take from your fellow-labourers the liberty of the press any more than the liberty of speech? If successful in preventing us from having Bibles and other Christian literature now, the same spirit would lead you, not long hence, to take away the liberty of speech and tell us what words we may be allowed to speak. Even now, I cannot but note, you say in your Resolution, "all missionaries to be left free to employ such terms as they see fit in preaching." I suppose there are not a few among those who do not agree with you, who will question the right of the Pei-ta-ho Conference, or the Peking Committee on Union, to tell them what words they *may* or *may not* use. How large this number is it may be difficult to say. I understand that Shang-ti is not approved by the Nestorians, the Mohammedans, the Roman Catholics, as well as by a respectable section of the Protestants. How many of the latter it is difficult to say. You lay some stress upon a concensus of opinion you took. It may be well to remember that many would not notice such a circular; and brief replies, sometimes only yes or no, are hardly satisfactory. However, taking it for what it is worth, we learn from a consensus of opinion taken in 1894 that less than half of the missionaries adhered to Shang-ti *only* for God, and more than half used Sheng-ling for Holy Spirit. This is drawn from 351 answers. "Coming from all parts of China and representing quite generally all the different missions."*

* The CHINESE RECORDER, 1894, page 552.

But however small the minority, if it were but one person, I cannot think it would be right for you, and those associated with you, to take this course.

Why do you take all this trouble about the words used by others? Should not Christians be supposed to have a conscience and be left free to cultivate it? To us you seem to predicate of Shang-ti (surely a heathen deity) what can only, with truth, be predicated of God. But this is a matter concerning which everyone must have freedom of will, or he could not be held responsible. If you are satisfied to say Shen 神 means spirit, and use it at the same time and in the same copy of the Bible for false gods and for Spirit, in the term Holy Spirit, making it to mean, according to your Bible, Holy false gods, we do not propose to get up any combination to force you either into a "union" or to give up the terms of your choice.

Yours very faithfully,

ONE TO WHOM YOU SENT YOUR CIRCULAR.

Our Book Table.

Wilfred's Voyage from London to China, and up the River Yang-tse to Chungking. By H. M. W. London: S. W. Partridge & Co., and Headley Brothers.

This descriptive story of a child's journey from London to Chungking will be read and admired by children at home and abroad. In forty demy quarto pages, which are embellished with fully forty pictures, much has been told; but we shouldn't wonder if, like their poor friend Oliver, the home children won't want "more."

Their natural question will be: "Didn't Wilfred see flying fish, or divers, and lots of things?" We appreciate the difficulty of crushing this big subject into such a limited space; but we would suggest that in future editions there should be more pages or smaller type, and so allow of more matter. Better for the children to have an hour's study than half an hour's skipping more than half-way round the world.

The first Calendar to come to hand for 1906 is that issued by Wei-hai-wei Mission Press. Price $2.50 per 1,000, post free. Name of city or mission will be added, if desired, for 50 cents extra per 1,000. Ready for dispatch the first of September. Size of Calendar 11 by 14. No pictures.

ACKNOWLEDGMENTS.

From Messrs. Macmillan & Co., London:—

Easy Graphs. By H. S. Hall. Price 1s.

Ballads Old and New. H. B. Cotterill. Parts I. and II. Price 1s. each.

Globe Geography Readers. Intermediate. By Vincent T. Murche. Price 1s. 9d.

"Carrots." Just a Little Boy. By Mrs. Molesworth. A charming story for children. Price 1s.

Object Lessons in Elementary Science. Stage V. Based on the scheme issued by the London School Board. By Vincent T. Murche. 2s.

From George Philip & Son, London :—

The Landseer Object Readers. Infants. Price 8d. Book I., 9d.; Book II., 1s.; Book III., 1s. 3d.

The Landseer Object Lesson Hand-book and Reader. Infants. 2s. Book I., 2s. 6d.; Book III., 3s.

Opium In The Orient. A reprint of the Report of the Philippine Commission. The Anti-Opium League have printed ten thousand of these Reports, and are sending them to newspapers—secular and religious—in England and America, to be scattered in every manner possible, in order to try and stir up public sentiment against the traffic in the baneful drug.

Willing and Obedient. Memorials of Eleanor Agnes Pollhill. By her sister, Annie W. Marston. China Inland Mission. 1d. each.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and over-lapping prevented :—

S. D. K. List :—

Translated by Miss Laura White :—Christmas in Different Countries.

By Rev. J. Sadler :—Winners in Life's Race.

Prepared for S. D. K. :—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.

Commercial Press List :—

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List :—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution. By Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese : Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible ; according to Professor Bettex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Editorial Comment.

During the past two years there have been occasional references in the Recorder to the Centenary Missionary Conference to be held in 1907. We now publish on another page the Conference Committee's official announcement. The committee have wisely enlarged their number by inviting representative missionaries from all parts of China to become corresponding members of the committee, and we may take it for granted that the decisions which have been arrived at are the result of mature discussion and careful enquiry.

The Conference, we observe, is to meet on or about May 1st. For our friends in West China an earlier date might be more convenient, but April is usually the wettest month in Shanghai, and is, in addition, a most inconvenient month for missionaries engaged in school and college work.

* * *

In some respects the Conference is to be on new lines. The number of missionaries now on the field, apart from all other considerations, makes an open conference almost an impossibility. A Conference of Delegates seems to be the only assembly that can be kept within manageable limits. We are glad to see that the committee have had the courage to decide on fresh lines of procedure in bringing subjects before the conference. Overcrowded programmes and a multiplicity of papers are the bane of missionary conferences. If the committee can carry through their proposals and give more time for discussion, they will deserve the thanks of all. The committee very properly invite suggestions. We hope our readers will take the hint and not only say what is in their hearts, but say it soon.

* * *

The idea of a Centenary Review of Mission Work in China, by Dr. Arthur H. Smith, is a capital one. The dry bones of statistics are to be gathered into another shape. We do not envy the committee their task; for all who have had occasion to compile statistics have found it a well-nigh hopeless task to get returns from some missions. Still a well-organized attempt may succeed if the secretary adds patience to persistence and has plenty of both.

* * *

A pleasing and characteristic feature of the last month has been the exercises held in connection with the closing day of the summer term of many of the missionary educational institutions. From the reports of the speeches delivered on these occasions we see that various references have been made to the desire for the new learning, to the renaissance of China, and to the need for

emphasizing the importance of character over knowledge. For after all, as one speaker said, what tells is not what a man knows or does, but what he is.

* * *

THE emphasis thus placed on the importance of Christian and ethical teaching in the new learning of China is very timely when we note such indications as are pointed out by Mr. Mann on page 410 (in the Educational Department), and when we note the multiplication of secular schools all over China. We have just heard, for instance, of five reform schools (three of them conducted in temples) in a small hsien city forty miles from Shanghai. We understand that the teachers are graduates from such schools as the one founded by the late Y. Ching-chong, who left $400,000 for its endowment and development. When we think of the three hundred students going through a four years' training in this school; when we note the compilation, translation and printing of their own textbooks; when we take into consideration the Ellis Kadoorie Schools, the Chinese Public School, the Canton Guild Anglo-Chinese School, and other secular schools in Shanghai; and when we think of the government schools in important centres, all over China, we realise there is rapidly springing up, and constantly increasing in volume, a phalanx of educational forces which may or may not be animated and permeated by a Christian spirit. To all these schools the Christian educationists will doubtless exhibit a spirit of mutual helpfulness, and through these agencies find opportunities of exerting a wide influence.

* * *

THESE openings of partly indirect influence recall the forcible words with which one of the leaders in the 1890 Conference closed an able address: "The conclusion of this discussion is that the relation of Christian education to the present condition and needs of China is *vital* and *fundamental*, that the golden threads of Christian truth, of Christian love, of Christian purpose, of Christian hope, must interpenetrate the very warp and woof of Western education as taught in China, that it may become a fabric of matchless strength and beauty, and of the highest usefulness to this people."

* * *

THROUGH the kindness of Mr. Bernard Upward, of the London Mission, Hankow, we are able to present our readers with a unique photograph of three venerable missionaries (see half tone facing page 394). A pushing reporter once suggested to a centenarian that the public would like to know how he managed to live to such a great age. "By perseverance," was the reply, "I just kept on livin'." We need hardly remind our readers that there is livin' and living. Our earlier volumes record the great work done by men and women whose years in China were few. Their short lives were so

intense and so consecrated that we stand amazed at all they accomplished in such a short time. When we think how so many gifted souls have been taken so early from the work they seemed just ripe for, we thankfully look on the faces of Hudson Taylor and Drs. John and Martin. They have lived both long and intensely; and we trust that the two whose lives are still spared to us may be able yet to do much for China.

* * *

It is an appropriate addition to a previous paragraph to quote a farewell sentence of Dr. Martin's in his good-bye a few days ago after fifty-five years in China. "A man of high aims like Chang can do much for his people, but to raise them to a level with the nations of Christendom they require not external veneer, but such a change of heart as nothing but the Gospel of Christ has power to produce."

* * *

Since the contribution from Mr. Upward was printed we learn that there is a mistake as to one of the facts concerning Dr. Martin. He did not act as Legation Secretary but Legation Interpreter (see page 394).

* * *

From the particulars given in the Diary of Events of the two meetings held in connection with the agitation for more favorable provisions in the proposed new treaty regulating immigration from China to the United States, it will be seen that the boycott has been vigorously entered on. In a country where the power of the guilds is so strong the subject cannot be lightly dismissed and a safe forecast is impossible. Whilst we feel keenly the harsh and humiliating treatment to which so many Chinese entering, or endeavoring to enter, the States, have been subjected, we regret this resort to a policy of retaliation. We understand that weighty assurances were given the prominent Chinese merchants by H. E. Mr. Rockhill, the new American Minister, and Hon. J. L. Rodgers, the new Consul-General at Shanghai, and it would naturally have seemed fair to refrain from boycotting measures until there was time to have the new treaty formulated and discussed.

* * *

At the same time we cannot but rejoice in this indication of the growth of a national spirit in China. It is notorious that in the war between China and Japan the south was indifferent, almost callous, to what was transpiring in the north; then there was the general impression, for several decades, with regard to immigration, that the Chinese government did not care whether its subjects emigrated or not. This state of affairs is rapidly changing, and we cannot but wonder, in view of the presence of ladies at the mass meeting in the Wu-pên Girls' School, if some of the change may not be accounted for in the increased education of the women of China.

In our Diary of Events in the Far East will be found a notice of the sad death of Rev. A. G. Jones, of the English Baptist Mission, Shantung. Our deepest sympathies go out to Mrs. Jones who, with the only son, went to England in the spring to attend to the education of the two daughters already there. We would express our heartiest sympathies, also, to the English Baptist Mission, of which Mr. Jones was the pioneer in Shantung.

Mr. Jones was a man of unusual ability and consecration, and as we think of the work he has done during his nearly thirty years in China we hardly know what to emphasize most. We have heard of his organising ability, his famine relief work, the growth of his church, his literary efforts, his experiments in industrial problems, his theological teaching, and feel that an estimate of his life and work can only adequately be done by those who lived and worked with him.

* * *

The *London and China Express* of June 23rd makes clear that a mischievous and unauthorised use has been made by some one of the last S. D. K. annual report. Some remarks in the review of the report by the above paper, and some references to objectionable pictures, led Rev. W. A. Cornaby, Acting Secretary of the S. D. K., to send a report direct to the *L. and C. Express.* In the editor's remarks we find the following:—

We have compared the copy of the report forwarded to us—as we naturally had reason to anticipate by the Society itself—with that now received, and find the two to be identical. The form, however, is entirely different. The cover of what we may term the spurious report has no title to it, nor does it contain within the list of members, the constitution of the Society, or the report of the annual meeting. Otherwise where blacker type is used to emphasise a point in the original, and true, report it is repeated in the spurious copy. The illustrations of the "Korean crucifixions," against which we animadverted, find, however, no part in the original, where the only illustrations are portraits. We have pleasure, therefore, in withdrawing unreservedly the statements and inferences we based on their publication, with what we took to be the authentic report. Who forwarded the report and who included therewith the photographic representations, from which we naturally drew the deductions in noticing the report, there is no evidence to show, though from several other matters that have come to our cognisance we can draw our own inferences.

* * *

An interesting statement was made in a recent missionary prayer-meeting in Shanghai by Mr. R. E. Lewis in regard to the changing attitude already showing itself toward Christianity. A Junior Secretary of the Board of Rites, and an Assistant Secretary of the Board of Punishments, both of Peking, have recently joined the C. Y. M. C. A. in Shanghai as associate members. The provincial director of foreign studies for an interior province, and government students from north and south bound abroad have sought letters of introductions to the Y. M. C. A. in Tokio and other capitals. A deputy appointed from the interior to visit Japan and make an official report on the status of Chris-

tianity there has come to the Y. M. C. A. for introductions to Christian Japanese statesmen. The new Mixed Court Magistrate is an energetic associate member of the Association in Shanghai, and we are pleased to add that eight young men of the keen and progressive type have recently confessed Christ in this Association.

* * *

JUST as we go to press word comes to us of the last session of the Kiangnan Summer Conference which for ten days has been in session on the banks of the West Lake at Hangchow. One of the most interesting and novel features of this Y. M. C. A. gathering was the sunset meetings held on the grass and rocks at the base of the Pao Hsu Pagoda. These meetings had to do with the great problems of China's evangelization, and the last one will be memorable in the memory of all in attendance. The leader of the conference threw the meeting open for the expression of any "life-resolves" which the delegates had arrived at, and the testimony of six non-Christian or backsliding Chinese was given, some in broken accents. But the most impressive testimony was that given by fifteen of the delegates—some of them the ablest men present—that henceforth the chief passion of their lives will be the redemption of China.

* * *

THIS decision was the natural consequence and culmination of the conference, for it was announced at the first session that the underlying principle of all the discussion would be that the foreigners in China were the "helpers" and the Chinese must be the "leaders" in the Christian campaign. This statement may be the reverse of what has pervaded the thought of many foreigners, but the sooner we assume this attitude the sooner will the Chinese feel not only the responsibility but the necessity for a self-supporting, self-leading church.

* * *

THE statistical tables presented at the last business session of the Kiangnan Conference show that out of the total of 122 delegates twenty-four were speakers and guests, twenty-eight were principals or masters of colleges, two were medical students, two theological, fifty-three arts, and three were managers of business companies. These delegates came together from twenty-two college or city associations, and will take back with them new purposes and determinations which should show themselves in the growth of the church. The only regret we hear mentioned in regard to the conference is that all the delegates were required to live on the conference grounds, which made it impossible for the Hangchow friends to take any special advantage of the gathering. On the other hand, this requirement helped no doubt to promote the intensive growth of the meeting.

Missionary News.

Honor to Hudson Taylor.

The coffin containing his mortal remains arrived on Monday, 5th, from Chang-sha, and the cortège moved on without delay; leaving no time for any public demonstration. But on Wednesday the distinguished founder of the China Inland Mission was not forgotten at the union prayer meeting.

The Rev. Arnold Foster spoke of him as not only the founder of a mission that has done great things for China, but as having quickened the zeal and stimulated the exertions of every missionary society in China.

Dr. Martin endorsed the sentiment, and said that he had long ago placed on record his estimate of Hudson Taylor and his work. He was a man who needed no honorific title, and as we speak of Martin Luther so may we speak of Taylor by "the name his mother called him by," a name illustrious for evermore. He was the Loyola of Protestant missions in China. (See Cycle of Cathay, p. 24.)

Dr. John gave us personal recollections of the great pioneer. Nearly forty years ago, he said, a missionary in Shanghai had denounced his enterprise as extravagant because he was expecting the arrival of *seventy* men and women pledged to the Inland work! "How many have you now," he asked?

Answer, *eight hundred.*

Dr. John went on to speak of the faith and prayer which gave Hudson Taylor power with God, and of the firmness and love that procured him a moral sway over the hearts of men.

In the absence of a fuller report, this brief note may serve to show the heartiness of a tribute which was spontaneous and informal.

W. A. P. M.

Wuchang, June 9th, 1905.

The Peking Union Committee's Circular.

We have much pleasure in inserting the subjoined circular, and trust it will call forth an immediate response from those who have not already replied to the circular issued at the beginning of the year. Dr. Cochrane, the Chairman of the Committee, writes that "the response received to date is *most encouraging*. There is scarce a dissentient voice."—Ed. Recorder.

Peking, *1st June, 1905.*

Some time ago we sent you a circular which contained the following resolution of the Peking Union Committee:—

Resolved: "That the chairman be asked to write to a leading member of each mission in each province, asking him to secure the appointment of a representative from his mission on the General Committee, who will be able to attend the sessions of the committee proposed to be held in Peking, about September, 1905. If such a representative cannot attend the sessions of the committee, he is to secure, if possible, that the sense of his mission be taken on the various propositions which came before the Pei-tai-ho Conference, and the result either forwarded in writing to the committee, or if preferred, communicated to them by some member of the committee whom that mission shall appoint to represent it."

The date of the above meeting has now been fixed for 28th September and following days, and we hope you may be able to attend. If we are in error in addressing this invitation to you, would you kindly pass it on

to the representative who has been chosen by your mission. We would be glad to have a reply to this invitation as soon as possible, so that we may know how many to provide accommodation for. We trust that the confereuce may be thoroughly representative, so that plans may be formulated acceptable to all for the consummation of the end in view.

On the questions of a Union Hymn Book, common terms for God and the Holy Spirit, common designations for street chapels and places of worship, we need say nothing here, but inasmuch as we have been repeatedly urged to indicate our ideas on the question of Federation, and as we think that many valuable suggestions may be forthcomiug by a free interchange of opinions at mission meetings and summer conferences, we append an outline of a tentative scheme which may serve as a basis for discussion.

We still await replies from a large number of those whom we addressed on this important matter, notwithstanding that to all who did not reply to the first circular a second circular was sent. Failure to reply greatly increases the already heavy work of the committee, causes delay, and makes the result less representative than it might be. May we ask you to lighten our labours by co-operating with us to obtain the necessary information.

To the many who have sent us letters of sympathy and encouragement, we would take this opportunity of tendering our sincere thanks.

Yours sincerely,

For the Committee,

T. COCHRANE, *Chairman.*

COMMITTEE:

THOS. COCHRANE, M.B., C.M.,
London Mission, *Chairman.*
Rev. JOHN WHERRY, D.D.,
Presbyterian Mission.
Rev. FRANK L. NORRIS, M.A.,
Church of England Mission.
Rev. H. H. LOWRY, D D.,
Methodist Episcopal Mission.
Rev. W. S. AMENT, D.D.,
American Board Mission.

OUTLINE OF TENTATIVE SCHEME OF FEDERATION.

Title. The federation of the Christian churches in China.

Object. To federate all Christian churches in China with a view to closer union hereafter.

Methods. 1st.—The formation of a representative council, *in which the native church would be strongly represented*, to meet annually in different parts of China in turn.

It would probably be necessary to have a series of councils, ranging from district and divisional councils, meeting frequently up to the council representative of the whole field. But whatever plan may ultimately be adopted, it is necessary to recognise the need of the full co-operation of the native church, and its adequate representation in all conferences or councils.

2nd.—The appointment of two corresponding secretaries, one native and one foreign, who would serve as a link between the various missions and churches now at work throughout the empire. These secretaries would be appointed by the representative council to hold office for one year, or until the appointment of successors.

It shall be their duty to act as the recognised medium of communication between any one or more missions or churches, and all the rest on questions bearing on the subject of federation, or in any way tending to promote union.

3rd.—The representative council shall have power to appoint committees to deal with such matters as those enumerated under the next heading, viz: that of *Work*.

Work. To encourage everything that demonstrates the essential unity of Christians, as e.g.:

1. Union in educational work.
2. Mutual division of territory to avoid overlapping. Free interchange of members. Occupation of vacant fields.
3. Compilation and use of a Union Hymn Book.
4. The use of common designations for street chapels and places of worship without the addition of any foreign name.
5. The use of common terms for God and the Holy Spirit.
6. The encouragement of the consideration of all questions likely to lead to the extension of Christ's kingdom in China, such e.g., as translation and literary work, social work, united missions of an evangelistic character, etc., etc.

Central Shansi Conference.

The missionaries and native leaders of the churches in Central Shansi met in Conference at Ping-yang-fu, May 19th-21st, 1905.

The district represented extends from Hsü-k'eo in the north to Ho-tsin in the south, and from Lu-ch'eng in the east to Sih-cheo in the west. We had the pleasure of welcoming as visitors Mr. and Mrs. Berg, and Mr. Bergling, of the Swedish Misson, and there were present thirty foreign workers and sixty native delegates.

The arrival two days prior to date of Conference of three new lady workers from home, together with an experienced worker transferred from the south, gave a special tone of joyful praise to the gathering, as did also a telegram received during the meetings announcing the coming of two more new brethren.

In this was seen definite answers to the earnest prayers for more workers, which had gone up from last year's Conference.

But while new faces were warmly welcomed in our midst and new names were on our lips, there were chastened thoughts of those whose helpful counsel would no more assist our Conference and whose genial presence we would sadly miss.

A few weeks after our last gathering a devoted worker, Miss Rasmussen, had been called from her lonely station on the western hills to the higher service in the Father's House.

Later on an esteemed deacon of the Hong-tong church had passed away, followed in the winter by the gifted and successful preacher, Pastor Ch'u, of Ta-ning, and on the eve of this year's Conference another much valued helper, Deacon Chang Pao-tsüen, of Hong-tong, entered into the Master's presence.

While owing to pressure of other matters reports of local work had a smaller place in the Conference, yet from many districts we heard tidings of advance and development.

The value of the opium refuge work was testified to by news of many patients putting away idols and becoming enquirers, while testimony was also borne to the great benefits resulting from periods of several days' systematic Bible study in classes either for men or for women, such as had been held in a number of centres.

The burden of the prayers, addresses and Bible readings, both in English and Chinese, seemed, without previous consultation, to converge in a spirit of intense longing that waves of revival might visit us the leaders, and through us the churches throughout the province, that the purifying, controlling, organizing power of the Holy Spirit might be far more fully realised in every department of work, minimising failure, utilising more fully the means and men now available and greatly increasing the number of conversions.

The English prayer meeting led by Mr. E. J. Cooper on Monday morning will be remembered as a time of blessing by those privileged to be present. Speaking from the words, "The life that I now live," the speaker referred to the abnormal conditions under which workers in the interior lived and laboured, and emphasized the absolute need of a correspondingly abnormal spiritual force within each heart to contend with such conditions.

By the faith of the Son of God the Apostle realised such a force dwelt in him, and this victorious power is within our reach.

In the Chinese meeting in the evening, as in the English meeting in the morning, a spirit of earnest longing and unusual fervour was manifested.

The Sunday services too will be long remembered by the delegates.

Mr. Berg's helpful thoughts on "Witness Bearing," as well as Mr. Dreyer's address on "Vessels," were received with very earnest attention. The latter was illustrated by a large assortment of dishes and utensils of various shapes, sizes and uses, and the instruction drawn from them was pointed and concise, and will furnish thought for days to come, while the lessons learnt will doubtless be passed on to others.

It may be remembered that at our Conference last year a number of tentative church rules were drawn up to be submitted to the churches for consideration.

The gathering at this time was called specially for mutual consultation and united prayer regarding the amendment and confirmation of these rules.

After due consideration of suggestions brought forward, a set of rules, dealing with the duties of enquirers, members, office bearers, discipline, etc., was fixed upon and ordered to be printed and circulated.

In course of discussion many interesting subjects came up.

Considerable time was spent in discussing the question of Christians in relation to opium growing.

There were no two opinions on the general principle that it is contrary to the will of God to obtain profit from any connection with the cultivation or sale of opium. But testimony was given that in some districts it is becoming year by year more difficult to obtain a living by the cultivation of other crops. It was stated as the experience of many that small patches of grain grown amidst large tracts of land devoted to the opium poppy are specially liable to spoilation by birds, as well as injury by the effluvia of the surrounding opium. This being the case Christians in such districts find themselves in serious difficulty. Unwilling themselves to grow opium, it is profitless to sow other crops, while to lease their land to others, inevitably lays them open to the charge of complicity with the cultivation of the baneful drug.

For poorer Christians in such districts the problem is of pressing urgency, and it was agreed that a very full consideration of the subject be made with a view of finding some alternate course for the perplexed and tempted ones.

Proposals regarding the grouping of churches with a view to the conservation of energy and concentration of work were favourably received.

A delegate was appointed to the Peking Conference with recommendations in favour of the term "Ki-tuh-sheng-kiao" for the Protestant church, "Li-pai-t'ang" for chapels, "Fuh-in-t'ang" for street chapels. For God and Holy Spirit the terms "Shang-ti" and "Sheng-ling" were unanimously preferred. Willingness to adopt a Union Hymn Book was expressed, with the desire that such a book contain a large proportion of mandarin and easy wên-li hymns as most suitable for the bulk of our congregations.

Our Conference was marked by much unity of spirit and unanimity of opinion on important questions.

For signs of blessing in the past year's work we render praise to God, and we go forward cheered by the knowledge that all around there are progress and great possibilities opening out before the church.

"Brethren, pray for us."

ALBERT LUTLEY, *Chairman.*

ERNEST H. TAYLOR, ROBERT GILLIES, } *Secretaries.*

Some Notes on the Growth of Missions in Korea during Four Years.

Korea is an interdenominational experiment station, where some very interesting problems in missionary policy are being worked out. A visit to Seoul during the summer of 1900, and a second visit in December, 1904, have afforded the writer some opportunity for comparative observations. It is not his present purpose to enter into a discussion of the methods of missionary work in Korea. A few jottings from notes made on these two occasions may, however, serve to set forth something of the progress which has been made.

It was not until the autumn of 1884 that the first Protestant missionary landed in Korea, and the summer of 1886 that the first convert was baptized. Yet in 1900 there were already 5,447 adult communicants and 17,935 catechumens, besides adherents and children, in connection with the various Protestant missions in Korea.

Four years later, according to figures furnished by Dr. H. G. Underwood, there were in Korea sixty Protestant missionaries (not including women workers), having the care of over 820 partially organized churches, with 16,233 communicants and 11,003 catechumens. In one quadrennium the adult membership of the Protestant churches had nearly trebled. In the last year of the four, 2,400 new members had been received into full communion, or an average of 50 additions per week.

More than half the membership being connected with the four Presbyterian missions at work in Korea (American, North and South; Canadian; and Australasian), the following statistics will be fairly indicative of the whole work:—

STATISTICS OF THE COUNCIL OF PRESBYTERIAN MISSIONS IN KOREA.

	Organized Churches.	*Partly Organized Churches.*	*Self-suptg. Churches.*	*Communicants.*	*Added on Conf. one year.*	*Ordained Elders.*	*Unordained Helpers.*	*Native Contributions.*	*Catechumens.*
1,900	0	270	266	3,935	1,209	4	16	Yen 8,534	*
1,903	0	350	353	7,107	1,666	5	66	Yen 9,637	6,484
1,904	*	412	*	8,756	*	11	86	Yen 17,347	6,946

* Exact figures were not available at the time for these four items.

Thus it will be seen that in four years the membership has doubled in these churches, and that in 1904 there were 23% more communicants than in 1903. It is to be noted that the church is weak in ordained elders; there are no ordained preachers in the full sense. The average amount of money contributed by each member was, in

1900, Yen 2.17; in 1903, Yen 1.34; and in 1904, Yen 1.98. All the churches are reported to be fully self-supporting.

In two of the Methodist churches the following figures will show the status in 1904 :—

	Churches and Chapels.	*Members.*	*Probationers.*	*Ordained Deacons.*	*Unordained Preachers.*	*Adult Bapts.*	*Contributions.*
M. E. (North)	86	2,006	4,979	4	14	718	3,036
M. E. (South)	20	611	392	0	3	168	766
Totals	106	2,617	5,371	4	17	886	3,802

Dr. Scranton, the superintendent of the missions of the M. E. Church (North) in Korea, expressed the conviction, which seems to be shared by many other missionaries in Korea, that the day has passed when the foreign missionary can profitably engage in much direct evangelistic work. It is his duty to instruct the enquirers and Christians and to train up a native leadership for the church. Dr. Scranton lamented the fact that there were so few trained men on whom responsibility for church leadership could be placed. No elders have been ordained in his church simply because there are no men qualified for positions of such responsibility. The same seems to be true in the Presbyterian missions; there is a dearth of available material for the making of ordained preachers. But all the missions are now directing their serious attention to the problem of training young men who may sooner or later become the pillars of the church in Korea. As a compensation for the lack of trained helpers the Korean church sets an example to the world of the possibilities of lay activity and leadership. But it is not within our province at this time to study the facts and weigh the arguments for or against either arm of efficiency. Neither one should be developed out of proportion to the other; both are indispensable.

D. Willard Lyon.

Opening of a New High School at Chungking.

By the kind invitation of the Friend's Mission a large number of guests, both Chinese and foreign, gathered on the Pagoda Hill, south of Chungking, on Saturday, 10th June, to witness the interesting function of the opening of the Wen-Fung Ta Chinese School.

The school, which is a handsome foreign building of three storeys, is provided with spacious and airy lecture hall and class rooms and has sleeping accommodation for 100 students, but with a little alteration may be made suitable for 150 boarders. The whole structure reflects high credit on the architect, Mr. Alfred Davidson, who has, with ceaseless diligence, superintended the building during the past twelve months.

H. B. M. Consul, W. P. M. Russell, Esq., after a few well chosen words pointing out that the school was opened not with the view of any monetary advantage but with the friendly desire of giving the Chinese a liberal education on Western lines, opened the door of the building amid loud and prolonged cheering.

The guests were then shown over the establishment, which was prettily decorated with flags of various nations, kindly lent by their respective Consuls, Mr. Nicholson and others.

After the inspection of the buildings the visitors were invited into the lecture hall, where an exhibition was given by the students who have been in session since the Chinese New Year by demonstrating a proposition in trigonometry, and in a chemical experiment, and later in going through their drill and physical exercises, which latter they did in the distinctive uniform which the students wear. All was done to the high satisfaction of all present.—*W. C. Mis. News.*

Diary of Events in the Far East.

July, 1905.

16th.—Terrible rainstorm on Tai-shan. The temple in which Rev. A. G. Jones, of the English Baptist Mission, was staying, was demolished, and Mr. Jones killed.

The American Boycott.

19th.—According to a *N.-C. Daily News* report very nearly fifteen hundred persons attended the mass meeting called on Wednesday afternoon at the Wu-pên Girls' School, outside the West-gate of the native city, to discuss the measures with reference to putting into operation to-day the boycott on everything American as a protest against the proposed new Chinese Exclusion Treaty. There were also a large number of Chinese ladies, both old and young, present, who followed with intelligent interest the speeches that were made at the meeting. Besides the members of the Chinese Educational Association and older students of twenty odd schools there were present a large number of delegates from the Chambers of Commerce and kindred associations of the majority of the treaty ports and from many inland cities and towns who had come to assure the Shanghai Committee of their hearty support. There were quite a number of eloquent and patriotic speeches made, in which the speakers exhorted everyone present to maintain a firm front to show to the world that in this instance, at any rate, there is a united China. "For," said one gentleman (Taotai Ma) "some Americans have sneered at us saying that there is nothing to fear because we Chinese never can unite. Even the previous U. S. Minister in a recent speech made the same sneering allusion. We will show by precept and example how fallacious an idea this is on the part of such Americans." Other speakers showed how little Japan by her unity and determination had beaten her huge opponent Russia, showing the world what Asiatics are able to do when thoroughly aroused. Cannot China easily do the same? Cannot China by a united front and firm determination obtain her desire, also, by the repeal of the Chinese Exclusion Treaty? At this stage of the proceedings the members of the Piece Goods Guild came forward and swore that beginning from the 20th of July they had decided not to buy any more American piece and other goods until the purpose in view of the nation had been properly obtained. The meeting was then asked for a show of hands that beginning from the next day no one present would purchase or contract for any more goods of American manufacture. Every one present raised his or her hand. The meeting then separated. It may be stated that a discussion ensued near the end of the meeting as to what should be done with regard to such American goods as are still in the hands of merchants and traders here. It was unanimously declared that every one present would do his best to assist by every means in his power to get rid of their goods, so that no one need lose by the boycott.

22nd.—Another report mentions that there was a meeting of members of hongs engaged in the piece goods business here on Saturday afternoon, at the Piece Goods Guild house, to consider measures as to putting into effect the boycott. Over one hundred representatives of piece goods hongs were present, the meeting being presided over by a member of the Executive Committee of the

Guild. The following resolutions were decided upon :—

(1) To stop purchasing goods of American manufacture from date even if they are offered at very low prices.

(2) Each member of the Guild should explain the reason of the boycott to the members of his family, his relatives and kinsmen and his servants, male and female.

(3) Each member should use his influence to exhort those who have been hitherto in the habit of purchasing American goods to cease making contracts for them.

(4) Any one discovering attempts at changing the trade marks or names of American goods for those of other nations should report at once to the Committee.

(5) The boycott shall continue as long as no change for the better is made in the new treaty with the U. S., and no longer. We should not change our minds even if coercion be attempted.

(6) Each member should treat with courtesy as hitherto all American merchants and missionaries whom they may meet, to show to the world that we are acting as civilised people would do under similar circumstances.

Missionary Journal.

BIRTHS.

At T'aichow, June 24th, the wife of Dr. S. N. Babington, C. M. S., of a son.

At Kuling, July 2nd, the wife of Rev. Arthur S. Adams, A. B. M. U., Hanyang, of a daughter (Bertha Margaret).

At Liao-yang, Manchuria, July 4th, the wife of Rev. Geo. Douglas, U. F. C. S. M., of a daughter.

DEATHS.

At Pao-ning, Szechuen, June 3rd, Arthur Lawrence, C. M. S., aged 37.

At Tak-hing-chau, June 26th, Miss Jennie B. Torrence, A. R. P. M.

At Moh-kan-san, July 3rd, Doris, daughter of Rev. and Mrs. Frank Rawlinson, S. B. C., Shanghai, aged 1 year and 9 days.

At Tai-an-fu, July 17th, Rev. A. G. Jones, of the E. B. M.

At Wuchang, July 18th, suddenly, Bernard Prentice, infant son of Dr. and Mrs. R. H. Glover, C. and M. A., aged 4 months and 1 week.

DEPARTURES.

From Shanghai:—

July 6th, Miss M. Leaman, A. P. M.; Mr. J. J. Holdcroft, for U. S. A.

July 9th, Miss M. E. Standen, Miss E. L. Bennet, C. I. M ; Rev. G. F. Fitch, D.D., A. P. M.; W. A. Estes, A. F. M ; Miss O. Alexander, M. E. C. S., for U. S. A.

July 10th, Miss S. A. Phillips, C. I. M., for Australia.

July 15th, Rev. and Mrs. F. E. Lund and child, A. P. E. M.; Rev. D. Eden, wife and child, S. B. M., for U. S. A.; F. H. and Mrs. Rhodes and child, B. T. Williams, C. I. M., for England.

July 25th, Mrs. J. L. Stuart, S. P. M., for U. S. A.

Rev. Sang Hak-leng.
Rev. U. R. Jones, *Vice-Principal.* Rev. W. N. Brewster, *Principal.*

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The Social Relationships of Missionaries with the Chinese.*

BY REV. GILBERT REID, D.D.

THE social relationships of missionaries with the Chinese should be regarded as much a department of missionary work as medicine, teaching, the preparation of books, the printing of books, or any other work which is regarded as essential to the successful prosecution of missions in China. Whether the missionary will choose this department, or whether a missionary society will designate anyone of its members to this special department, will depend on various circumstances. What these circumstances are we will now attempt to consider.

First, we will consider whether it is a department of work that is suited to the Chinese. I think it is apparent to all that the Chinese are essentially social, and that sociability, that conversation, is a more natural way of approach to the Chinese than public address, preaching, or even the use of literature, for the reason that it is not limited to any one class, as is literature, but is only limited by one's capacity, or rather by the time that one has at his disposal to carry on social relations with the vast numbers of the Chinese people, mandarins, literati, merchants, teachers, farmers—in fact all classes of the Chinese. If one does not believe in the principle of adaptation, in other words "the fitness of things," then the fact that the Chinese are sociable and will only like those foreigners who are also sociable, will carry no weight in determining one, whether this

* A paper read before the Shanghai Missionary Association, May 2nd, 1905.

department of work should be undertaken, and even recognized, or not. To those who do believe in adapting themselves to the people among whom they dwell, it would seem as if the first thing that a missionary would do would be to study how he may get into social relations with the Chinese as soon as possible. That many Chinese are intensely ignorant of even the ordinary topics of knowledge is true, but then the only question to consider is our own capacity in introducing in conversation with the Chinese, who may be ignorant, but are none the less sociable, what we think is our superior knowledge. And this brings us to our second point.

In the second place, then, one must consider his own qualifications, or disqualifications, for holding social relations with the Chinese. Naturally for meeting the vast mass of the Chinese, high or low, educated or illiterate, in city or in the village, one must be able to carry on conversation, not only in the language of the people, but in such language as will be intelligible and will facilitate sociability. To a knowledge of the language there should be added knowledge of Chinese customs and etiquette. Then to carry on social relations, it is needless to say, one must be sociable. Perhaps a student's life, or a life given to religious meditation, may not be the best means for helping one to be a social being, but whatever the ground of deficiency, if one is not sociable, then he will hardly be the one to choose this special department of missionary work. Another essential qualification for holding social relationship with Chinese is affability. Cynicism, reserve, coldness, moroseness, or even dullness, to say nothing of actual stupidity, will certainly stand in the way of ready approach to the Chinese, even though they may be bearable under our own more civilised condition. One must also be willing to take the time, or apparently to waste time, in being sociable. If one should seem too eager to propose to drink tea and so dismiss his guest, the visitor will probably never return again ; or if a missionary, when making a call on a Chinese, is constantly in a state of excitement to hurry away, though it may be very agreeable to many foreign hosts or hostesses, is not necessarily what the Chinese admire most in their foreign guest. Our time of going we can safely leave to our Chinese host. On the other hand, while with many Chinese we may talk all day long, yet we must remember that there are others who are very busy, or are not anxious for extended intercourse, and so we must learn

conciseness as well as prolixity, at the same time being equally affable and agreeable. One must also have a large degree of versatility, for versatility is as necessary to conversation as sociability is to social relations. While as a preacher a missionary may preach only the Gospel; yet, if it should be found that a missionary in making calls was only going to talk religion, I am afraid many doors would be closed, or at least it would be said, "Master not at home." In some books of etiquette it is sometimes said that one should never discuss politics or religion in society. This rule is far from being as binding in China as at home, for certainly the Chinese are keen enough to talk on political matters, and even to talk on general religious subjects, especially the so-called "missionary question," but distinctive religious exhortation, or preaching in private, while suitable enough for the missionary as an evangelist, or Chinese who are Christians, may not always be the very best means to extend or maintain wider social relations with the Chinese.

Thirdly. We come now to the next point which one must consider, "Is there any good in having social relations with the Chinese?" If the missionary is never to reckon that he does any good, or that there is no use of anything that he does, except when he is making converts, then perhaps a great deal of missionary work will need to be abrogated. If, for instance, one is making a literature for the Chinese, must he bring the pressure to bear on his conscience by asking himself, "Am I making any converts?—if not, am I not stultifying all my missionary vows?" or, if one is engaged in teaching in a school, must the success or rightness of his work be gauged by the number of converts he can make from his pupils, or is there some other way of measuring the bounds of duty? Is it not possible that the great obligation resting upon one is to do all the good he can, to help others, whether they become converts or not, to impart knowledge, to do deeds of charity, to ameliorate the sufferings of others, to cure disease, to promote political reform, to help on peace, and to help uplift and brighten the lives of our fellow-men? If this be so, then the question would be, "What good can we do?" rather than, "What good can we get?" by our social relations with the Chinese. If one is not doing his duty, unless he is making many conversions, then it will oftentimes appear that for a missionary to hold social relations with the Chinese is worse than useless, but if one's duty is something wider and larger

than this, then one may with ease of conscience cultivate social relations with the Chinese.

Even looking at it from a more narrow point of view, I think it will be found that there is more possibility of securing converts by dealing with the Chinese privately and in social conversation than by many of the other methods of missionary work. It will also often be found that by talking to one individual, he can best interest a much larger audience of those who are standing by listening to the conversation. Personally, and from experience, I am persuaded that the best way to help on the missionary cause is to be social with the Chinese.*

Fourthly. We must also consider the opportunities or lack of opportunities. Formerly in China it was very difficult to have social relations with the Chinese of the better class, but now there is a way of approach open to them as well as to others. Then there were but few opportunities, now there are many. When some ten years ago I first undertook to get into social contact with the officials of Peking the doors were closed. There was no social intercourse desired, one might say there were no opportunities; but I went on the principle of "Find a way or make it," and many doors were opened, more it might seem by forcing my way in than by eagerness on their part for making my acquaintance. Afterwards the social relations became more friendly and reciprocal. Now the question is, "If there were no opportunities for social intercourse, was there any obligation for seeking to cultivate social relationship?" Should not one wait until the opportunities came, as they have come now? Or may there be an obligation without the opportunity? If there are hindrances in the way of our social relations with the Chinese, as in almost every department of work, shall we wait until the hindrances disappear themselves, or shall we do our best to remove these hindrances? If the Chinese are not friendly, shall we merely say "We had no opportunity to be on friendly terms with the Chinese," or shall we on our part be friendly with the Chinese until their lack of friendliness has been transformed into friendliness? In missions and in trade do we not all seek to make openings rather than wait in our study or in our office until openings are already made by the Chinese? Shall we insist that they must seek us first, or is it

* During the seven years I was engaged in direct evangelistic work in the province of Shantung, I found the social or conversational method the most useful.

necessary to success for us to seek them, and to seek the best way of approach to them, so that they will accept our goods or accept our Creed?

Whatever may be said as to the philosophical question of duty without the opportunity, it can safely be said that at the present time almost everywhere in China missionaries can be on social relations with almost every class of the Chinese, the highest officials not excepted. In fact, the opportunities are so many that past methods of prosecuting missions will need to be modified, and a new department of social relations with the Chinese will need to be established, and persons will need to be set apart to carry out with enthusiasm and success every part of the work of this new but important department, a department with vast opportunities.

All these four considerations lead up to the study of what may be called comparative duty. Supposing we are all ready to acknowledge that good can be done through the channel of social relations, nay, even that there is a duty resting upon us to do more in the social way; and supposing we already have taken upon ourselves the obligation to do good to the Chinese in some other way—by literature, or teaching, or medicine—we will then be brought face to face with the serious, and perhaps perplexing problem, which of two or more duties must I do if I cannot do them all? A very successful and hard-worked missionary doctor, who is also conspicuously sociable, said to me some time since: "I wish I could take a month off to just meet the officials I know, sociably, but I can't spare the time." Thus social duties had to give place to the duty of giving medical help. Each conscience must decide the question for itself.

Still, even when some other duty stands forth supreme, and the duty of social relations with the Chinese cannot be made special, to say nothing of being made all-absorbing, yet it may be possible for each one to give a minor place to the duty, and to devote thereto a portion of time and energy. In this way social relations with the Chinese will not be entirely neglected, and by the efforts of many this important department of missions will receive due care.

The conclusion being reached that social relations with the Chinese are on the part of some a special duty, and on the part of others an occasional and subsidiary duty, there may be some who ask, "How is the work to be done?" "How especially.

are the Chinese who have social standing to be approached?" My answer is only by way of suggestion, which, in case of error, I trust may be corrected.

1. The rule in China is that the new-comer or stranger should call first on the resident. Hence it is proper for a missionary, on going to a new city, to call on the officials and gentry before they call on him. Not only may it be called proper, but it may also be said to be a duty. Even when residing in a place, the missionary, as one from abroad, may with propriety call on others before they call on him. This rule is therefore to our advantage.

2. A missionary should provide himself with a card in Chinese, and also, in case of high officials to be called upon, with a larger folding card called *shu pen*. The kind of a card which foreign ladies should use may be an adaptation to foreign usage, by incorporating the full name of one's husband, or in case of the unfortunate single ladies, by giving their name in full, as do the gentlemen.

3. In calling on those who are in office it is probably better to send a letter, written in polite Chinese, asking for an appointment or inquiring if such and such a day would be convenient. A card should be enclosed rather than having one's name written in the letter. Sometimes, if one has a competent attendant, it may be just as well to only send a card making the inquiry by word of mouth.

4. There is nothing out-of-place in one's calling in person without previous intimation, but one need not feel offended if the message comes to "stay your chariot." In fact the custom among the Chinese is, when receiving a call from a person much higher in rank, not to receive the person, but to say "Tang Chia."

5. In making calls on respectable Chinese, one should go by sedan chair in most cities, by cart in Peking, or by carriage in Shanghai. What kind should be used I will not take time to discuss, except that missionaries, not being officials, should not ride in the sedan chair of high officials, and yet they should have one that is decent-looking and not too poverty-stricken. With familiar friends, or with the more ordinary people, there is nothing *infra dig* in making calls on foot.

6. On entering the guest room, if the host is not ready to receive, the guest should take one of the lower seats, and when invited to go up higher, should modestly hesitate, though not

with all the excuses and bowings that the Chinese themselves indulge in. One should know which is the highest seat, viz., the left side if opposite the door, or the furthest from the door if at the side of the room.

7. In meeting a Chinese gentleman, while in Shanghai, it may be fitting to follow the foreign custom of shaking hands; in other places, especially away from the ports, it would be better to follow the Chinese custom of bowing with a medium "*tso i.*"

8. Of minor consideration, I would remark that a well-bred foreigner, in meeting well-bred Chinese, should wear a frock coat buttoned up, should remove his glasses if accustomed to wear them, should not sit with his legs crossed, should not rest his hands or elbows on the table, and in talking should not use the tone of a prayer or an harangue. What ladies should wear, or how they should deport themselves, modesty and diffidence forbid my saying.

9. In carrying on conversation one should know a few complimentary expressions, but, as foreigners, it is not expected that we effuse, as is the usual custom with the Chinese.

10. In calling on others one should have something to say, may in fact lead the coversation, so as to make the visit a pleasant one and arouse the wish for its repetition. A little pleasantry, a sense of humour, will impart delicacy to the conversation, but irony, sarcasm, ridicule, and even wit, are not so much appreciated. Religion may be made a topic, but conversation should not be entirely confined to it.

11. In departure one should bow just before stepping into a chair or a cart, and another bow should be made on taking one's seat.

12. In receiving calls from Chinese, if notice has been given in time, we should receive our guests at the front door, and escort them into our guest room such as it is.

13. If we have a Chinese guest room it will be easy to know where to place our guests. If we have a foreign guest room, the general rule is to seat the guest some distance from the door, and on no account should the guest sit nearer the door than we do.

14. We should try to make our Chinese guests at ease, and strive to entertain them, for we now are the host.

15. We should always offer our guests tea, and, if possible, should have some cakes and confectionery.

16. Unless pressed for time we should not hasten the departure of our guests, and even when very busy we should

have some polite expression to excuse ourselves. A Chinese custom for giving a polite intimation is for the servant to come in and say a friend or some business is awaiting his master. Of course missionaries, in being polite, will not prevaricate.

17. When our Chinese guest is leaving we too should escort him to the door, or, with more respect, should accompany him to his chair, cart, or carriage, and bow him away as a respectable Chinese would bow us.

18. Even in small villages I have found it helpful to send cards to the headmen and school masters for the purpose of opening up social acquaintance.

19. An act of friendliness is to invite the Chinese to our own table to share with us a simple meal. However, this may depend somewhat on our cook. To relieve matters it is generally easy in most cities to order a Chinese feast served either at our own house or at a restaurant. In Shanghai there are plenty of hotels at tariffs high enough for the highest classes. Neither should we forget our converts or pupils, however lowly they may be.

20. Sometimes, in accepting an invitation to dinner, we should fee the head servant. We, in turn, when giving a feast, should give a small fee to each attendant for his meal, though fortunately this rule in Shanghai has, through foreign usage, been abrogated.

21. Chinese on friendly terms will inevitably send us presents. If the friendship is real we may accept the whole present and give the servant a *cumshaw* for his trouble. We also, if particularly flush, can send presents to our Chinese friends.

From these few suggestions it will be seen that social relations with the Chinese, and missionary salaries, may find themselves in conflict. But whatever our financial capacity we should all, in spirit and inclination, be ready to have social relations with the people among whom we are guests. The result will be greater friendliness ; this will conduce to peace, and ultimately to the introduction into the nation of truth, righteousness, and hope, as illustrated in the religion of Christ.

NOTE :—At the Association it was asked, "How ought missionaries to treat their converts ?" In brief, missionaries should treat their converts respectfully. If, according to the above suggestions, they know how to meet the great mass of the Chinese who are not Christian, and especially the more exclusive ones, they ought to find no difficulty in being social in an acceptable way with their own converts.

West China Advisory Board.

BY REV. GEO. E. HARTWELL, B.A., B.D.

A WEST China conference held in 1899 gave birth to two important institutions which are yearly growing in strength and influence. The first is the West China Tract Society, whose growth has been in every way satisfactory. The second is an Advisory Board of Reference and Co-operation, composed of a chairman or superintendent or senior missionary of each of the missions represented in West China, whose object is to promote such a spirit of harmony and co-operation among the various missions as shall tend to the speedier and more complete occupation of the whole wide field by the messengers of the Gospel of Jesus Christ. The work of the Board has been most happy. It has brought about among the missionaries and their respective societies a union so beneficial that only the name of the societies indicate there is a division, and that rather resembled the division into regiments of one great army, whose commander-in-chief is the Lord Jesus. Two instruments have been used in intensifying this union: First, a Union Hymn Book; and second, a precocious offspring of the Advisory Board—*The West China Missionary News*, edited by Mrs. Parker, L. M. S., which records up-to-date information of the work in all the districts, and thus fosters a united prayer meeting held in the various centres every Wednesday morning throughout the three provinces.

On May the 5th the best represented and probably the most enthusiastic Advisory Board meeting ever held began its sessions. There were present:—C. I. M., Rev. A. Polhill (chairman) and J. Vale; F. F. M. A., R. J. Davidson; L. M. S., Rev. A. E. Claxton; M. E. M., Dr. H. L. Canright; A. B. M. U., Rev. Mr. Bradshaw; C. M. S., Rev. A. A. Phillips; Bible Societies, W. N. Ferguson; C. M. M., Rev. Geo. E. Hartwell (general secretary).

Two very important questions occupied the attention of the Board: First, Opium. Letters from different parts of the provinces plainly indicated the perilous conditions of the West. Apart from the moral aspect, than which nothing could be more alarming, there is the plain fact that at present there is more profit in growing opium than cereals, and the increas-

ing monopoly of the food-producing soil by this drug portends a time when the land, despoiled of its strength, the granaries empty, and the early and late rains fail, famine, disease, and death shall bring misery and suffering to thousands of innocent men, women, and children, as well as to those who are guilty. The Board resolved to send a strong appeal to all who are working for China's emancipation, with a view of uniting the forces fighting this evil, that the plans of operation may have continuity though stretching half way across a continent.

The second important question was the natural outcome of such an organization as the Advisory Board. The work of the churches in Szechuen has so prospered that the different societies have felt the urgent need of a definite educational policy. These feelings were fostered by the almost incredible ambition of Chinese youths to equip themselves with Western knowledge. In Chen-tu hitherto the Methodist Episcopal, Canadian Methodist, and Friends' Mission, each in their own corner, have been planning high schools or colleges to meet this demand. As the doors, however, opened wider and visions of the educational possibilities of this populous province arose the little corner institutions dwarfed until, almost simultaneously, these three missions exclaimed, Our aims are one; why not unite in one Christian university? This plan in turn dwarfed before the light of a nobler vision. To equip a university in Chen-tu, that might hope to compete with the Provincial University, would demand the united strength of the provincial missionary societies. Then loomed up a Union Christian University in Chen-tu, drawing its wealth both of men and money from eight societies, and its spiritual power and greatness from a living fountain, ever filled to overflowing, through the prayers of the great host of earnest Christians scattered over the British Empire and the United States of America.

The first regular meeting of a Union Educational Committee met April 10th, 1905. Five missions were represented. It was decided: First, that the interests of educational union would be best furthered by the formation of a Christian university in which *all* the missions in West China might have a share; second, a statement of a basis of union should be prepared; third, that this statement be presented to the Advisory Board as *the* representative body of West China.

On May 6th the scheme as outlined by the Union Committee was presented by Dr. O. L. Kilborn. Addressing the Board, he said the Canadian Methodist Mission had already

made substantial progress toward instituting educational work in Chen-tu, but the council on the field were strongly in favor of a Union University. Mr. Beech, Methodist Episcopal Mission, in a very effective speech, enlarged on the benefits that must accrue from one strong central institution, and emphasized that no difficulties in this age of union and co-operation should be insurmountable. One after another of the members of the Board arose and testified that their hearts were strangely moved in favor of a Union Christian University for West China.

Three sessions were devoted to the discussion of this question. Thereupon the Board resolved unanimously that after hearing the scheme for an educational union for West China, having for its aims the unification of all educational work and the founding of a Christian university at Chen-tu, the Board approve the same generally, and urge upon the various missions the desirability of taking prompt action along the lines recommended in the resolution presented by a special educational committee.

The passing of this resolution impressed the members of the Board with the feeling that God was in their midst, and that some great reviving blessing was on the eve of being poured out upon the spiritually-united church of West China. These feelings were voiced by some of the senior missionaries.

"We cannot," exclaimed one, "but express with grateful hearts our praise to our Heavenly Father for the manifest realization of His presence which we have experienced at these meetings of the Board. The unity which has prevailed throughout all these discussions, and the guidance we have received in the various decisions arrived at—particularly in regard to union in educational work—are cause for devout thankfulness. As members of the Board may we return and be able to convey to our fellow-workers some of the earnest desire for the furtherance of God's work in this land so evidenced among us during the past few days, and also urge upon them the claims of the proposed united educational effort, with the endeavor to bring all missions into active participation in the accomplishment of this further step toward the much-desired union and co-operation of Protestant missions."

The chairman, Rev. A. Polhill, a member of the Cambridge Band, in bringing to a close what all felt would be a memorable meeting of the Advisory Board, testified that in starting for Chen-tu to attend the Advisory Board meetings he felt

the Lord had been leading him, as the subject of union had been much laid upon his heart, and since attending the meetings he felt the Spirit was present, and had been drawing all together and enabling us to see things far more from the same standpoint than when we began. The subject of the Christian university in Chen-tu he also thought a grand ideal for us all to unite upon to show our real union, and return to enthuse our various missions with the new scheme. Finally, in view of our increased union, he felt we could unite in seeking the filling of the Holy Spirit for a great revival throughout these Western provinces.

Thus the Union Christian University scheme has passed its first stage, and in passing has bestowed a rich legacy of Christian love and enthusiasm to carry it on through the more difficult stages of the future.

The Blessings of Sleep.*

BY REV. P. S. EVANS.

"It is vain for you to rise up early,
To take rest late,
To eat the bread of toil:
For so He giveth to His beloved sleep" [or in sleep].

Ps. CXXVII. 2.

AMONG all other blessings God bestows, and by no means the least of them, is the gift of sleep. Sleep is the great restorer of our powers, the oil that keeps the machinery of life from wearing out through constant friction. It gives repose to the mind, strength to the body.

Sleep comes and hushes the infant's sobs and dries the dewy tears upon its cheeks. Sleep comes to the sick upon their bed of pain, and beguiles them into forgetfulness of their suffering. Sleep comes to the heart-broken, and they are again at ease. Sleep comes to the condemned criminal, overshadowing him with her drowsy wings, and, in the visions of the night, he renews the days of his childhood's innocence.

I. Sleep is the gift of God. If He withhold it, it is sought in vain. Though Darius sent for his physicians his sleep departed from him. Says David: "He holdeth my eyes waking that I cannot sleep." No money can buy it. The artificial

* A Sermon recently preached in Kuling Church.

sleep that drugs produce is a sorry substitute for it. To the sick the return of natural sleep is the surest precursor and pledge of the returning health.

God blesses with sleep the poor as well as the rich, the humble and the proud alike. When it will leave the bed of sloth and pampered luxury, it will visit the cottage of the poor and the couch of the tired laborer. We seldom think how much we owe to God for the blessing of sleep. Let us ask Him for it when we lie down to rest, and thank Him for it when we rise in the morning. As David did let us say: "I laid me down and slept, for Thou, Lord, hast made me todwell in safety."

> "Of all the thoughts of God that are
> Borne inward unto souls afar,
> Along the Psalmist's music deep—
> Now, tell me, if that any is
> For gift, or grace, surpassing this,
> 'He giveth His beloved sleep'"?

I have said this gift of God comes to all. It may seem to come as impartially to all as the sunshine and the rain. And when denied to any it may seem to be denied without any regard to the character of those who, in vain, woo its presence.

Yet it must be that to one who knows himself beloved of God, sleep must be more than to any others. While, at the same time, to such the absence of sleep can be more easily borne as he meditates upon God in the night watches.

Who can lie down to sleep, a sleep that may prove his last, with a conscience so little burdened, a heart so free from foreboding, as one who has trustingly committed himself to the keeping power of God? Whose rest should be so little disturbed by disquieting dreams as his who has pillowed his head on the promises of God?

Happy are they who, when the night closes upon them, can yield themselves to sleep and feel at peace with all the world and with God, knowing that if they never more open their eyes to the light of earth, they will awake satisfied in the likeness of Christ and gaze upon the sapphire throne and into the face of their loving Lord!

II. Although sleep is the gift of God, yet, like all other gifts, it is often vitiated and abused.

Men drive sleep from their eyes by courses of dissipation; they know little of a quiet rest; their sleep is broken and feverish, and their waking is in weariness and pain.

Some rise up early and sit up late beyond their natural powers of endurance. Not only those who are intent upon mere worldly gain, or the pursuit of worldly wisdom; but even those who are engaged on the King's business and moved by a holy ambition, even these may drive sleep too long from their eyes, and so wear out too soon the strength that, if better husbanded, would accomplish more for God and humanity. There are, of course, times and occasions when one must be prodigal instead of frugal in the use of time and strength—not counting their lives dear—but these must be exceptions.

The temptation to this prodigal wastefulness must be very strong to you, beloved of the Lord, who have devoted yourselves to the work of missions in this vast heathen empire. You see so much to be done and the time is so short. But the very greatness of the work, and the fewness of the workers, should make you saving of yourselves. The mower gains time by sharpening his scythe. Of course it is better to wear out than to rust out. There is little danger I think of the latter, and the wearing out will come soon enough with your utmost precaution. You are not your own, but bought with a price. Should you not study to last as long as possible that you may do more work for your Master? If there was ever a work in which age and experience tells it is the work in which you are engaged.

Think of the length of your time of preparation; think of the investment that you and your friends and your church and your Savior have made in you.

"It is in vain for you to rise up early, to take rest late, to eat the bread of toil: for so He giveth to His beloved sleep." Nay, let us take the marginal reading, "He giveth to His beloved *in* sleep while they sleep."

Do not think that God can work through you *only* while you are toiling and striving, and straining, and draining out your vitality. He not only *in* sleep gives you renewed strength for renewed labor, but while you sleep He is carrying on your work to fuller fruition. The farmer sows the seed, and while he sleeps it groweth he knoweth not how. Would not your work prosper sometimes more efficiently if you learned how to let it alone, and not, like the foolish child, be digging up the seeds to see if they are sprouting?

Perhaps I am speaking out of my ignorance, but I humbly think I am speaking words of wisdom. I am anxious for the

permanence of work, so I am anxious for the permanence of the workers. I hope that the number of old and tried missionaries will increase, like our beloved brethren Griffith John and Wm. Ashmore, and he who has so lately left his labor here for his reward in heaven—the saintly hero, J. Hudson Taylor.

So I am glad of this resting place among the hills. I charge you, beloved, that you use it to the full, with a satisfied easy conscience. May the dear Master reveal Himself to you here. May it be as the Mount of Transfiguration to you while you rest in the tabernacles that He has graciously provided for you. Then, when you go down to work again among those in the chains of darkness or in the power of the devil, may you work with the larger success because you had turned aside to "rest for a while."

III. There are other sleeps, other resting times that God gives to His beloved.

It is of these I would speak.

(*a*) There is the sleep of a quiet conscience.

Generally, when a man sleeps, a self-accusing conscience ceases from its upbraidings, except indeed when some heinous crime has been committed, as in the case of the bloody Macbeth, whom Shakespeare represents as exclaiming :—

> "Methought I heard a voice say, Sleep no more.
> Macbeth doth murder sleep, the innocent sleep."

For the Christian the voice of an accusing conscience *is silenced.* Theirs is not the sleep of a carnal security, nor is the drugged sleep of a self-deluded conscience. They are not lulled to sleep by syren cradle songs : "Thou shalt not surely die," or "Where is the promise of His coming?"

The sleep of a quiet conscience which God bestows, comes because God has first spoken peace. They have heard the voice, "Thy sins are forgiven thee ; go in peace." They rest in His love. Let, then, the thunders of the law roar ; it awakes no echo in their heart. Let the lightnings of vengeance play, their cheeks blanch not. They are sheltered in the sanctuary. They can confront the accusing angels : "There is now no condemnation."

After years of troubled wakefulness, Luther fell into that sweet sleep when, while painfully climbing the steps in Rome, kissing each step as he mounted, he heard the voice, "The just shall live by faith." Then the strife and tumult ceased, as

when Christ spoke to the winds and waves on Galilee's stormy sea, "and there was a great calm."

There is a sense of peace toward man as well as toward God. Not that there is no remembrance of sin, but he knows these sins shall not be laid to his charge. Christ has answered for them.

All internal conflict ceases. The hand of Jesus has been stretched through the darkness of his doubts, as a mother's hand is laid upon the child at night, and a peace that passes understanding fills and floods his soul. God's children should forgive themselves when they know themselves forgiven.

(*b*) Again, God bestows upon His people "the sleep of a satisfied heart."

Acquisitiveness is one of the most marked characteristics of man. The little child shows it, stretching out his hand for all things in sight. Through youth and manhood down to old age men are longing for, striving after what they have not. "Man never *is*, but always *to be* blest." There is something just in advance, which if only he can get it he is sure to be at peace.

Only when sleeping do they seem to lose this restless, unsatisfied desire. Then the hand of the child relaxes its grasp, and the hand of the man opens, and a smile of content may rest upon his face.

In the child of God this feverish, restless longing ceases, or should cease. Not that ambition ceases, for this is essential to progress. There always must be a divine discontent and a reaching out after better, higher, nobler attainment. But impatience and dissatisfaction cease. There is an assurance of final achievement. The certainty of a present interest in Christ enables him to await in patience the full manifestation. He is fittingly represented as singing:—

"Thou, O Christ, art all I want,
More than all in Thee I find."

All his desires are centered in Him, and having Him what can he want beside? He says: "I shall be like Him, and all His infinite fullness of wisdom, and knowledge, and power shall be mine."

One who has thus received Christ has the peace of a satisfied heart. It is disloyalty to God for a Christian to stop short of this assurance of faith. He sometimes says: "I shall be satisfied when I awake in His likeness." But ought we not to

be satisfied here and now? Not with a satisfaction that will preclude all effort for an increase in likeness to Christ here and now. This would be to frustrate our own hopes. For, this being like Christ is a process that begins and continues here. It is a transformation of character that will run into and continue to all eternity. Probably there is no such thing as bringing the divine life to such perfection that no further progress shall be possible. "Even if perfect goodness were reached there would still open before the soul the living of that perfect life that then is first made possible." The progress of the divine life can go on ages after sin has ceased. Indeed, actual progress can hardly be said to have begun till sin has been left behind.

You may rightly ask, "Where, then, is the ground for that full contentment, that quiet rest of faith which I liken to the restfulness of sleep?" Why, it is in the sure promise of God. He is pledged in love and in veracity to complete the work His grace has commenced. So Paul in Romans speaks of the saving of those who are in Christ as one complete and finished work of God. They are foreordained, called, justified, glorified; and nothing can ever separate them from the love and life of Christ.

Now a Christian who is sure that God will not leave His work in Him unfinished, is just the one who is most encouraged to work with God for his own perfection; and, at the same time, is not unduly disturbed at the present incompleteness of this work. Not that he has already attained, or is already perfect. But this one thing he does—he leaves, with a free, unburdened mind, all that is behind, and presses forward, with abundant hope, to that which is before. He has in hand the earnest of the future. Like the artist who has seen in vision the perfect picture, who can go to sleep before the unfinished canvas. Like the voyager who has sighted the yet distant shore, and can sleep securely his last night on board.

(*c*) So we might add: God gives to His people the sleep of security. When deep sleep is upon us we know no fear.

Peter slept between two Roman guards. Paul ate and slept on a helpless vessel fast drifting on a lee shore.

> "He that hath made his refuge God,
> Hath found a most secure abode.
> He walks all day beneath the shade;
> And there, at night, shall rest his head."

When others are excited, he may be calm. When others despair, he may be bold. His heart may be the seat of an abiding peace. He knows that no trial will come above what he is able to bear—that nothing which he needs will be long denied. He rests in the Lord, and is not afraid of evil tidings.

(*d*) Then God gives to His beloved "the sleep of a happy dismission."

He is so sure of this that he is in life delivered from bondage and the fear of death. He knows there is a time coming when his eyes must close to the sunlight and the love-light of earth ; and the ear grow heavy to the voice of friends, and the hands be laid upon the breast. But this is only to be the crown and consummation of his life. The end of earth indeed, but the beginning of heaven. He can say, with that sweet poet before quoted:—

> "Friends, dear friends, when it shall be
> That this low breath hath gone from me—
> And round my bier ye come to weep—
> Let one, most loving of you all,
> Say, 'Not a tear must o'er her fall,
> He giveth His beloved sleep'"

He who knows that death will be a gain can do the best service for Christ while living.

IV. I must hasten to our last point. While sleep is the time of rest from labors past, it is still more the time of rest for labors yet to come. These thoughts of the sleep of a quiet conscience, and of a satisfied heart, and of perfect security, and of a happy dismission—these are only qualifications for active service. It is not for us to seek rest in the sense of cessation from labor ; only recuperation for greater labor.

Let us not be of those of whom it is said, "They that sleep, sleep in the night." We are of the day ; let us not sleep, but be sober, viligant, working while it is day.

Rest yourselves on the promises of God, but do not sleep and dream. Those who believe most will work most. Spiritual sloth, lethargic sleep, are not the children of faith, but of unbelief and despair. The prophet Elijah slept from utter despondency. Bunyan tells us that Christian fell asleep in a house of refreshment provided for pilgrims. But he slept too long and lost his scroll, and was put to great trouble thereby.

Now, whether we cease from labor, because of discouragement, and go to sleep as Elijah did, or whether we surrender ourselves to slothful rest, because of the very comfort and warmth of our lodging, as Christian did; in either case we grieve the Master and bring trouble on ourselves.

We shall ever find our greatest joy in service. Let us remember those who labor the hardest rest the best. "The rest of a laboring man is sweet, whether he eat little or much." And those who take most rest in sleep, are best fitted for the labor of their waking hours.

May it be true of all of us, as we read in Job:—

> "And thou shalt be secure because there is hope;
> Yea, thou shalt search about thee and take thy rest in safety.
> Also, thou shalt lie down, and none shall make thee afraid."

But remember the word of Paul, "Let us therefore labor, that we may enter into that rest."

In Memoriam.

REV. A. G. JONES.

BY REV. J. S. WHITEWRIGHT, ENGLISH BAPTIST MISSION.

THE Rev. A. G. Jones, of the English Baptist Mission, Ching-chou-fu, Shantung province, came to China in the year 1876. He was soon after his arrival most helpful to his colleague, Mr. Richard,* in relief work during the great famine. Owing to Mr. Richard being called away by the more urgent distress in Shansi, Mr. Jones was left alone before he had been a year in the country. His conspicuous business abilities were early manifested in this work, and during all his career in China. He had given up excellent prospects at home in order to be a missionary, and in the opinion of those well qualified to judge he might have amassed wealth had he chosen to abide by a commercial career. He was not only independent of the Society for his support, but contributed generously to its work.

He lived for several years at Ta-yin, a large village eight miles from the city of Ching-chou-fu, a good part of the time without companionship. During this time he was actively

* Rev. Timothy Richard, D.D., of the Diffusion Society.

engaged in organising the agencies of the native church and in stimulating its evangelistic work and spirit. Few men have had the ability to organise and the same time the power to inspire to devoted service as distinguished him ; this was particularly manifested in his early years in China.

While residing at Ta-yin he lived in the plainest and simplest way. His home was a peasant farmer's compound with thatched roof, mud walls, earthen floor, and paper windows. In 1882 I spent a week in this house, which was just as he had left it, except for the removal of his books and a few personal belongings. The furniture consisted of a few chairs, one or two tables, two or three forms and a bedstead, all of the plainest to be procured in China, which is saying a good deal. Mr. Jones never recommended this style of living to any one else. He intimated in later years that he had found the general conditions too costly—costly in health and strength and energy. The interior of Shantung province was a very different place to live in during those days, so near and yet so far away. The people of Ta-yin, in spite of the relief work, were very distrustful of the foreigner and threatened to burn his house down. His chief concern was about his books, and these he distributed in different rooms, on opposite sides of the courtyard, in the hope of saving some of them should the oft-repeated threat be carried out. He was always full of resource, and one trifling episode showed his readiness to meet the emergency. When it seemed likely that the compound might be set on fire by night he purchased some native fire-crackers and hid them under the eaves, in order that should the thatch be fired, the timely explosions would give warning before the fire had got any great hold, and some at least of the precious books might be saved. Things were more serious when a number of people met at night in a temple near his house, and after burning incense vowed before the gods the destruction of the foreigner. It is interesting to note that when I took my last sad and difficult journey with him, in bringing his body from Tai-an-fu, a journey rendered difficult by heavy rains and bad roads, that relatives of the very people who threatened his life rendered loyal and helpful service. While he lived at Ta-yin he was attacked by typhus fever ; there was no doctor within six days' journey. It was characteristic of him that as soon as he had diagnosed his illness he told off a few lads from the orphanage to nurse him in relays ; the boys having careful instructions as to how to attend on him.

The spirit of the pioneer was strong in him, and not content with the work in the Ching-chou-fu district he established a mission in the regions beyond at Pei-su-chou-fu, about three hundred miles to the south of Ching-chou-fu. Owing to the press of work in Shantung province this station was, some years later, handed over to the care of another mission. On looking over notes of the various agencies which he initiated and directed, one is impressed by the amount of work which he accomplished in those early years, alone and single-handed most of the time. He not only initiated and controlled these agencies, but he succeeded in infusing an aggressive spirit into the people about him. When he left for home on his first furlough at the end of 1882, there was a church of about eight hundred members, meeting in sixty different sub-stations, scattered over an area—taking the city of Ching-chou-fu as centre—of twenty-five miles in radius, a staff of evangelists working outside this area, a small printing and publishing agency, an orphanage, and the new mission above referred to in Kiang-su province. He was also much occupied in the preparation and adaptation of devotional and other books for the use of the native Christians.

In 1881 he married, and the bright hospitable home of Mr. and Mrs. Jones was widely known. No one shared its beautiful hospitality but went away feeling stronger and better for having lived there. Visitors outside the mission body spoke in warmest terms of kindness shown them, and of the refreshing and helpful influence on their lives.

During his first furlough Mr. Jones made a very effective appeal for reinforcements. The later developments of the work of the mission in China were largely the result of that appeal and the response made by the Society. On his return to China he devoted himself for some years to the general work of the mission, greatly helping by his wise counsel and his sympathetic spirit in the establishment of the various agencies of the work. There is probably no part of this work to-day that does not show the effects of his most helpful influence.

On the establishment of the Tsou-ping station, sixty miles from Ching-chou-fu, Mr. Jones was appointed to work there. He was connected with this station for over seven years, returning to Ching-chou-fu in 1896 to take part in theological teaching and to go on with his literary work. During his residence at Tsou-ping he commenced working out an experiment, which gave him

much anxious labor. A second experience of famine relief work, in which all the members of the mission had taken part, had led him to consider whether anything could be done in the way of establishing domestic industries among the people, in order to help in relieving their crushing poverty. After much thought he decided on attemping to establish a cotton spinning industry. Needless to say the undertaking was carried out at his own expense. This enterprise involved, however, far greater time, labor and cost than was foreseen, but his usual resourcefulness was abundantly displayed in meeting the difficulties that arose. Though after great pains and labor, spread over a long time, he succeeded in producing an effective working plant, the natives did not care to take the matter up, and the result was not a success. A man to be admired at all times, he was never so truly worthy of admiration in his cheerful, manly bearing, in what we are accustomed to describe as a failure, and what certainly was to him, after years of hard labor, a bitter disappointment. The little factory was closed and the machinery packed away, and later was destroyed by fire during the Boxer outbreak of 1900.

Since the recent union in educational work between the American Presbyterian Mission and the English Baptist Mission, he took a very active part as one of the directors of the joint institutions in consolidating that union. One of his latest utterances on this matter was that he considered this union was most beneficial, not only as regards educational work, but in its indirect effects on the life and work of the missions concerned.

In his later years he devoted much time to the preparation of a text-book on systematic theology, which his careful reading on philosophy, comparative religion and theology had peculiarly fitted him. He taught four classes weekly in theology in the Gotch-Robinson Memorial College. At the time of his death he was engaged in the preparation of a copious vocabulary of philosophic and theological terms in Chinese and English.

His untiring industry and energy impressed all who knew him. He was genial, kindly, helpful; he had the gift of not only being greatly helpful on a great occasion, but of being considerately thoughtful for others in little things. He was strong, wise, far-sighted, generous, sincere. He was humble, ready to learn from all, always learning, always growing. He gave up wealth that he might make known the unsearchable

riches of the Gospel. He belonged to that "divine nobility" of which Mencius, whom he greatly admired, tells.

Like other great men he had his foibles, but while we sometimes laughed we loved him none the less, but all the more, for there was nothing in them to hurt any one else. He had his faults; conspicuous among them were that he was too generous, too forbearing, too patient; pity it is that such faults are not more common.

It was a great desire of his life to understand the Chinese people, and he strove hard to become "Chinese to the Chinese." He appreciated keenly the good and strong points of the people, their literature and institutions. He was truly a friend of the Chinese, and he numbered among them very many friends, both among Christians and non-Christians. His piety was deep, fervent, sincere; he was a man who lived his religion. He had far-reaching ideas with regard to the principles and methods on which he believed missionary work should be carried on, and necessarily he had to endure the disappointments (but rarely spoken of) of one who lives ahead of his time; his influence, however, was far wider and deeper than he himself realised. He was honored by all who knew him; closer acquaintance seldom failed to ripen into admiration and intimate relations to warm affection. Looking back on his twenty-nine years of service we can say he was a man to thank God for, a man who will be felt for many a year in Shantung province and beyond.

Since the above was written a letter has come to hand from a friend, not a member of the mission body, an extract from which may make a fitting close to this inadequate sketch:—"I wish to tell you how very deeply I sympathise with you and all the mission in the great loss which you have suffered. I was fortunate indeed to meet Mr. Jones while he was in the midst of his work, and you know how much I enjoyed the short stay with him. He was a charming gentleman, and the type of Englishman that one is proud to meet in the interior. Our good name is so much in the hands of the pioneers up country that one feels very grateful for the men who spend their lives winning affection and respect from the Chinese. You will miss him, I know, both as a friend and a colleague; the Chinese will lose a friend, too, and one whom it will be difficult to replace. I feel that we also have a share in your loss. At the same time one can congratulate the mission that it has had so large a share in so good a life."

Educational Department.

Rev. A. S. Mann, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Necessity and Importance of Reform in the Method of Teaching the Written Language.*

BY REV. W. M. HAYES, D.D.

THE necessity lies in the fact that the great mass of the people cannot afford the time and other expenses required in obtaining an education by the old memoriter system, and consequently education cannot become general in the Western sense until a written language sufficient for the usual transmission of ideas can be more expeditiously and therefore more cheaply obtained. The diffusion of the written language, like every other commodity, is limited by its cost price; and the necessity of lowering the latter is apparent to every one who labors for the education of the people in general.

The opportunity lies in the fact that China herself is realizing the impossibility of obtaining the modern education which she covets and at the same time preserving the old memoriter system of learning the written language. The fact that Readers for the purpose of acquiring a knowledge of it are being issued by official schools is, I think, a proof that native educationists are feeling the stress. It has taken a long time, but I believe that public sentiment is now tending to the opinion that it is not the teachings of the sages nor facility in the use of a highly wrought artificial language which should constitute the objective point in an elementary education, but the ability to read fluently in a simpler literary language. Such a language as this will open the door to the arcana of knowledge just as well as, if not better than, the highly wrought classical expressions, and holds the vantage ground

* President's Opening Address at the Fifth Triennial Meeting.

in that it can be obtained by reading, just as pupils in Western lands obtain a knowledge of their literary languages, instead of by the present system of rigid memorizing, the expensiveness and laboriousness of which is an effectual barrier to any true diffusion of education. This willingness of the modernized Chinese to use a simpler style, such a style as can be learned by reading instead of by memorizing, is an essential element in the opportunity for the introduction of a new method; for if the old high style Wên were still insisted on, then adhesion to the memorizing process is a foregone conclusion.

It has been contended that heretofore we have been compelled to adopt a memoriter system, and not only so, but the particular system of the native schools, i.e., that of committing the Classics; otherwise we should not be able to obtain pupils. We should remember, however, that in missionary work especially, it is very possible for a former condition to still cast its spell over us long after that condition has ceased to be an actual fact. We should not conclude that because a thing was true twenty years ago that it is true still, but be alive to the fact that even China is moving on, and not be left behind ourselves because we do not take a step forward when the opportunity offers. The opportunity in this case is now before us, and we should take a good step forward in the work of liberating the Chinese children in our village schools from this yoke of bondage. If the energies of the Chinese student were not so largely drained off by this work of grinding memorizing, he might have more with which to fertilize his other faculties.

Let me point out that in discarding the memoriter system as a system we can greatly increase the efficiency of our elementary or village schools. The native realization of the impossibility of learning the literary language as it was once learned, and learning other things at the same time, is with them more or less of a logical inference. With us, so far as our village schools are concerned, it has the additional certainty of a demonstrated fact. For many years in these schools we have been attempting to teach the Classics according to the Chinese method and at the same time impart some Biblical and other knowledge. The result has been that like Paul's ship, the village school has stuck where two seas meet, and I think that most of us will be compelled to admit that the unfortunate voyagers disembark with but little mental

salvage. In two of our largest Shantung missions we found that applicants from the village schools to those of a higher grade have not sufficient knowledge of either the written language on the one hand, or of the Bible on the other, to enable them to enter the lowest classes satisfactorily. If unsatisfactory with respect to these, what must it be in the case of those whose education begins and ends with the village school, and usually ends pretty nearly where it began? They have not learned enough characters to read with any facility, and so soon forget what few characters they did know. By attempting the impossible neither object has been attained.

Now with an economy of time in learning to read, three benefits at least may be obtained: (1.) Students will be better prepared to enter the higher grade schools. (2.) A practical education will be afforded to all who attend instead of everything being sacrificed, as now, at the altar of the one or two boys blessed with fine memories. (3.) The demonstration of a new and better way to the people at large. The second of these is a matter of prime importance, for it looks toward making the village school an end in itself instead of being merely a source of supply for higher grade schools. When schools are effectively carried on with this end in view, then and only then may we hope to see a marked improvement in the general intelligence of the church, and—as Christianity and education progress—among the people as a whole.

As to the third, we will be rendering assistance when it is most needed; for the Reader method is as yet only tentative with the Chinese, whereas our experience in Western lands shows us that a knowledge of a literary language, sufficient for all ordinary purposes, can be obtained, and is obtained in this very way. By demonstrating its success here and now we will be throwing our influence in the right direction at the right time, for it is by no means certain that the new Readers being published by the Chinese school authorities will accomplish their purpose. Their aim is evidently to reach the mastery of a fairly high Wên by reading instead of memorizing, and it may well be doubted whether this is practicable. We need not mourn if it is not; for such a highly wrought language, beautiful as it may be, can hardly be expected to serve as the educational medium for the masses, nor does it have that power of adaptation to changing needs which only

exists in living languages. The danger is that failing to accomplish what is expected of them, the would-be users will revert to the old system. Here then is the opportunity for showing the advantages of well chosen Readers in the Mandarin or Easy Wên. Such Readers, based on the spoken language, have furnished the most enlightened nations of the earth with the basis of a literary language all-sufficient to express our ideas, and there is no reason why the Mandarin or the Easy Wên should not do the same here. Having such a vehicle, attainable by all, there is some prospect that knowledge may "run to and fro" in this empire, and not otherwise.

When that is done, we will also doubtless see the end of the contention that English is necessary; for the written language, being no longer hemmed in by ready-made phrases and artificial rules of composition, will show a living power of adaptability to new wants and relations.

In conclusion, let me say that this is not merely a question of methods, but of teachers as well. Given the Readers without instruction in teaching, and it will probably be only a change of text-books, not of methods. The average teacher knows only one way of teaching, and whether it is teaching the Classics, the Bible, geography or catechism, question and answer, it is all the same to him. With a ruler and text-book on the table before him, he is ready to give elementary instruction in anything that he can pronounce. To make a success of the new method, we must then first teach the teachers how to teach. We must give them object lessons, and that not merely in normal schools, but in their own schools as well, just as faithful country superintendents in America have felt compelled at times to do. Then not only will the teacher know that there is a better way, but his scholars also will know it, and that the teacher will see the vital importance to himself personally of using improved methods.

Heretofore, as a society, our energies have been directed in the main to the more advanced education. Of this the list of our publications is ample proof. Let us now begin at the beginning and seek to extend education more generally than ever before by the introduction of such methods as will confer on the people that most essential element in all modern progress—the mastery of the printed page.

Notes.

ALL who are interested in China are asking themselves as of old the question: When will old China pass away and the reform begin? We look forward eagerly to a new governmental system, efficient adminstration, a national parliament, railroads and opening of mines, and a complete system of education from the grammar school to the university. Some people seem to think that these are, above all, the things necessary for China and that every month of delay is an added evil.

But from a missionary point of view there is another side to the question. For the sake of our work is not the delay in the work of reform beneficial, and, if helpful to us, then in the long run to China?

At present the missionary forces represent the most powerful influence in bringing the mass of the people in contact with Western ideas. They go to a thousand places where no one else penetrates. The day-schools, the girls' schools and the colleges opened by them are the most effective instruments in the modern education of the people. Are we not at a tremendous advantage when people gather all their higher thought from Christian influences, when officials and members of the upper classes send their children to Christian schools to be educated, when the missionary and the Christian home penetrate into the interior sooner than the promoter of railroads and factories?

For when reform in China comes we will probably have to be face to face with the problem of the secularization of education and higher thought. We may have in many respects a harder battle to fight then than we have now, and we may command less of a hearing. The difficulties of missionaries in Japan to-day are perhaps greater in many respects than they are here, and those difficulties may soon be ours.

Hence our state of mind in regard to our missionary work should not be that of looking forward to a golden future when all is to be made easy for us and all our troubles solved; but we should feel that we are at present working under conditions in some respects extraordinarily favorable. Now is our opportunity to raise up Christian leaders for new China; now is the time to give China the best that we have to give; now is the time to do our work.

We have received the fifteenth report of "The Mission Among the Higher Classes in China," under whose auspices the International Institute of Shanghai (Rev. Gilbert Reid, D.D., director-in-chief) is conducted.

From the reports of the Director and the Hon. Secretary (Prof. Leavenworth) we quote the following paragraphs:—

"*Class Work.*—Since the opening of the last term after Chinese New Year we have had a larger number and a better class of students than during the previous two years. They come from the provinces of Kiangsu, Chêkiang, Fukien, Kuangtung, Hunan, Anhui, and Kiangsi. We have been assisted by Mrs. Reid and by three native teachers, who are also advanced pupils, part of the time. We have reached the full limit of the number of boarding pupils, and it is our hope that when our new building is completed we can have a large number of pupils who can live on the premises."

"A site on the Rue du Consulat in the French Concession having been already secured, a portion of the building fund (taels eight thousand) has been voted by the committee to be used in constructing a building on the property and a further sum for an enclosing wall. This building has been erected, and is to serve as a students' hall or building for classes. The edifice is three storeys high with two large rooms and a hall on each floor."

"Thus it will be seen that the International Institute may now be spoken of as a going concern; a fine site has been secured, on which an imposing building of three storeys has been erected and is now completed to the roof; the committees in New York and London have secured substantial subscriptions, and by the adoption of the Memorandum and Articles of Association the Institute will be put on a sound legal basis."

The report of St. John's College, Shanghai, for the year 1904-05, has recently been issued. Among the most important things mentioned are the following:—

A. The Opening of Yen Hall.—This building contains a large assembly hall (Alumni Hall); the Low Library, with book stacks and reading room; dormitory accommodation for seventy-five students, comfortable living quarters for the unmarried

members of the faculty, a Chinese reception room, and offices for the president and his secretaries.

B. The Raising of the Standard.—A fourth year has been added to the College course, which must be taken in order to secure a diploma.

C. The School of Theology.—Four students are now in the last year of the course and will be ready for ordination after China New Year. Four more are in the lower class, so there are here eight students for the ministry who have received a Western education.

D. The School of Medicine.—The five students in the upper class have gone into residence at St. Luke's Hospital, Shanghai, and a new class of six students has begun work at the College.

E. Financial Condition.—The tuition fees of the College for the past year amounted to $13,000 gold, and the appropriation from the Board was $4,550 gold.

The Hangchow Presbyterian College reports that at the winter entrance examination more students applied than could be received. Accordingly one of the residences was adapted as a school building, two of the older students were secured as pupil-teachers, and soon all was going like clockwork, with thirty-three pupils in the incoming class. The total enrollment was 125.

Military drill is maintained, and the students are being uniformed. Recreations, however, suffer from lack of space, and it is hoped soon to buy a new playground.

A gift of $2,000 gold has been received, which will probably be used in the construction of a science hall.

There are hopes that by next fall a new teacher will be secured from home to take the Chair of Biology and Natural Sciences.

All of the graduates of the College have been Christians, and as such are exerting a wide influence in China.

Correspondence.

COMMON NAME FOR THE PROTESTANT CHURCH OF CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: If it is not too late I should like to add a suggestion to those already given concerning a common name for the whole Protestant church of China.

For some years I served the Lord in a church of Southern Shansi which called itself 耶穌正教. And it seems to me as if this name, with the character 正 as distinguishing characteristic, might be used for the purpose in view. Its merits are the following:—

1. It can mean as much as "reformed" or "rectified" to any who know church history, without at the same time necessitating such knowledge for being intelligible.

2. It refuses the claim of any church which falsely may, either officially or non-officially (as Dr. Martin suggests the R. C. might do), assume the name of Jesu-chiao.

3. It establishes truth,(biblical) correctness as its characteristics, and implies the claim to be according to the Master's intentions.

4. It enjoins professedly, by its very name, truthfulness, loyalty, straightness, righteousness on all the members.

5. It retains the name sacred to many a church and many believers—Jesu-chiao—which, on account of its history, is well known and understood, and, moreover, confesses the name of our 教主.

May I remark that other names, as 新教, 更正教 and 復元教, lack in this last respect. The word 教 means simply religion, and "Protestant Church" is certainly more than "Protesting Religion" or "Reformed Religion." A statement of its basis is wanting. As to 復元, for instance, it is significant that workers who hold restorationist views think it the proper name for the 會 they represent. And taken in its natural sense that name may rightly be used by them rather than by those who, using 元, do not mean to signify God, the source of all, nor the original state of creation, but simply the original state or pattern of one of several religions.

The name 福音教 is fine, and seems to us foreigners at least to represent that church whose power and sword is the evangel, and it is a fact that in Germany the several bodies of the Protestant Church go generally under the name of Evangelical Church. I personally should not be against its adoption; only the name mentioned above has the advantage that in perhaps the majority of places it does not involve a complete change of name (never agreeable to the natives), but only adds a simple, pleasant, straight and powerful character to the well-known name. Just now I notice that Baller, in his dictionary, gives it the following translations: "Upright, true. Correct. To correct; to rectify. Pure. Orthodox. Exact. Principal; the first."

I do not fear a profanation of the sacred name Jesu. Jesus was not profaned when being abused by sinners and even exposed at the Cross. And let His glorious name be known! Let many come to ask, as at the

last examination students interrupted me in my exordium: "But who is Jesus and what has He done? Let us hear that!"

Personally I shall gladly submit to any decision. It is what we as such and such a church *do*, *work*, preach, *show forth*, that will make our name significant. Our competent brethren may decide which name will also have the best outward appearance. Perhaps the suggestion given above may help towards that end.

H. Witt.

DEVELOPMENT OF NATIVE CHRISTIANS.

To the Editor of

"The Chinese Recorder."

Dear Sir: Perhaps it is presumptuous for a missionary of two years to write on a subject such as this. Nevertheless, I venture to put before you the following suggestions which, though old, are yet as new as the story of the Cross itself. If from the very beginning a tree is not trained to grow as you want it to, it will prove a difficult matter to train it when it has reached maturity; and so in these comparative early stages of mission work it should be kept in view, "What are these Christians to become? What is the church to be"?

There is much talk of self-support and self-government, and we are told to look at such places as West Africa for an example of what ought to be.

Now the Chinese church does not want to be built up on the plan of *any other church*. Neither can the work, of necessity, be carried on on the lines laid down in other missions.

A Chinese church is needed, and will eventually be established, but it *must be* a Chinese church. The only plan to definitely follow is that of the New Testament churches, and matters of development must be on *original lines*, which lines may possibly be laid down by the Chinese themselves. True, it must in a great measure be guided and directed by missionaries, but I think that even missionaries should remember that their work is merely that; and a most important work it is, for even a child must be taught to use its own legs. I fear not much progress would be made if the parent merely told the child to watch him (or her) walking.

It is then the plain duty of the missionary to teach the Chinese to develop those resources which they already possess. Not to depend on a foreign church, not to merely watch what the missionary himself does, but to teach them to find out what they themselves are able to do and how to do it.

Bearing this in mind the following thoughts suggest themselves:—

1. *The need of habitual prayer for the church's development.*—Not merely prayer for blessing on self, but to be taught from the very beginning that the broader issue should have its constant place in the prayers of every communicant, if not *every Christian*. I might say much on the need of teaching on this great subject of prayer, but let me keep to the one point. There is nothing like prayer for the development of individuals, but only when others are concerned; and to feel that the church *depends on the prayers of each one*, to realize that the *prayers of the individual* is one of the great factors in building up the church, is one of the surest ways of making every one

feel that *he* is an *important portion* of the church, and to do their utmost for its advancement.

2. *The need for definite Bible study.*—If a successful church is to be built up, it must be built on a sure foundation, and that foundation must be Christians themselves, Jesus Christ being the chief corner stone. But then they are *living stones*, and must be taught of what they are a part and what the structure is which they are bearing.

3. *The need of being taught to govern.*—This is most important. St. Paul made it a personal matter by telling men to first learn to rule at home; thus preparing them to rule the church of God. There are some *born* leaders, some *born* rulers, but as a rule men have to be taught these things. It is necessary that from the very first the Christians should be given all the responsibility possible, and where matters of church government are concerned they should be given to understand that it is their business to attend to it.

4. *There naturally follows the thought of working, since responsibility and ruling alike entail much labour.*—When ARE we going to teach the church to work? Surely every one knows that half the apathy and coldness of the church at home is owing to the fact that Christians are not taught to work. Given an ordinary parish, where men have been *taught* from their conversion to work for God, and to love that work for its own sake, there you have life and feeling and a keen interest in both home and foreign church work. A working church is a living church, and, *vice versa*, a non-working church is dead. Something must be found for the Christians to do, and not let all the work devolve on the resident pastor or catechist. If there is nothing which they can do—*make*, find something.

5. *The other thought is that of self-support.*—I fear much is lost by not making the Christians support something or somebody from the very first. If the people have something definite to give for, something to maintain by their offerings, it would be found that they will rise to the occasion. It is not sufficient to have weekly offerings which go, say into the poor box, or for any general purpose. Something of which they must bear the cost, something which is their own is needed, and then, in addition to gifts for the poor, I think they would feel that whatever they were giving was bringing in its own return, and thus from the day they joined the church they would have a living interest in it, while at the same time there would be a preparation going on, an education being gradually given which would fit them for the management of the "church of China."

May God hasten the day when that church shall be established, and when its officers and rulers are all born on native soil. As missionaries it is ours to break up the fallow ground and sow the first seed; but after that the field should produce sufficient result to supply both pastors and others to carry on the ploughing, sowing, and reaping, with a few good earnest men to go to the neighbouring provinces—missionaries of the Christ of God.

"*Let us* go into the next towns." How long, oh Lord, before there are no more to go to, when every man shall know the Lord?

J. BLUNDY.

THE THREE YEARS' ENTERPRISE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I see that the three years' enterprise is still being pushed. From the standpoint of a missionary at home on furlough, and so in contact with the church at home, I would like to bring two or three matters to the attention of workers on the field.

The first is that the church at home is so very much occupied with the great and perplexing problems of the home work that the opportunities of this decade in China are not appreciated as they might be.

Second. The missions in other countries find also a tremendous and growing opportunity, the importance of which they are striving to impress upon the church of Christendom. India is waking up to a remarkable degree. The United States has a special responsibility for the Philippines, an obligation which must be borne, and so with other fields of great importance. For these reasons, among others, I feel that it is intensely important that any enterprise calling for increased attention and gifts on the part of the home church should be such as will make the influence of the church reach farthest with the least call upon its gifts.

The Board of Foreign Missions of the Presbyterian Church, in looking seriously and carefully at this question, has come to believe that the most important call, not from China alone, but from other countries as well, is for funds for the training of native workers and for their employment in a wide evangelistic effort. I believe that this is the need in China. The same amount of money which would be required to double the present missionary staff in China, without any reference at all to the still greater increase needed to equip so large a body of workers with necessary houses, chapels, helpers, etc., would multiply our force of native workers ten-fold or more.

I am very reluctant to say anything which would seem a criticism on the call for reinforcements which is issued from Kuling. I already share the enthusiasm of the brethren who drew up the earnest appeal in connection with the three years' enterprise. At the same time, when an appeal comes home to the United States or to England, it meets varying conditions on the part of those who receive it. Some of our earnest supporters read it and are thrilled by the call for workers and the opportunities of which they are told. Others, who are in great measure the main-stay in this present day of the missionary enterprise, earnest, conscientious, Christian business men, join their enthusiasm for missions with a desire to place its work, and especially its relation to the base of supplies at home, on a firm basis of commonsense and business wisdom. It cannot be denied that it would be a misfortune to our cause in China should a thousand missionaries be sent out with barely the support necessary for their living expenses and the rent of houses, but without money for the hiring of helpers and the carrying on of an aggressive campaign. Some missions which are working for China alone might be able to do more for their workers than that. Others, however, which are working in the various countries, cannot send any large reinforce-

ments to China without in a measure curtailing the amounts available for other countries and for native work in China itself.

There are missions in China whose greatest need to-day is felt to be, not an increase of stations and of wider territory to work, but an increase in the number and efficiency of the native agents, and increase in the amount of money available for work on the field. It would be a misfortune, therefore, for the churches at home to be enthusiastically aroused to send out a lot of reinforcements, and leave stations already opened and work already begun insufficiently equipped.

I believe that the call on the home church needs, therefore, to be made, not so much on the line of reinforcements, although that may be properly emphasized, but on the opportunities that have opened up in this year or so before the missionaries. The main responsibility which lies upon Christendom for taking this golden opportunity of sending the Gospel to the masses of the Chinese people, emphasizing the need in China, without emphasizing the kind of workers to be obtained, will do far more good, it appears to me, than to ask for a tremendous increase in the number of missionary workers.

The number of those available as missionaries is another matter to be taken into consideration. Young men in colleges and seminaries cannot be manufactured at will. There is so much of a supply available and no more. There are, however, numbers of young men and young women who are student volunteers who will graduate and be ready for mission work in the course of four, five and six years from now. Shall we say that those who are ready this year, next year and the year after are all to be sent to China, and not to other fields, and that after that we will allow the home church to resume an interest in the rest of the globe? Surely not!

One other remark in this connection I feel constrained to make. If it is held advisable by the majority of missionaries in China to urge the three years' enterprise, let us at least all join in a solemn purpose before God that we will stand for comity and co-operation. There are possibilities of danger in this movement, possibilities of friction and loss of harmony where great harmony now exists. One mission will possibly call on the home church to bring out a number of recruits. Another mission near by will fail to add largely to its present force, either because it represents a smaller church at home, or because, though representing a larger church, its fields throughout the world are so many and the calls on the home church so varied that the same attention cannot be given to this one section. There will be an overpreponderance then of missionaries in one mission or another, and they will feel inclined to push out to this and that town where the other workers have already been faithfully and earnestly striving to do their part in the conversion of souls. My meaning, I think, will be clear without further words. Let us all be careful that in our effort to cover broader fields we do not interfere with each other's work. If a mission has a large increase in the number of workers, by all means let them push on to new fields, but let us make an end of crowding near to each other

along the coast line under the pretense that we are opening new stations. Let us push away to the interior, and reach some of those countless millions in the inland provinces which are as yet so poorly supplied with the means of grace.

Yours, etc.,

J. C. GARRITT.

New York City.

MISSIONARIES AND THE SECULAR POWER.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In reading Mr. Champness's interesting and very moderate paper on a similar question in the RECORDER, I am moved to write a few lines on a kindred topic. I fear I may not carry so many with me, as the views expressed are of a more drastic character.

In starting I would earnestly crave a little more sympathy with the officials in China. I think all who have any intercourse with mandarins will admit that, at least on the outside, almost all officials have greatly changed in their attitude towards missionaries during the last few years.

Such treatment as I received twelve years ago in the Kien-yang yamên, when the magistrate with outstretched hands and contemptuous shrug, hissed out: "Beh-sing buh iau ni" ("The people do not want you"), is now, I believe, almost a thing of the past, and is in the greatest contrast to the respectful and courteous treatment we now receive.

I think we ought to give credit to not a few mandarins for some sense of justice, and an infinitely better perception of the facts of cases which come before them, than the most experienced foreigners have. If a missionary still occasionally receives somewhat off-hand treatment, is it not more often than not drawn upon himself by some petty interference on his part?

There is no civilised power on earth which would stand the meddling with internal affairs, which China has no alternative but to submit to, especially from Roman Catholic missions, and will my American brethren forgive me if I say, occasionally from American missions too?

I speak of personal experience with some diffidence, because here in this Kien-ning prefecture the number of our Christians is small and the work is not yet twenty years old. I may say, however, I have but once in the last seventeen years appealed to the authorities on behalf of an individual, and that man left us afterwards. I have very occasionally asked for a proclamation or other notification, as the magistrate thought well, as to the law on idol subscriptions, in places where there seemed likely to be trouble, and the request has always been cordially acceded to. Probably few districts in China have been more anti-foreign than this prefecture, so that so-called persecution cases have not been wanting.

We are not in China as reformers, I take it, but as preachers of the Gospel of Christ. A medical missionary (who some years ago thought otherwise), wrote to me lately saying: "I think you are right; the only way is to leave the yamên altogether alone."

I have also lately received a letter from a veteran and greatly honoured American missionary,

which I venture to quote. He says: "I have just been discoursing on the two words 'teh' 'pai' (Rom. i. 1), and especially the word 'teh.' Christ came from heaven for a special purpose. Paul was called to a special work. We come to China for a special end (Rom. i. 5). The money we use was given with a special aim. The church is for this same special purpose. This purpose is now, after over 1,800 years, still unattained, because the church does not apply herself faithfully to this object."

He speaks also of agents (native) having done a good deal in the past in the way of settling quarrels privately, but he says this too is liable to abuse. With regard to this let me make another quotation from his letter. Speaking of the work of these native agents he says: "But even in this case there is a tendency to draw them away from their proper work; and so I tell them, 'Let the dead bury their dead; but go thou and preach the Gospel.' Let the dead quarrel with the dead, but go thou and preach the Gospel. 'All things work together for good to them that love God,' and the one thing to do for men is to bring them to love God."

In connection with this subject I would earnestly deprecate the practise, so widely current, of obtaining leave for native Christians to kill beef, thus putting into their hands a valuable monopoly. Surely if the foreigner is the one for whom the beef is specially needed, a little self-denial on this point would be excellent. I know that it can be replied immediately that this law, or at least custom, having the force of law over a great part of China, may be broken with impunity if a small bribe is offered; but exactly the same argument applies to gambling, lotteries, etc. It is also said that Mahomedans are allowed to infringe this bye-law. This perhaps accounts somewhat for their unpopularity, but in most districts nothing is known of Mahomedanism.

While there is no divine command to kill beef, surely it is wiser not to infringe bye-laws, which can only be broken with impunity owing to foreign prestige. Of course this only applies to inland places where missionaries are the sole foreign residents.

The fact that Christians labour under certain disadvantages as regard trades having connection with idolatry, does not seem to me to touch the question. A man becomes a Christian with his eyes open, and must count the cost.

The Roman Catholics have made their name to stink in China by their unwise interference with what is not really their business. Let us see to it that Protestants cannot be charged with thus meddling with internal politics.

In our C. M. S. mission in Fuhkien a very special effort has been made in recent years to purge the mission of this hindrance to spiritual work. No missionary is allowed to call or write to the yamên, on any matter of business, without first having consulted with his fellow-missionary on the station; and, in addition, a copy of the letter, or an account of the interview, has to be at once sent down for the perusal and review of the Standing Committee of Conference in Foochow. This is a great safeguard against rash individual action, and especially prevents newly arrived missionaries vent-

ing their inexperience upon the officials.

No native agent is allowed to go to or write to the yamên, on any matter affecting church or Christian, without first getting leave from his European superintendent ; except in a case of immediate danger he may, after consulting with the church warden, inform the official of his fears ; but in this exceptional case he must report his action at once, on pain of dismissal.

This rule has resulted in the dismissal of some agents, but the church as a whole is far stronger for it. After such rules have been working for some years, the Christians who are most really spiritual fully recognise their value, nobody knowing better than they that even the best Chinese are often weakest on this point. In this district no Christian is allowed to use the two characters "gao min" in petitions to the authorities.

A firm line on this whole question often provokes the most kindly and considerate treatment from the officials.

Let us claim merely to be China's guests ; and generally, I believe, we shall strengthen our position as Christian missionaries.

Should the clause in the British treaty, which contemplates the assembling of a commission to enquire into the conduct of missions in China, be carried into effect, surely little else but good could come of it. Even if one of the results were a greater strictness as to the missionary use of yamêns, and a wiser course laid down for the conduct of some consuls in dealing with missionary affairs, the net result would doubtless be a considerable gain.

HUGH STOWELL PHILLIPS.

Our Book Table.

The East of Asia. June, 1905. Price $1.50. North-China Herald Office

The high standard this illustrated quarterly has attained is well sustained in the number before us. The editor and publishers, as well as the readers, are to be congratulated on the number of new writers and the freshness of their topics. Mr. S. T. Laisun's terse contribution on H. I. M. Kuang-hsu and his famous reform edict are worthy of a careful study. The colored frontispiece enhances the value of this article. A summer holiday in Eastern Tibet, as recounted by Emma Inveen, speaks tantalisingly, to perspiring readers on hot plains, of high altitudes twelve thousand feet above sea level. A close range acquaintance with Tibetan villagers supplies a great variety of experiences. Rev. James Ware gives a further instalment of the Fairyland of China. Ningpo, Ancient and Modern, is described as can only be done by Archdeacon Moule (eight beautiful half tones accompanying the article). Mr. James Hutson's profusely illustrated article on West Szechuen's most remarkable work — Kwanhsien artificial irrigation—is specially valuable. In company with Dr. E. H. Edwards the readers are taken a journey through Siberia to China; whilst Mr. E. S. Little exploits the attractive

features of the Saddle Islands. Mr. W. W. Yen writes of Chinese students in Japan; Rev. P. W. McClintock supplies notes on the epidemic of bubonic plague in Hainan; Mr. Harold M. Mackenzie gives some more sketches of Java; whilst Helena von Poseck points out the curious resemblances between the two stories—Western and Eastern—of the English abbot and the Chinese tutor.

G. M.

The Loochoo Islands. By Charles S. Leavenworth, M. A. North-China Herald Office.

We are in receipt of a very nicely got up book entitled "The Loochoo Islands," written by Mr. Chas. S. Leavenworth, M.A., and giving an account of a visit he made to these islands in the summer of 1904.

With numerous illustrations, and written in the author's usual excellent style, we can well recommend it to our readers—for, dealing as it does with the characteristics of the people themselves, the history of the islands, their products, commercial interests, climate and scenery, it is worthy of a careful perusal from a standard of information alone; but, if wishing to visit these charming islands that dot the southern seas of fair Nippon, to seek the cooling influences of the precipitous hills of Oshima, or to bask in the more sylvan beauties of picturesque Okinawa, we would strongly advise the intending visitor to be accompanied with this book, which will prove an interesting and instructive companion whilst travelling o'er hill and dale, through the sheltered village, or by the foaming sea.

J. W.

Journal of the American Association of China. Vol. I. No. 15.

In addition to the usual *resumé* of matters affecting American life and trade in China, there are three specially contributed articles which are of more than ordinary value. Hon. J. W. Davidson gives a characteristic description and valuable account of the history, resources, and commerce of the Amur river. Mr. H. B. Morse, under the title "Some Unconsidered Trifles in the Trade of China," deals with some bye-products of foreign commerce in China. Dr. F. L. Hawks Pott gives a noteworthy account of the work of the Philippine Opium Commission.

ACKNOWLEDGMENTS.

Annual Station Reports of the Laos Mission of the American Presbyterian Church.

Annual Reports (in English and Chinese, separately) of the Tung-kun Medical Missionary Hospitals, in connection with the Rhenish Missionary Society.

Sweden: Its People and its Industry. Historical and Statistical Handbook. Published by order of the government. (Fuller notice will appear later.)

From Macmillan & Co., Ltd.

Essays from Addison, selected and edited, with introduction, notes, glossary, etc. By J. H. Fowler, M.A. Price 1s.

The Tale of Troy retold in English, by Aubrey Stewart, M.A. Edited for schools, with introduction, etc., by T. S. Peppin, M.A. Price 1s. 6d.

Longfellow's Shorter Poems, selected and edited, with notes, glossary, etc. By H. B. Cotterill, M.A. Price 1s.

Object Lessons in Elementary Science, based on the scheme issued by the London School Board. By Vincent T. Murché, F.R.G.S. Stage VI. Price 2s.

Magnetism and Electricity for Students. By H. E. Hadley, B. Sc. Price 6s.

From W. & R. Chambers, Ltd.

We have received copies of the following: Twentieth Century Primers and Readers, with coloured illustrations. Prices from 3d. to 1s. 6d. Story Readers for infants, from 4d. to 9d.; Supplementary Readers, from 5d. to 1s.; and Geography Reader, 1s. 6d. Also, Concise Geography of the World, with maps and diagrams, 1s. 6d.; English Grammar and Analysis, 1s. 4d.; and Etymological Dictionary of the English Language, 1s. Friends passing through can view these samples in Mission Press book-room.

Editorial Comment.

We have much pleasure in printing as our frontispiece the Biblical Training School of the Hinghua Mission of the Methodist Episcopal Church, Hinghua city, Fuhkien province. The foreign and native teachers are seated in the front row. We understand that ten of the students are either graduates of the Anglo-Chinese High School or soon will be.

* * *

We trust that the important subject of the best methods of selecting and training native preachers will have a prominent place in the programme of the Centenary Missionary Conference. It is instructive and inspiring to read the papers presented, and the discussions arising out of them, in the Conferences of 1877 and 1890. We note that in the 1877 General Conference the Amoy members were particularly questioned as to the successful union in theological training on the part of the American Reformed Church and the English Presbyterian Church. The Conference of 1907 will have another illustration of practical and happy union in this line of work in the Presbyterian Union Theological Seminary of Central China. The government of this institution is vested in a board of directors consisting of eight members, four from the Central China Mission of the Presbyterian Church in the U. S. A., and two each from the Mid-China and the North Kiangsu Missions of the Southern Presbyterian Church.

* * *

Perhaps a more notable illustration will be the union work carried on in Shantung by the English Baptists and the American Presbyterians, and in Chihli by the American Board and the London Missions, a work with which our readers are already familiar. In our issue of April, 1889, a strong plea for union, in the training of young men for the ministry, was made by the Rev. N. J. Plumb. His words were all the more impressive as being addressed to the Foochow Missionary Union, and having special reference to the three missions represented in that important centre. After referring to the economic advantages and effects, he pointed out the moral influences of such a union institution. "This would prove the strongest lever we could lay

hold of to pry out and keep out the wedges which are being constantly driven in to separate us. In our institutions and associations, in our prayers and counsel with the young men, we could show as in no other way that we are really one in spirit and in doctrine; and as they go forth to preach the Gospel, they can testify from their own observation and experience how these missionaries 'dwell together in unity,' how they believe in the same God and Father and trust in the same Saviour for salvation."

In this connection our readers will note with interest Mr. Hartwell's references to the scheme for an educational union for West China, on page 441 of this issue.

* * *

THE *Baptist Argus* tells us of a little boy who spent a specially lively day in the country with his grandmother. Tired and sleepy he said to her at night: "Oh, grandma, now I know what a hollerday *really* is, for I've hollered all day long." The missionary's holiday ought to be rather different from this. The beautiful sermon on the blessings of sleep, which we print in this issue, speaks of the temptation to prodigal wastefulness, and sympathetically refers to the rest to be obtained in such health-giving centres as Kuling. We trust that this advice, coming from one over seventy-five years of age, will be taken to heart by those who, in some phases of mission work, are infected by the spirit of bustle so increasingly characteristic of the age.

* * *

AT the same time the problems of missionary work are so constantly in the mind of the worker, and the opportunities afforded for sympathetic discussion so convenient, that conferences are frequently held in the various summer resorts. From the reports to hand, however, there has been no semblance of "hollering." In the news from Pei-tai-ho, to be found in the Missionary News columns, we are told of two mission meetings and the annual meeting of the North China Tract Society. Since the report was sent we understand that a number of open meetings were held, one of them being a Christian Endeavor rally.

* * *

WE learn from a valued correspondent that Kuling has proved most beneficial this season. Five missions held their meetings there—the London Mission, the Wesleyan, Swedish, Disciples, and Southern Presbyterian. It is found that by having these meetings at this time the missionaries get the benefit of this cool retreat and escape the heat at the stations, and also save much time in the autumn for their direct work. Besides, more time can be given to the discussion of important questions when the missionaries have at least a month away from their work.

THE Central China Religious Tract Society, of which Dr. Griffith John is the founder and president, held a public meeting in Kuling in connection with the semi-centennial of Dr. John's arrival in China. Enthusiastic addresses were delivered by well-known speakers, and Dr. John himself responded in a most happy manner.

Dr. John has labored fifty years in China, and there is none more optimistic than he! He spoke most encouragingly about the work and gave some sound advice.

What a change in China since this distinguished missionary came to this country. And we believe that no man has been more influential and active in bringing about the changes, for the better, than Dr. Griffith John.

* * *

ALTOGETHER, whether we consider the physical, mental, or spiritual benefits obtained, the season at Kuling has been the most successful yet. Mission Boards should realize how much life and money is spared by such a sanitarium, and in some way encourage the various efforts that are now being made by their representatives to perfect the plans that are contemplated. These plans are the erection of a large church, an auditorium, and a school for the children of missionaries which can be kept open all the year.

* * *

OF the recreations and business discussions at Mohkanshan we have no space in which to dilate. We are interested to learn that as a result of the discussions at the last annual meeting it was decided to employ a foreign manager, who is to give his whole time to the interests of the Association. The task was becoming too burdensome for the two or three missionaries who had charge of all the manifold details of the management of the Association, was depriving them of their much-needed rest, and was sending them back to their stations in the autumn more wearied and worn out than at the beginning of the summer.

* * *

"REVIVALS" is the watchword of the day in religious circles. In America and Great Britain it is the subject of conferences and the burden of prayers, while in China all over the empire groups of missionaries and native Christians have pondered and prayed over this same great theme in its relation to the Chinese empire. Consequently no more apt and pertinent theme could have been chosen for the Mohkanshan conference. Papers by prominent missionaries were read on "The Old and New Testament Revivals," "Past Revivals in China," "The Place of the Atonement in Revivals," "The Holy Spirit in Revivals," and other kindred subjects. It is difficult thus early to focus the results of such a conference. But it undoubtedly brought the conviction to many that a revival in China must begin first with

a revival in our own hearts. On the last day of the conference not a few silently covenanted with God (1) to devote more time to daily devotional Bible study, (2) to give themselves to unceasing and earnest prayer for the great awakening of China, and (3) to engage in more constant and zealous preaching of the Gospel.

* * *

In this connection we would draw the attention of our readers to the account of the revival in Amoy, which appears in our Missionary News columns. The earlier report in our June issue, of the address delivered on this topic by Rev. A. L. Warnshuis, was the cause of much thankfulness. It is significant of the trend of thought that in the *Church Missionary Intelligencer* for June there is an article on the conditions of the Spirit's indwelling by the Ven. Archdeacon Buswell. As he says in his closing sentence: "When we live with Him, and upon Him, and by Him, in the daily conscious sense of His presence, we may look with confidence for the Holy Spirit to work through us in the world around us."

* * *

Confucius said: "If you do not know the rules of propriety your character cannot be established." For this and other reasons we are glad to add Dr. Gilbert Reid's article in this issue on "The Social Relationships of Missionaries with the Chinese," to the papers on the value of attention to Chinese etiquette, which have appeared from time to time in the Recorder.

* * *

Dr. Reid's experience has certainly been a unique one. From the *North-China Daily News* we note that on the third of last month, under the auspices of the governor, he gave the first of a series of lectures to the officials at Hangchow on the treaties between China and Foreign Powers. From later particulars we learn that there are three special points of interest in connection with these lectures: (1) They were delivered to officials who are in the Bureau of Foreign Affairs and to others waiting to be magistrates in the different districts of Chekiang province—about one hundred in all—men of literary degree. (2) Among the subjects chosen by the officials were: missionaries purchasing property in the interior, their relation to officials and litigation, and the American Exclusion Act. (3) The meetings were held at seven in the morning. At the close of the course the governor made a special contribution to meet Dr. Reid's expenses.

Missionary News.

Notes on the Kiangnan Summer Conference.

To many it may mean little that the second annual summer conference of the Y. M. C. A. for the provinces of Kiangsu and Chekiang was held at Hangchow, July 15 to 24, 1905. But to the one hundred picked young men from the schools and colleges of these provinces it means very much. And through them it means much to the church in China.

To the younger American missionaries a good idea of the purpose and plan of the conference will be conveyed by saying that it is hoped to make this a "Northfield Conference" for this part of China. Others will want to know that the membership of the conference was made up almost entirely of Christian students and teachers, who met for nine days of Christian fellowship and instruction and inspiration. A dozen young foreigners, mostly missionaries, were also members of the conference, which was under the able leadership of Mr. R. E. Lewis.

The meetings were held near West Lake, one of the most famous beautiful spots in China, in buildings kindly loaned for the occasion by the C. M. S. school and Dr. Duncan Main. The local committee of Hangchow missionaries had worked hard in preparing for the gathering, and the arrangements were excellent. The total number of registered delegates, aside from visitors, was 100. The attendance last year at Soochow was sixty.

The meetings were held in the forenoon and the evening only, which is much the best plan, especially when the thermometer does not go below 88° at any time during the twenty-four hours, as was the case during the last two days of the meetings.

Very much emphasis was laid on Bible study, as is the case in all conventions and conferences of the Y. M. C. A. Four classes for the study of the Word from different standpoints were conducted daily at 8.30 a.m. Mr. Rugh and the Rev. W. S. Sweet led classes in study for personal work, in English and Chinese respectively. The Rev. P. F. Price taught a class in the fundamental doctrines of Christianity. Prof. Zia, of the Anglo-Chinese College of Shanghai, led a study of the book of Colossians. Each member of the conference was asked to join one of the classes, attend it regularly and prepare the lessons; and with such teachers a real interest in Bible study must have been awakened. The four classes were about of equal size.

From 9.30 to 10.30 each morning a general discussion of some one aspect of association work was held. Among the subjects considered were: How to get committees to work, how to improve our religious meetings, our relations to other associations, the morning watch, etc. Mr. Lockwood led most of these meetings. Mr. Millard led the discussion of the morning watch of Bible study and prayer, and asked the members who are willing to try it for two months to hand in their names, it being believed that those who observe it faithfully for that length of time will be unwilling to give it

up. Quite to the surprise of most of us *over seventy* names were handed in.

At eleven o'clock each day there was another general meeting addressed by some invited clergyman. Among those who spoke were Dr. Gilbert Reid, Rev. W. S. Sweet, Rev. P. F. Price, Mr. Fairclough, of the C. I. M., and Mr. Faung, pastor of the M. E. Church at Shanghai. At one of these meetings four native pastors made very stirring addresses on the ministry, addresses that cannot but have had effect in turning the thoughts of some of the earnest young men present toward that noble calling.

The afternoons were given up to rest and recreation. There was a tennis tournament, participated in by twelve teams of one Westerner and one Chinese each. Many improved the opportunity to visit some of the historic spots near the West Lake. These include famous lotus ponds, the library of a former emperor, and many graves and shrines, as well as two ancient pagodas.

Perhaps the best meetings of all were those held out of doors at sunset on a grass plot just under the tall pagoda that crowns a hill. "The Salvation of China" was the general subject of these meetings, and many very impressive things were said. At the first of them Mr. Rugh spoke on the choice of a life-work, and perhaps touched the key-note of them all when he said that the important thing for one to do is not to decide what he chooses as a life-work but to find out what God has chosen for that one's life-work. One evening we were favored with an address by Bishop Moule, whose very presence seemed a benediction. At another meeting the foreign student volunteers present gave their testimony of their reasons for coming to China. At the last one several young men who have recently decided to enter the ministry, some of them during the conference, spoke of this experience. Some who had decided during the conference to become Christians also testified. A larger number pledged themselves to give their lives to Christian work of some kind, as teachers, doctors or otherwise. This may fairly be considered the beginning of a student volunteer movement in China.

A meeting for *literati* was held one afternoon in the lecture hall in the city. This was addressed by Mr. Lewis, Dr. Gilbert Reid, and the Rev. P. F. Price. Several hundred were present, and it was spoken of as quite a remarkable meeting.

At the very first meeting the leader said that we foreigners are not here to use the Chinese as our helpers, but we are to be helpers to the Chinese, and the responsibility of the Chinese for the salvation of their countrymen was emphasized throughout the conference.

Much of the work was done through interpreters, and though the interpreting was well done there can be no doubt of the wisdom of the International Committee of the Y. M. C. A. in providing that all new secretaries who come out now shall have two years for language study, so as to be able to dispense with this unsatisfactory system. One really wonderful piece of work was the repetition of a whole address in Chinese, after it had been given in English by Mr. Rugh. This was done by Mr. C. T. Waung. Prof. Zia also did excellently as an interpreter, but that work seemed less valuable than what he did in leading the

Bible class in Chinese. He is a good illustration of the wisdom of the policy of encouraging Chinese to learn English for the sake of what they can get out of English books and give to other Chinese. It may be that we are so anxiously looking for a Chinese Peter or Paul that we fail to recognize the Andrews and Timothys already with us.

To many of the young Christians who have opposition in their own homes one of the best features of the conference must have been the association with so many other young men of similar experience. Taken all together this conference, as I said above, certainly means much to the church of Christ in China, for the Spirit of God was there.

J. W. C.

Revival in Amoy.

The following was read by one of the Chin-chew lady missionaries at a missionary meeting at Ku-liang, Foochow :—

"In speaking of the work in Chin-chew and the surrounding district during the past year, I wish to speak of it under four headings: (1) Conventions or special services held. (2) Preparation for such meetings. (3) Blessing received. (4) Has the blessing been lasting?

"(1). *The first convention* was held in Chin-chew city during the first week of December last. To this were invited preachers, pastors, Bible-women, and the more advanced Christians from the surrounding districts. The speakers were Rev. Mr. Beattie, Rev. Mr. Brown, and the Chin-chew pastors. Commencing on Tuesday evening the convention closed on the following Sunday with united communion in the afternoon and a thanksgiving meeting in the evening.

"The next convention was held in February, a day's journey from Chin-chew, at the Phoa-noa pastorate, on Mr. Brown's return journey from Eng-chhun. Commencing on Thursday Mr. Brown left on the following Monday, but the pastor and office-bearers still continued to meet by themselves for two or three days, so keen were they to hear more. The third convention was held at the An-khoe church in May. An-khoe is two days' journey from Chin-chew. The speakers were Rev. Mr. Brown and one of the Chin-chew pastors. The length of the convention was similar to the one at Chin-chew. One stands aside in awe and wonder when one thinks of that convention.

"And lastly, we had a series of evangelistic services at the end of June, lasting three days, held simultaneously at the boys' school and at the girls' school in Chin-chew, conducted by the two pastors now working in the city.

"(2). *The preparation for these meetings.* — The people prayed. Just before we met at Chin-chew one of the pastors on the previous Sunday said: 'Last night some of us gathered together in prayer and it *was* a prayer meeting. We felt and knew that God heard. Many felt compelled to pray, and the prayers were quite out of the ordinary, short and very much to the point.' Then there were preparation meetings, when the simple truths of the Gospel were carefully told to the people, and very earnestly were they exhorted to prepare their hearts, so that before the conventions were held one indeed realized God's Spirit was moving in our midst, for

many were utterly broken down with the weight of their sin and willing to do anything to put things right. One girl in school actually wrote a letter, enclosing a little silver ornament she had stolen some years before from a pupil who had since left and gone to Formosa. This is just one case out of many.

"What led to the An-khoe convention. Our pastor's wife there was formerly a teacher in the Amoy girls' school. One day she received a letter from an old pupil of hers, now married, in which she wrote: 'We are praying here in Amoy that we may prepare our hearts for the coming convention and may receive the Holy Spirit. But as I pray I know I can receive no blessing till I write and tell you that a long time ago, when your pupil in school, I did you an injury. You did not know then, but I write now to ask your forgiveness, that my heart may be ready to receive the Holy Spirit.' The An-khoe pastor's wife passed on the letter to her husband, who, on reading this letter, realized as never before that there was real power in the Fukien Prayer Union, and so from that time began earnestly to pray that they too in An-khoe might share in the blessing, and the result was the convention in May.

"(3). *Blessing received.* — The greater the preparation, the greater the blessing. Those who were workers, and by this I mean specially pastors, preachers, Bible-women, teachers, and students, got blessing first, and these led to others.

"(*a*). One preacher received great blessing. Before he and his wife were always quarrelling. After the convention he went home, got down on his knees and told his wife of the blessing he had received, and was the means of leading her to receive the same blessing. I heard him afterwards pray a most wonderful prayer before many of the pastors and preachers of the district—something like this: 'O God, may I and my wife live together in unity. May I and the chapel-keeper live together in peace, and may I and my people live together in peace, and so may we be blessed.'

"(*b*). In An-khoe the blessing was so great that the people had no time to finish the thanksgiving meeting on the Sunday evening, although they went on till 11 p.m. Many were going long journeys on the following day, but with one accord they gathered together for further praise and testimony at 4 a.m. on the Monday morning.

"(*c*). The hospital students, both at the general hospital and at the women's hospital, received special blessing at the Chin-chew convention of December last, so that the work this year has been a real joy. One student said to me: 'Let us spend just a little less time over our medical studies that we may have more time to spend with the patients and tell them of the Gospel.' And later, at the inquiry meetings following the evangelistic services, they were most eager and ready with their help.

"(*d*). At the boys' school, after the three days of evangelistic services, Mr. Anderson was going home on the Friday evening rather disappointed, when the whole school seemed as though they could not disperse, and then a wonderful time came, as one after another stood up and gave testimony that he had definitely

given himself to Christ, and many were utterly broken down by a sense of their sin.

"(*e*). At the girls' school the blessing was marvellous. Many old quarrels had to be put right first, and then many gave themselves definitely to Christ. The head teacher in the girls' school now says: 'Before I was eager that my pupils should be clever; now my first aim is that my pupils should know Christ as their Saviour.'

"(*f*). In speaking of blessing amongst the women, by no means was it confined to those who knew and understood most and could read, but others who had been coming for years, and seemed so dull and stupid and as though they would never learn anything, seemed really to understand the way of salvation and became changed women.

"(4). *Has the blessing been lasting?*—A preacher who received blessing at the Chin-chew convention, when it came to the thanksgiving meeting, gave testimony to the joy he had received into his life. But further on in the meeting he got up and said: 'It is just what I feared; my blessing has all gone, for now—as I think over what has passed to-day—I remember, as I met So-and-so after the morning meeting, the old evil thoughts concerning him returned, and now I am once again plunged into darkness.' Things were soon explained to him and put right. Several months after, when again he came in from his out-station to the Chin-chew city, he came in with a glowing face. God's power had become more and more real to him.

"A pastor said a short time ago: 'We used to continually hear the preachers grumbling and saying we are merely the servants of the foreigners. But now how different it is, and they say we now realize we are just the servants of Jesus Christ.'"

A. L. W.

News from Pei-tai-ho.

It seems absolutely unnecessary to tell the readers of the RECORDER anything about Pei-tai-ho, for most of them must know it well, at least by reputation. But while the natural features remain generally the same—while the sea is always the sea and the mountains and hills are always the mountains and the hills — even these may vary with the weather conditions. The sea may be warmer or cooler, rougher or smoother. The mountains or hills will look green or brown according to the amount of rain. The season here has been almost ideal. The bathing has been fine, with the water just a little cooler than the temperature of the body.

Occasional showers have kept the country green, and a very moderate degree of heat has made exercise acceptable, except during a few hours of the day.

When it is said that nearly everyone belongs to the missionary body it is needless to say anything more, for the fellowship and intercourse are most enjoyable.

One of the notable events was a lecture by Rev. Mr. Usher, a Protestant Episcopal clergyman from Philadelphia.

He has been traveling recently through Persia, Asia Minor and Palestine, and gave a most interesting account of his experiences and observations, especially in Babylon and Nineveh and Armenia.

The Student Volunteers gathered at Pei-tai-ho have held their second annual meeting with great pleasure and profit.

The usual annual meeting of the Rocky Point Association was an occasion for the exchange of views on the ways and means for bettering this part of the settlement. While the amount appropriated for public improvements is not large, it is sufficient to secure some good roads, and the fixed charges are enough to secure good sanitary measures.

The North-China Mission of the A. B. C. F. M. is holding its annual meeting here for the first time. This has brought an unusual number of the members of that mission.

The North-China Tract Society held its annual meeting here for the first time also. Their report gives evidence of an entire resuscitation of this useful body. The address delivered by Rev. G. T. Candlin on "The New Conditions in China," was greatly appreciated. Bishop Bashford spoke briefly also. A Union Hymn Book, containing 150 hymns, was approved and ordered to be printed.

The High Wên-li Committee on Bible Revision are working six hours a day, having two new members — Rev. T. W. Pearce, of Hongkong, and Rev. Ll. Lloyd, of Foochow.

The Peking Mission of the Presbyterian (American) Church holds its annual meeting here as it has done for some years past.

The *Fuerst Bismarck* is anchored just off shore, and arrangements are being made for a concert by its most accomplished band.

Numerous conferences, etc., are projected, such as a C. E. rally, while the A. B. C. F. M. and the Presbyterian Missions are in session, and it is hoped that Bishop Bashford will lecture.

Professor Tewksbury will conduct as usual, later in the season, a conference for Chinese workers.

August 9th, 1905.

Bible School for Colporteurs.

Rev. G. H. Bondfield calls the attention of sub-agents of the B. and F. Bible Society to an interesting experiment which has just been successfully carried through during the past summer by Mr. Burkwall at Canton.

Realizing the need of his colporteurs for some systematic instruction, he arranged a Bible school or conference for all the colporteurs working in his sub-agency for ten days in July. There are not a large number of B. and F. workers in his district, and the meetings were thrown open to colporteurs of other societies. The total number of colporteurs present was twenty-five, including one from the N. B. S. S. and two from local societies. The meetings excited much local interest, and the hearty co-operation of missionaries and native pastors was secured. In every way the experiment was a great success.

Mr. Burkwall first secured the co-operation of the local missionaries, and requested two members of the local committee to act with himself as a committee. Arrangements were made so that the colporteurs could journey towards Canton whilst selling their books. The consent and support of the missionaries superintending the colporteurs was readily secured.

Much attention was given to the preparation of the programme. Mr. Burkwall took the early morning session each day, and was generally responsible for the meetings; but several of the ablest missionaries in Canton prepared and delivered most useful addresses.

The object of the Bible school was: (a) To instruct colporteurs in the Scriptures, to furnish them with texts for daily use, and explanations of passages and doctrines; (b) to help them to realize that they were called to an honourable work; and (c) to encourage them to bear the cross and show forth Christ in their lives.— *Condensed from W. C. Missionary News.*

Statistics of Work.

Collected for the Canton Missionary Conference.

Rev. G. W. Greene, the Statistical Secretary, kindly sends us the following figures. In forwarding the request of the conference that they be published, he says:—

"I may remark that these figures do not include the work done by missionaries resident in Hongkong, Swatow, Hainan, or Pak-hoi, or the work of missionaries whose headquarters are in any of these places, except the few workers of the Church Missionary Society who live in Canton and Shiu-hing, some of whom are members of the Canton Conference."

EVANGELISTIC.

NAME OF MISSION.	Stations where Missionaries live.	Missionaries—Men.	Missionaries—Women.	Ordained Native Pastors.	Unordained Native Preachers.	Bible Women.	Organized Churches.	Preaching Places.	Baptized—Infants.	Baptized—Adults.	Church Membership.	Sunday Schools.	Sunday Pupils.	Contributions.
American Board	2	2	2	3	33	5	4	40	15	530	3,425	...	...	$1,500.00
United Brethren in Christ	2	3	4	1	6	6	...	10	7	49	188	3	175	113.69
Reformed Presbyterian	1	4	5	...	...	...	...	1	2	10	23	1	40	10 00
English Wesleyan	5	10	2	5	30	4	...	36	...	370	1,950	...	...	.....
London Mission	1	2	2	..	16	5	2	18	13	97	665	...	...	1,213.62
Church Missionary Society	2	1	5	1	10	3	...	...	25	74	168	...	...	699.73
Christian and Missionary Alliance	8	16	19	...	6	6	6	9	...	54	200	...	...	175.00
Scandinavian Mission	1	2	2	2	3	4	...	4	7	20	...	...	...	212 00
Seventh Day Adventist	1	2	3	...	...	...	...	1	...	2	...	...	...	.....
American Presbyterian	3	14	21	2	78	32	26	80	146	1,277	5,572	11	1,208	11,717.00
American So. Baptist Con.	4	12	17	12	40	15	17	52	...	474	3,183	19	744	5,019.83
British and Foreign Bible Society	...	1	1	...	...	...	...	...	...	...	...	...	...	.....
American Bible Society	...	1	1	...	...	...	...	...	...	...	...	...	...	.....
Berlin Mission	10	17	17	3	100	1	...	142	143	894	5,314	...	...	5,702.96
New Zealand Presbyterian	1	2	2	...	2	...	...	3	3	13	68	...	...	.....
Totals	41	89	103	29	324	81	55	396	361	3,863	15,452	34	2,167	$26,363.83

EDUCATIONAL.

NAME OF MISSION.	Theological Schools.	Theological Pupils.	Women's Training Schools.	Women's Trng Pupils.	Medical Schools.	Medical Pupils.	Boarding-schools for Boys.	Boarding Pupils.	Boarding-schools for Girls.	Boarding Pupils.	Day-schools for Boys.	Day-schools for Pupils.	Day-schools for Girls.	Day-schools for Pupils.	Total No. of Schools.	Total No. of Pupils.	School Fees.
American Presbyterian	1	39	...	...	1	25	3	180	3	273	22	494	20	480	50	1,491	1,120.00
American So. Baptist	1	22	1	15	...	...	1	30	1	60	14	290	14	300	32	747	800.00
Seventh Day Adventist	...	...	...	..	...	...	...	...	...	...	1	30	1	30	2	60	.....
Christian and Missionary Alliance	1	20	1	18	...	...	1	20	...	...	3	61	3	36	9	155	50.00
London Mission	...	...	...	...	...	...	...	...	...	...	3	48	2	50	5	98	600.00
English Wesleyan	1	20	1	12	1	8	...	...	1	45	1	35	4	130	9	250	.....
United Brethren	...	...	...	...	...	...	...	...	1	37	1	40	4	122	6	199	6.00
American Board	...	...	...	...	...	...	...	...	1	50	3	120	5	230	9	400	.....
Canton Medical College	...	...	...	...	1	12	...	...	...	...	...	...	...	...	1	12	980.00
Canton Christian College	...	...	...	...	...	...	1	76	...	...	...	...	...	...	1	76	7,605.00
Canton Baptist Academy	...	...	...	...	...	...	1	60	...	...	...	...	...	...	1	60	400 00
New Zealand Presbyterian	...	...	...	...	...	...	...	...	...	...	2	26	...	...	2	26	.....
Berlin Mission	1	39	...	...	...	...	2	92	4	102	40	731	...	...	47	864	910.40
Totals	5	140	3	45	3	45	9	438	11	567	90	1,875	54	1,438	174	4,438	$15,104.82

MEDICAL.

NAME OF HOSPITAL OR DISPENSARY.	NAME OF MISSION.	Foreign Physicians—Men.	Foreign Physicians—Women.	Native Physicians—Men.	Native Physicians—Women	In-Patients.	Out-Patients.	Visits to Homes.	Surgical Operations.	Total Cases Treated.	Fees.
Canton Hospital	Med. Miss'y Ass'n.	2	..	1	2	2,014	27,665	....	2,403	29,679	.....
Woman's Hospital	Am Presbyterian.	...	1	...	3	193	....	313	74	506	$1,030.64
Pierson Dispensary	,, ,,	...	1	...	....	....	7,845	....	57	7,845	.....
Ha Fong Ts'ün Dispensary	,, ,,	...	...	...	....	....	2.027	....	....	2,027	286.75
Yeung Kong Hospital	,, ,,	1	...	1	....	224	4,463	45	258	4,732	.....
Lien-chow Men's Hospital	,, ,,	1	...	1	....	379	6,557	621	143	7.557	.....
,, Women's ,,	,, ,,	...	1	....	....	109	4,329	1,041	52	5 479	.....
Kei-Hing Lie Dispensary	United Brethren.	...	1	....	....	...	15,024	638	1,575	15.662	763.50
J. G. Kerr, Refuge for Insane		1	...	1	....	94	....	....	....	94	4,248.05
Wesleyan Hospital	Wesleyan.	1	...	....	....	65	4.479	100	....	4.644	2,940.00
Stout Memorial Hospital	American Baptist.	2	1	....	....	49	1,057	....	56	1,106	122.00
Ying Tak Dispensary	,, ,,	1	1	....	....	....	1,439	....	49	1 439	79.00
Christian College Dispensary		1	...	....	....	....	302	....	....	302	9.06
Total, Hospitals 8 / Dispensaries 5	13	9	6	4	5	3,127	75,187	2,758	4,667	81.072	$9,489.00

DISTRIBUTION OF LITERATURE.

NAME OF SOCIETY.	No. of Colporteurs.	No. Bibles Circulated.	No. Old Testaments.	No. New Testaments.	Bible Portions and Tracts.	Total Volumes Circulated.	Receipts from Sales.
British and Foreign Bible Society	24	319	....	2,259	67,562	70,135	$832.27
American Bible Society	15	282	....	5,286	75,580	81,148	1,114.97
American Board Mission	3	....	....	335	20,091	20,426	.....
Church and Missionary Alliance	4	42	....	304	25,619	25,955	161.41
Reformed Presbyterian	2	2	....	40	3,509	3,551	13.00
United Brethren	...	....	....	35	4.000	4,035	21 60
American Southern Baptist	2	....	112	520	40,012	40,644	350.01
New Zealand Presbyterian	1	....	....	15	1,906	1,921	.....
Totals	53	645	8,901		234 679	257,835	$2 493 29

Diary of Events in the Far East.

August, 1905.

4th.—Surrender of Saghalien to the Japanese, Governer Liapunoff, about 70 officers, and 2,300 men giving themselves up.

15th.—The conditions agreed to up to date between the peace plenipotentiaries are :—

(1) Japan's preponderance in Corea to be recognised; Russia to receive the treatment of the most favoured nation.

(2) Russia to evacuate Manchuria.

(3) The integrity of Manchuria to be guaranteed and the principle of the open door asserted.

(4) Russia to surrender Liao-tung, Dalny remaining a commercial port.

19th.—A Peking telegram to the *N.-C. Daily News* says that "the Chinese government is borrowing a further

sum of 12,700,000 francs (£508,000) from Belgian capitalists for railway extension, and the agreement has been signed."

"The government has sanctioned the introduction of a system of self-government at Mukden, and has ordered H. E. Chao Ehr-sên to draw up at once the necessary rules in concert with H. E. Yuan Shih-k'ai."

26th.—Execution in the British Consular Gaol, Shanghai, of Chanda Singh, Sultan Singh, and Verdava Singh, the three Indians condemned to death for the murder of Lushman Tapa, the No. 1 watchman at the International Dock, on 14th July.

30th.—Peace between Russia and Japan declared.

The Boycott.

The *N.-C. Daily News* reports that a draft for $3,000 was received by the Boycott Committee here from San Francisco with a letter from the donors that the money was intended to assist the committee with the sinews of war to conduct the campaign of protest against the proposed new Exclusion Treaty. It was further added that, if needed, there was plenty more forthcoming, from Chinese from all parts of the United States, Canada, and the South American States. As there is no lack of funds here we understand that the $3,000 was sent back to San Francisco by the committee with a letter of thanks and appreciation.

From Wuhu comes the news that there was another meeting—the second since the inauguration of the boycott there—of merchants and gentry, some five hundred or so in all, on the afternoon of the 13th inst. The assembly was addressed by H. E. Tsui, a former Chinese Minister to the U. S., Spain, and Peru, who resides in Wuhu, in which he exhorted his hearers to stand firm in their determination to obtain more favourable treatment for Chinese entering the United States in the future.

It is reported that Mr. Conger, formerly American Minister at Peking, is returning to China to endeavour to remove the anti-American boycott.

It is reported that the Shanghai Taotai has received telegraphic instructions from Viceroy Chou Fu, of Nanking, the gist of which is that while the boycott meetings in Shanghai and elsewhere against American goods endanger friendly relations between China and U. S., the movement at the same time, while not hurting American merchants, will certainly do great harm to Chinese merchants.

Missionary Journal.

BIRTHS.

At Min-cheo, Kansuh, July 10th, the wife of MARTIN EKVALL, C. and M. A., of a daughter.

At Pei-tai-ho, August 6th, the wife of Rev. W. H. GILLESPIE, I. P. M., Kuan-cheng-tzu, Manchuria, of a son.

At Weihaiwei, August 24th, the wife of Dr. J. N. CASE, of a son.

DEATH.

At Szi-liang, July 23rd, CAROLINE SOFIE SAMA, wife of Rev. O. M. SAMA, N. L. M., Lao-ho-keo.

MARRIAGES.

At Osaka, Japan, June 29th, Rev. IRVING G. BOYDSTUN, of Chang-teh, Hunan, and Miss MABEL MARTIN, both of Cumb. P. M.

At Kuling, August 12th, Rev. K. L. REICHELT and Miss ANNA GERHARDSEN, both of N. M. S.

ARRIVALS.

At Shanghai, July 29th, Rev. and Mrs. E. L. JOHNSON, for A. P. M., Peking.

August 17th, Misses E. CLAIRBORN and IRENE KING, for M. E. S. M.; Miss STELLA RELYEA, A. B. M. U. (ret.).

At Hongkong, August 21st, Rev. C. H. NEWTON, A.P.M., Hainan (ret.).

DEPARTURES.

FROM SHANGHAI:—

August 5th, Miss L. W. PRICE, Miss W. H. KELLY, S. B. C.; Rev. C. F. LINDSTROM, A. P. E. C. M., for U. S. A.

August 12th, J. F. BROUMTON, C. I. M., for Canada; Rev. C. S. KEEN, A. B. M. U.; for U. S. A.

August 15th, Miss J. E. CHAPIN, A. B. C. F. M.; Mr. and Mrs. ROBT. GAILEY and two children, Y. M. C. A., Tientsin, for U. S. A.

August 21st, Mrs. TALBOT and Miss LEGGAT, C. I M.

August 22nd, Rev. A. W. RIDER, Pacific Coast Secretary, A. B. M. U.; Dr. and Mrs. F. A. KELLER, C. I. M., for U. S. A.

GROUP OF DELEGATES TO THE NATIONAL C. E. CONVENTION. *(See Editorial Comment.)*

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The Religion that China Must Accept.

BY REV. CHARLES E. EWING, AMERICAN BOARD MISSION.

IN a recent book* occurs this paragraph with reference to Christianity in China :—

"This is the religion which came to you long ago, and you rejected it. Like the sibyl of old days, who returned with ever diminishing volumes, Christianity stands again before you, but three centuries have been torn from the Book of Life which it can give. Consider well and wisely ere you again reject it. For on that decision hangs the issue of the union or division of the world."

These words can scarcely be considered too strong in their emphasis of the importance to China of a right decision. But what is it that China ought now to accept? The answer is: *Christianity in spirit, but not in form.* This must be kept in mind. It is the *form* of Christianity to which Chinese object most strenuously; its *spirit* finds foes, but not on racial grounds.

If the *form* is insisted on, your Chinese friends can easily point out its flaws. The first form that appears is the civilization of Christendom; and that China does not want. It is military; and China has no ambitions in that direction. Its commercialism is more highly developed, more intricate, and no less selfish than that of China; and she accepts it only for self-protection, not because of its superior attractiveness. Its social organization is strange, but not better in

* "The Friends of England." By Hon. George Peel.

Chinese estimation than the native variety. Even Western education, good as it is, may be received without involving any commendation or acceptance of Western civilization. And when the Chinese compares the morality of Christendom—not its standards, but its practice—with his own, he may be excused if he desires no change. Surely it is not the husk of Occidental life-forms that must be accepted. Such forms, without the spirit accompanying, may bring disaster instead of blessing.

Nor is it the *religious* forms of Christianity that the Chinese must accept. These, too, are Western; and to them there may well be racial antipathy. Do we care to commend them? Even if we do, that does not make them acceptable. What does the candid Chinese observer see when he looks at this religion? He sees, first of all, these very forms. He sees the church as a great corporation under foreign governmental protection. He sees his fellow-countrymen putting themselves under this protection, and under the ecclesiastical control of foreigners who are the agents for the establishment of this great foreign institution. He sees priests and ministers and elders and deacons; he sees bishops and archbishops; some with special robes and insignia, others in the ordinary garb of foreign business men, still others wearing Chinese clothing. He sees one religion divided into two great sections, sometimes apparently warring with each other; and, while he may distinguish between these sections, he naturally feels that a religion which cannot be at peace with itself is no improvement on his own, where three or more live amicably together. He sees that these sections are themselves divided into almost innumerable societies, not at war with one another, but often in competition. Such a religion has, thus far, failed to win the allegiance of any large proportion of the Chinese people.

This same observer, if he still studies the church, which is all that he can see of the religion, discovers other facts. He finds it narrow. In some quarters, it appears, that the true religion and its salvation are for the few who join the church; all others are condemned. Elsewhere such condemnation is reserved for those who do not accept a certain elaborate set of doctrines, too complex to be honestly understood by many. And everywhere this religion requires some system of ceremonial observances, not always the same, but always emphasized as important. Here, it is kneeling and praying after some

foreign fashion prescribed for all alike. There, it is keeping the Sabbath punctiliously and attending church meetings with regularity. Again, it is the repetition of set formulæ, to be learned by heart. Or perhaps it is the ability to sing with fervor and wear a rapt expression, or to break down in tears, confess one's sins, and testify to being saved. These methods are quite comprehensible to him, but no more attractive than similar things that he has known before.

Good as these forms may be in their place, I protest that not one of them is part of what China *must accept*. Anyone who lays stress on any of these points as of vital importance is missing and beclouding the real issue. Not even church membership can be so emphasized without doing violence to the essential claim of the Christian religion on the people of China. For church membership is itself a form; and the visible church is but an outward, human, faulty cloak for the real truth and claim and blessing of true religion.

Let it be repeated: what China must accept is not the form of Christianity, even at its best. In present conditions that form is either European or American, with possibly some remnant of the Hebrew, but only slightly Chinese. It will become more and more Chinese as time goes on; but when it is ten-parts Chinese, it is still form; and, no matter how valuable, it is still not essential.

What China must accept, or reject at her peril and that of all the world, is the *spirit* of Christianity. That means, of course, the spirit of Christ, which is at the farthest remove from some of the flummery that dishonors His name. It may be clad in garments many and rich, or few and poor; it may have an elaborate ritual or none at all prescribed; it may appear in an organization complex or simple, or may show itself in a single true life far from companionship. All this is understood by the leaders of Christian work, but not always by the outside observer, however unprejudiced.

That Christianity in China does not lack this Christ-spirit is certain. Even your candid Chinese, looking on from outside, must suspect that there is real life inside of these many and various forms. It requires no very close looking to see that lives have been changed, and that many humble Christians are so pure and helpful that they shine by contrast with what can be shown outside; to see that the Christian literature is on an entirely different level from anything known before;

to see that the morality of Christendom is better grounded, more altruistic, and even more effective than that of China; to see that Jesus Christ is the centre and life of this religion, and that He is morally and spiritually out of compare with the best of the world's sages.

But, after all, is it to establish the *church* that we have come to China or to plant Christianity? Is it to proclaim Christ a Saviour or the church and its forms as the way of salvation? He who magnifies form minimizes spirit. China does need Christ as Saviour, the spirit of Christ as the controlling element in her national life; but it may be honestly questioned whether she needs Christianity in just the form in which it is being presented, in any one of the forms that have appeared, or in any set form. The same is true of the Chinese as of every other people; individually and collectively, it is vitally essential that they accept the control of the Christ-spirit.

The Materials for Use in Observing the Lord's Supper.

BY REV. GEO. L. GELWICKS, AMERICAN PRESBYTERIAN MISSION.

IN approaching this subject it is necessary to remember that "the letter killeth but the Spirit giveth life." It is impossible to insist that conformity to the first communion is essential. No body of Christians does so conform, nor can do so. The divergence of modern usage is illustrated by the following facts: (1) That Christ most probably used fermented wine, while many of His disciples to-day do not. Or, if He used unfermented juice, the lack of uniformity still remains respecting many others of His followers. (2) That Christ did not use bread made with yeast, as does most of Protestant Christendom, since the Passover was the feast of unleavened bread. (3) That Christ and the early Christians partook of the communion reclining about a table. The present customs of the communicants, being seated in the long rows of church pews while a plate and cup is passed through the aisles, or of coming forward to the altar, do not bear the remotest resemblance to the original one. (4) That Christ and the early Christians ate a meal in connection with the service, and in no wise simply took a tiny cube of bread and the barest taste of wine as we do. This is proven by Paul's

rebuke of the Corinthians for excesses in the observance. (I. Cor. xi. 20-22.) It is contrary to reason to insist on the strictest conformity to the primitive way in one or two particulars while confessing that in several other particulars we do not conform.

The authoritative way of deciding the matter is a careful study of the Scriptures. The four sacrament proof texts are: Matt. xxvi. 26-29, Mark xiv. 22-25, Luke xxii. 15-20, I. Cor. xi. 23-29. They prove the following facts :—

1. That in instituting the ordinance Christ did *not* bring in a single article other than those used in the ordinary meal, and that what He did use were the commonest and most necessary articles of the daily diet of the people. We do not know all that they had at this meal, but we do know that there was nothing more necessary nor common than the bread and the wine. It is practically beyond doubt that they had a lamb, for Christ expressly says : "With desire I have desired to eat this passover with you." (Luke xxii. 15.) And it is most significant that in instituting His new ordinance Christ omitted the lamb, since (1) the use of meat of any sort in this connection would be utterly impracticable, and (2) meat has never been in any age nor among any people the main or staple article of diet.

2. That in the original Greek the *only* word used for "bread" in any of the four passages is ἄρτον, which is used in the New Testament to mean bread, a loaf or thin cake of bread, food, support, maintenance, living, necessaries of life. To quote Hastings' Bible Dictionary :—"Bread (ἄρτος) (לחם lehem). A word used in the Bible in several senses. (1) As food in general : of animals, Job. xxiv. 5 ; of man, Gen. iii. 19 ; as the bare necessary sustenance of life, Is. xxxiii. 16, Matt. vi. 11. (2) For food which comes out of the earth, *i.e.*, vegetable as contrasted with flesh. (Is. xxx. 23.) (3) The staple food of a nation is called the staff of bread. (Ezek. iv. 16, Luke vii. 33.) (4) Hastily prepared food offered to wayfarers or used on journeys. (Gen. xviii. 5, Luke ix. 3.) Bread was made of barley, spelt, millet, lentiles and beans. The cakes or loaves of bread were usually flat and circular, a span in diameter and about an inch thick. Unleavened bread was made into thin, flat cakes. All forms of bread were broken when being used, not cut; the pieces being κλάσματα broken pieces." The general and indefinite use of the word bread, ἄρτος, is illustrated in Matt. xv. 2, Mark iii. 20, and II. Thess. iii. 8. And Plummer says : "In Scripture 'bread' is a common name

for any food, and includes drink also. 'Eating bread' and 'breaking bread' may be the same as 'taking food.' (Acts ix. 19, xxvii. 35, 36.) In Scripture there is no trace of the Eucharist being separated from the joint evening meal or love feast, and the 'breaking of the bread' covers the whole." It is evident from this that it is impossible to fix on any one kind of substance, that the most definite conclusion to which we can come is that ἄρτον bread means some article of food, and such a one as is a common or staple article. Of course the presumption is such, but it is impossible to prove from Scripture that this article *even needs to be made of grain.* As a matter of fact, in the history of the church, there have been the widest differences in the kind of "bread" used. Certainly what we now use bears only the faintest resemblance to what Christ Himself used, and that of Catholics and Protestants is widely different; the former being much nearer the original.

3. That far more significant is the original Greek word to represent the "wine," which is *not* wine at all. The only word used is ποτήριον, cup, which in the New Testament is used to mean a vessel for drinking, a cup, the contents of a cup, liquor contained in a cup, the cup or portion of what God's administration deals out. (See Matthew xx. 22.) To quote again from Hastings:—"Cup. In the Old Testament the rendering of various words, the precise distinction between which either as to form or use is unknown to us. The usual word is כּוֹס (Kos) ποτήριον, the ordinary drinking vessel of rich and poor alike. (Gen. xl. 11, II. Sam. xii. 3.) In the New Testament ποτήριον is the corresponding name of the ordinary drinking cup. The 'cup of blessing,' (I. Cor. x. 16), is so named from the 'Kos habberakhah,' 'cup of blessing' of the Jewish Passover. The word cup has received an extended figurative application in both the Old and New Testaments. (1) As in various other literatures 'cup' stands for happy fortune, or for the bitter lot of the wicked, and in particular for the sufferings of Jesus Christ. (Ps. xi. 6, xxiii. 5; Matt. xx. 22, Luke xxii. 42.) (2) As a type of deliverance—the cup of salvation. (Ps. cxvi. 13.) (3) For the punitive wrath of God. (Jer. xxv. 15, Is. li. 17, Rev. xviii. 6.)" The Greek translation for the Hebrew word "Kos" in Ps. xxiii. 5, cxvi. 13, Jer. xxv. 15, and Hab. ii. 16, is ποτήριον. This word is used for either the cup or its contents, and there is nothing in the word itself to indicate what the contents are. It is used

for water (Matt. x. 42, Mark ix. 41), and for wine (probably) in Matt. xxiii. 25. When Christ says: "Whosoever gives a cup of cold water," "Ye wash the outside of the cup," "Are ye able to drink of the cup that I shall drink of?" "Let this cup pass from Me," "As oft as ye drink this cup,"—in every case the Greek word for cup is the same, ποτήριον.

It is true that Christ says: "I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke xxii. 18.) But He also, in just the same way, said: "I will not any more eat thereof (*i.e.*, 'of this passover') until it be fulfilled in the kingdom of God." (Verses 15, 16.) If the one statement is authority for wine, the other is equal authority for meat at our communion service. But these statements are remarks made by Christ in connection with the service, and *not* a part of the institution of the ordinance of the Supper. The proof of this is that there is not the slightest reference to them in the ordinance as given in I. Cor. xi. 23-29, and Paul there expressly says: "For I have *received of the Lord* that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread," etc.

Most significant of all is the fact that the usual Greek word for wine (οἶνος), the word which is used where Jesus turned the water into wine (Jno. ii. 1-11), does not occur once in either of the four sacrament proof texts. It says explicitly in both the Gospels and in Corinthians: "This *cup* is the New Testament in my blood." It seems as if our Lord intentionally and deliberately avoided stating the contents of the cup for the express purpose of allowing, through the ages, that marvelous adaptability which is the glory of Christianity. The argument is not in the least that Christ at the Supper did not use wine (for He did do so), but that Christ did *not* command us to use wine.

4. That the vital and necessary elements for the observance of a communion are two: (1) Some kind of food to represent Christ's body (and the presumption is all in favor of the most common and staple article of diet of the communicants). (2) Some kind of ~~drink~~ to represent His shed blood (and here again the presumption is all on the side of that liquid which is the most common drink. Certainly wine was the most common drink among Christ's disciples, and certainly *it is not* among English-speaking Christians or Chinese church members). But the Scripture does *not* dictate any special

substance to be used for either what it calls "the bread" ἄρτον or "the cup" (ποτήριον).

5. We are, moreover, forced to conclude that the holding as essential of any articles foreign to those used by the people concerned is contrary to the very spirit and genius of Christianity. The religion of Christ is for all men, all ages and all climes; it is the only universal religion, and hence cannot and does not contain anything that will limit its universality. Herein is one of the great glories of Christianity in contrast with perhaps every other religion of the world. For example, Mohammedanism, as it is, could never become a world-religion because its rigid insistence upon long fasts, while adapted to a climate like that of Persia and Arabia, becomes in many parts of the world practically a physical impossibility. Our Lord put nothing of this kind in His religion, and oh! may we be spared from putting it there. There are parts of the world, not a few in number, where it would be impossible to obtain bread such as we use or grape wine. Are we therefore to conclude that believers in such places must be debarred the privilege of the communion? This would be to crucify our Lord afresh! But there is no place in the world, in which human beings dwell, where it is impossible to obtain at least one article of food and one article of drink.

It is essential to remember that we are building for the future, for the time when the Chinese will be alone without any foreigner. With just believers in easy access of the missionary's place of residence, it is convenient to supply a bottle of wine or juice "from home" and a loaf of bread from the missionary's larder. But with churches, maybe fifty miles or more from the missionary's residence under the care of an ordained Chinese pastor, are they still, when they desire to keep this ordinance in remembrance of their Lord, to be dependent upon the store-room and kitchen of a foreigner?

After laying this very necessary foundation we come to the direct question, "What to use in the observance of the communion?" The battle wages almost entirely about "the cup," since the necessities of practice have compelled us largely to hold the sensible views regarding "the bread" that we ought, if for no other reason than consistency, to hold regarding "the cup." Probably it would be universally admitted that at least any baked article made from the flour of a grain might be used. In China there are a number of such articles,

for example, the small cakes made of wheaten or rice flour. To keep the symbolical significance it would be desirable (but not necessary) to have an article capable of being broken into pieces. But if the above reasoning is correct, it is quite justifiable, if desired, to use the cooked rice, which is a part of every meal. This could readily be compressed into small balls or cakes for convenience's sake. It should have been said that in China rice flour is perhaps more desirable than wheaten, simply because more common.

With regard to "the cup" there are several possibilities:

1. Ordinary foreign wine. The objections to this are: (1) That in many places it would be very difficult, if not impossible, for the Chinese *of themselves* to obtain. (2) It would be very expensive for them. Still, sad to say, it is in China as an article of commerce, but its influence here is all for the devil, and blessed will the Chinese church be if it "touches not, tastes not, handles not," even at communion.

2. The so-called Chinese "wine," which in reality is not a wine at all but a whiskey distilled from grain, and not made of a fruit of any kind. One who insists on rigid conformity to primitive custom can never consistently use this. It is far removed from the wine, not even being a fruit juice. Its only similarity to wine is that it is intoxicating. The Chinese themselves regard it as on the side of evil, and while of course usable, the writer for one will never have a part in the wedding of this vile stuff with the most sacred rite of the church in China.

3. The juice of some fruit, nominally unfermented. It is likely that for the average Chinese, with their facilities and resources, such juice would in reality be fermented more often than not, as they lack the means of properly preparing and keeping it. It seems that this must inevitably be so if the juice of any one fruit (as the grape) only were permitted. This is doubtless utterly impracticable. A much more reasonable plan would be to allow the juice of any fruit whatsoever. Still this has the objection of impracticability. It is often hard to get the fruit, and the Chinese have little or no acquaintance with the use of fruit juices.

4. Probably the most satisfactory article to use in China is tea, being most thoroughly practical and holding an honored place in social life. The most courteous manner in which to treat an honored guest in a Chinese home is to offer him a cup

of tea, and what is more fitting or reverential for the Chinese than to receive around the Lord's table this same token? Moreover, there is in it to the Chinese mind absolutely nothing of the incongruity which naturally arises in the mind of a Westerner. The challenge may be fearlessly made to produce evidence that any Chinese who has not been previously instructed, and who reads carefully the communion ordinance in Corinthians, will get any notion of wine from it. He may ask, "What is in the cup?" And in reading the Gospel accounts, if the expression "fruit of the vine" is translated *literally* (as it ought to be), he will get no idea of wine in our sense of the word, even if the Chinese word "juice" is used in the translation. The argument that tea is too commonly used to be fitting has no force, unless Christ made a mistake when He selected the commonest articles of His day. At communion in the home land we have bread and wine. Most of us eat bread every meal of our lives, while we never taste wine except at communion service. Yet, who will say that the service means any less to him because the bread is common, or any more because the wine is uncommon?

While it is admitted that the grape is the best illustration of Christ's shed blood, still the tea preserves all the important symbolism. The wine is typical in the following way: (1) It has taste, odor and color, all of which are derived from the grape. (2) It is made by the grape pouring out its own life; the grape is destroyed in the process. (3) It often has a color suggestive of blood (though white wine is used for communion). The tea has all of these qualifications: (1) A taste, odor and color which come from the essence of the tea leaf. (2) The tea leaf gives its life in the process of making and is useless afterwards. It pours out its life as truly as does the grape. (3) Its color more nearly resembles blood than of some grape wines. The same symbolism is true in the case of any fruit juice or of distillations from grain, except often in respect to color, so that the substitution of tea or almost any other drink preserves all the important symbolism.

5. In accordance with our position the use of water is justifiable, and while it does not have just the above symbolism it is much nearer the original than even the wine. Christ's blood was shed from a pierced heart, and it is impossible for the heart to be hurt without the breaking of the pericardial sac and the shedding of the water which it contains. John says: "Forthwith came there out blood and water." (xix. 34.)

It is needless to add that the elements used do not in the least affect one's view of the sacrament whether, for example, it be that of consubstantiation, transubstantiation, or spiritual symbolism.

We dare not let our personal preferences or prejudices decide a question like this. Neither in questions of morality nor religion dare we appeal to custom or the general usage to decide the oughtness of a matter; we may appeal to this source to learn what is more expedient or practical. The primary object of this plea is not for uniformity, though this is most desirable so far as feasible. While it is doubtful if uniformity could be secured for the whole of China, it might well be sought within the bounds of regions whose Christian converts are liable to have mutual intercourse. The supreme plea here is that we be allowed to stand fast in the liberty wherewith Christ has made us free; that we do not bind upon our converts yokes which are merely non-scriptural westernisms; and that we teach them to regard those who depart from traditional usage in the communion elements to be as near right as their more conservative brethren. And why, in this case, should an exotic be preferred to something indigenous, especially when the latter is more in keeping with the spirit of the original institution?

Reform in China.

Some Thoughts on our Relations to the Chinese.

BY REV. J. SADLER, L. M. S., AMOY.

NOT long ago, in a certain part of Fukien, at a convention held in connection with the Fukien Prayer Union, a leading Chinese Christian wished to argue that missionaries would be better out of the country, for something like the following reasons: They showed contempt of the Chinese, preferring to associate with Westerners; their attainments in Chinese scholarship were meagre; they did not understand the history of China, and took no pains to be in touch with Chinese life. From another man the objection was that missionaries preached down to Chinese; that their preaching was not worth going to hear; and that if they would prepare as well as they do for Westerners, they would be more acceptable. In another direction

the complaint was that there was a frequent use of the phrase, "You Chinese." Various other criticisms have been passed concerning a woeful ignorance of Chinese ceremony, by which Chinese were intentionally or unintentionally grossly insulted.

Now, it may be possible to reply concerning racial feeling, concerning ingratitude, concerning intolerance. The fact, however, remains that the Chinese are keen judges of character, and that missionaries have sometimes thought it right to assume superiority and not meet Chinese on equal terms. It is also true that the Western teachings of *liberty* have flooded the land and are having a wide effect, indeed a wider effect than is altogether safe. We cannot forget the upheavals that have taken place in Japan. We must expect the same in China. All classes of men in *native life* are constantly on their trial. Hence the "boycotting," the stoppage of business when it is thought needful to check oppressors, and in fact the repeated rebellions of all kinds. Missionaries need not expect to escape sharp criticism. When they cannot be touched otherwise, appeals may be made over their heads to consuls. It is not unheard of that plans in some cases have been formed to write to the home Boards and state what was considered a grievance. I have heard a venerable missionary publicly state his opinion that the recent struggle against the American Exclusion Acts showed signs of new life in China, and that this was a matter for great congratulation. I have witnessed for three days in succession important meetings in which tremendous energy was shown on the subject. It has been stated that a new public spirit is abroad, thanks to the efforts of newspapers and the like. Undoubtedly there are movements of importance in all directions. Some of our able young men go abroad, and it is urged that if they gain education in Britain and Germany they cannot return to China without raising serious problems as to how they are to be treated. It is easy to decry such a going abroad. It is not easy to stop it. In fact the British Minister in Peking has advised us to advocate it in our newspapers. We are going to meet with changed conditions. If we do not carefully study the new conditions there will be grave trouble. As it is, the temptations to leave the lowly paths of Christian service are very great. We need not despise efforts of Christian young Chinamen to, as it is called, rise in life. Many, while engaged in secular callings, are rendering great service to the church. But surely it is important to keep in touch with such men. Some

show a remarkable desire to be publicly useful. Some bid fair to rise to positions of governmental importance.

It is to be remembered that Chinese can be won. Here is a Western lady having to do with bands of young men in an Anglo-Chinese college. The young fellows in many cases seem to fairly worship her. Here is a man whose word is law to multitudes because they have become satisfied of his disinterestedness and devotion to them and their country. A whole countryside magnifies a certain doctor, though he was so retiring that he never could be got to offer an extempore prayer. Even missionaries who are criticised have been the means of raising a multitude of men to positions of trust, honor, and importance. School girls will sometimes do anything for their Western teachers. Native ministers and leaders of different denominations will show their confidence in a Westerner. We need not despair of weathering the storm if we are at all like a good navigator and prepare for typhoons. We ought indeed to welcome progress, even though it severely test us. I remember many years ago being privileged to attend meetings of the Methodist annual conference at Foochow. In certain of these meetings the Chinese leaders had the platform. Missionaries sat at the side. I got a happy idea of the capability of the Chinese such as I had never received before. Further, it seemed as though this development of power was brought out by the trust shown by the missionaries. There seemed an utter absence of superior airs on the part of the foreigners. We in Amoy got an inspiration and started our Congregational union. A Presbyterian missionary, whom I greatly honor, said to me: "You will rue the day giving so much power to the Chinese." Yet happily, after many years, we have reason for gladness. So again, when I discussed with a Chinese pastor the question of giving authority to self-supporting churches, he said to me: "If you have strong moral reasons to advocate a certain course you need not fear as to success." Nay more, during the many years since the establishment of native pastors was commenced, we have had constant reason to rejoice that missionaries divided their power with these pastors. The pastors, in fact, have been faithful and true coadjutors with missionaries in the most trying experiences connected with the rise and progress of the church in China. Last year a missionary who, like others, has not escaped criticism, was yet the means of taking a leading position in rallying a magnificent company of hundreds of young

Endeavourers and Y. M. C. A. men. Let us then have the courage of Joshua. Knowledge of the language, deep sympathy with the conditions of native life, and adaptation to trying circumstances, may yet make us a power. Might not men like Dr. Griffith John and Bishop Moule, either by word or pen, help to go down to the depths of modern problems in mission work? There are deadening influences of heathenism to be endured. There are trials of body, mind, soul, and spirit, and family to be endured. In our relations with the Chinese, and our concern as to their new ambitions, we must bear many a trial as to debts and dunning, and the inveterate tendency to crookedness. As to government, we cannot yet attain to the relief of Formosa and India, where justice is secured. A missioner should certainly be sound in the faith, and, as far as possible, of one mind with those he visits on general questions of mission policy. He should be able to enter into the joys and sorrows, hopes and fears, loves and hates of his brethren, and he should be of such an open mind that, gathering up diverse views, he should be able affectionately to digest the whole and give therefrom what may be the mind of the Spirit. He would certainly have a keen appreciation of all that would give power with God and men. He would be a man of great prayerfulness, and in high and noble sympathy with every good word and deed wherever found. He would encourage all, whether Chinese or Westerner, in their best endeavours. He would be well posted up in all enkindling information. He would be in close touch with the most trusted leaders in the Chinese Israel. He would likewise understand the trend of thought in the great home lands, so as to help East and West to come into closer touch and more mutual respect and intercession. God is going to do great things in China. May we all be prepared.

I find that in the opinion of many the question of our relations with the Chinese is regarded as of pre-eminent importance. It is argued that we missionaries have now, for many years, been teaching that Chinese and Westerners are brothers, that the Chinese are men as truly as we are, that they have their rights as truly as we have ours. Therefore we need not be surprised if our teaching is taking a marked effect. The social element is very strong in the country. If we can never arrange to give a worthy Christian worker a bed or a meal it is the worse for us, as well as for him. If such workers find us in a hurry and rarely free for a frank talk, great harm is done. A

missionary of good standing has referred to men in an Anglo-Chinese college, who said: "We would like to be preachers. But the preachers are regarded by the missionaries as coolies, and this is intolerable." One could hardly believe this; yet I have known one of the noblest missionaries say: "The preachers are the creatures of foreigners."

An earnest missionary and his wife pressed the Chinese to tell what would make missionary efforts more successful? The native brethren were surprised to hear the missionary say: "We will do anything for the good of Chinese." No reply was readily coming; there was an awe. At last, half tremulously, it was said: "Do not keep us at a distance." Said the missionary: "Should we be more useful if we wore Chinese dress?" The answer was: "Certainly not; the heart is the thing, and we know when the heart is inclined to us." So said the missionary: "I am very careful to avoid anything that may hinder communion with the workers." Sometimes it is said there is no care on the part of the Chinese for anything but money. Does not this thought arise because we practically do not welcome "calls" except on urgent business? It is told of one leisurely missionary that he was loved everywhere, and was the means of beginning work in very many places. He would enter socially into the life of all; would recommend the Gospel by his good manners, patience, tenderness, and thoughtfulness. It was seen that there was something in him better than in ordinary foreigners.

One most vital consideration is this, that China can never be evangelised by foreigners. *Native* preachers, teachers, and leaders must be developed in every way. The resources of the country must be worked on in all directions. Thus we need to lose ourselves so much in the Chinese that we shall find we can be multiplied a hundred-fold. In this way our Lord's disciples, comparatively few in numbers, yet won the world for their Master. Here and there it has been seen that in opening new districts in the care of the churches, in saving apostates, in the influence exerted on young people, in the spread of literature, in various forms of toil and suffering, Chinese, seeing their missionaries disinterested and self-sacrificing, have been willing to follow the example set before them. There can be no doubt that the consecration of money and men to the Saviour might be multiplied vastly if the relations of the missionary with the Chinese were improved, and, on the contrary, the loss is irreparable if they think us time-serving and half-hearted.

News from the Canton region is most encouraging as to power manifested by the Chinese: In conferences, in evangelistic agencies, in special prayer meetings conducted by native brethren and sisters, in regard to a book-lending society on native lines—the annual income being thought to be something like $1,500 or $1,700 a year. There is one purely native church Christian Endeavor Society run without the aid of Westerners. There are preachers started and maintained by Chinese. There is a labour bureau of considerable usefulness. It is said that the late Dr. Kerr was so beloved by native friends that though he was so strict in his dealings, they mourned deeply for him, and some (I suppose non-Christians) wanted to have his grave in such a place so that they might go to worship there. A lady who had entered into their life, when she had to go home for health sake, was sobbingly entreated, "Come back to teach us." There is in all these facts great encouragement to pray and work, so that God may raise up Chinese apostles to act with or without foreigners.

Instead of praying, as was suggested, for a double number of missionaries, might it not be more to the point to pray for a ten-fold number of native workers, true apostles, filled with the Spirit of God, adapting themselves to the needs of the day, and working with or without foreigners as God may direct? It seems absurd to say China is not ready. There are living proofs both of desirability and practicability. In some cases the children of Chinese Christians are rising up to take positions in government, in law, in medicine, and other important callings. To continue the old spirit of looking down on China will not now do. For us to be influenced by the example of our fellow-countrymen is harmful all round. The aggressive Chinese may make mistakes, but they will learn thereby, and if in mental and moral intercourse we can encourage fresh and unaffected social power, great will be the result.

I learn that a vigorous discussion has been going on in Japan as to the position of foreign missionaries. It is argued that the Japanese should be independent, though not anti-foreign; that only the best and most able missionaries should stay in the country; that these should enter into every form of effort, e.g., evangelistic, and not merely employ others, and specially that such missionaries should prove themselves to be men of progress in every way and adapt themselves to the intellectual needs of the day. It is said that too often the

preaching of missionaries is hardly worth hearing, and that they have need to put on strength of all kinds. They are not to treat their hearers as inferiors, for whom any commonplaces may pass muster. One cannot but think that if Westerners, whether in Japan, or in China, can show the *heart and mind* of Jesus, and be alive to needs of all kinds as He was, good may yet be done.

The Value and Place of Local Conferences.*

BY REV. WILLIAM REMFRY HUNT.

THERE is a beautiful little poem by Rudyard Kipling, entitled "The Ship That Found Herself." Whilst she was in dock she thought she was just a lump of rivets and iron, but after a while she was launched and glided out on to the ocean to be tested by the storms and tempests. It was only as the winds screamed through her cordage, and every timber was strained, that she suddenly discovered that she was a *ship*. Now it does not require a very great stretch of the imagination to apply this same illustration to the varied agencies and instrumentalities that minister to the growth and development of the church in China, and which at the right time and place discover to it its larger life.

The earliest experiences of the first New Testament churches showed that it was only when placed in circumstances of self-reliance, and times of testing, that the real independence and best executive of these churches came to the front. In their often contingencies and emergencies their very necessities meant the starting into life of new energies. Pressed to mutual conference and prayer their very trials and heroisms became as the stepping stones toward that higher and beatific vision, which encompassed them about as with a cloud of witnesses and an innumerable company of angels. Senses were sharpened by conflict with the opposing philosophies. A new and aggressive evangel grew out of well-gained strategic points for a larger evangelism. The systematic assembling of themselves together assisted mutual brotherliness and common purpose, and often germinated into life some unsuspected capacities

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and desires which came to them with the enthusiasm and all the joy of a new and awakening spiritual birth.

Such were some of the conditions that called into play and exercise the wisest administration, the most fitted executive, and called for the exercise of the best gifts of its earliest but nevertheless its most Spirit-guided and Spirit-filled apostles; and which Spirit and purpose gave its initial animus to the suffusion of the Gospel and the making of disciples among all the nations.

While we are without any actual data as to the value and place (if any) of what we now term "local conferences" in the churches of the ancient cities of Antioch, Jerusalem, Corinth, Philippi, Galatia, Ephesus or Rome, it is still a fact that we have the standards of their growth and the estimate of the apostles concerning their faith, hope and love. In the synagogues, houses, market places, by the river side, in the temple, and in any offered forum, the disciples were carefully instructed in the Scriptures and in the ordinances of the faith. With men of such a practical turn of mind as James, with such consuming fervor as Peter, such spirituality as John, and later with the strong, radical and masterly leadership of Paul, there would be nothing lacking in the order and arrangement which should best serve the interests of the patience and kingdom of their risen and glorified Lord.

In the experience and action of these local conferences in our own mission in China we have much to encourage and guide us. Nor are we yet in a position to speak with too much confidence as to their full value and place in our work. We are even at our oldest station still in our teens, and are experiencing all the vicissitudes and contingencies that are natural to this growing stage.

The fact, however, that we have taken them (that is, the native Christians) into our mutual conferences, confidence, and co-operation has invested the actualities and possibilities of the Christian church with a new and vital meaning to them.

Its educational advantages to the native Christians is incalculable. In that inner relationship with the church their vague and thwarted conceptions of the Christian life have been unravelled. Many have learned anew that in the Christian life religion and conduct are inseparable. In contact with their fellow-Christians they have had faith deepened, common sense enlarged, and not a little logic slowly developed. Best

of all, it has lifted the veil that made it appear that the missionary was a sort of spiritual mandarin, with mysterious spiritual functions, and who alone held direct audience with the Head of the church, and into whose hands solely was given the work of ministering the Gospel and controlling the affairs of the church.

Our local conferences have taken us beyond a mere nodding acquaintance with the members. It has introduced a new element into church life, and that in the new zest with which some of the members have taken up work assigned them in evangelism. In not a few instances members who heretofore would never have mentioned anything known by them in conduct and reputation among other members to be harmful to us, are now seen to be jealous for the purity and character of the church. While, of course, there have been some to whom such ideas as liberty, equality, fraternity and co-operation have been used as a license for self-aggrandisement and sowing tares of discontent in the church ; yet these, too, have been overruled to the further establishing of others in the Christian life.

Units are only strength when they are united. There can be no cohesion and mutual and practical sympathy between a million native Christians so long as they are not united and bound together by ties of common interest and co-operation ; but put them into a joint heirship, fellowship, communion, and let them feel the dynamic, the charge, the force and the results of their unity, and that they are linked with the whole militant church of God, and they are an invincible and unconquerable host.

The work at our centres and out-stations, in the line of local conferences, seems to have given to the churches at these places their first impulses to the exercise of its new life. It has contributed to a solidarity of membership and a unity of interests. Even where these local conferences have not been regularly held, the meetings with the evangelists, deacons and senior members in the church have served to show us how much more good might be acomplished by systematic conferences established in their order and program according to the local demands and needs of the work.

There is no place where the actual worth of the membership is seen to such advantage than in the local conference. It fosters zeal, order, executive, hospitality, ability to speak in

public, sense to know what not to say, and a higher appreciation of the straightforward, open and dare-to-do-right policy and principles of the Christian communions. It makes true in the experience of the native Christian in the church what Charles Kingsley said of the child in the home: he is "the heir of all the ages." The lesson is patent.

This paper has not thought it to be within its limitations to state how the program and character of a local conference should be arranged. That will be dealt with better in the symposium which follows this necessarily terse statement. Suffice it to say that it is the conviction of the writer that every church, no matter in how obscure a place founded, should, as soon as it is organised enough to establish its identity with the New Testament churches in name, faith, doctrine and works, call together at stated seasons its members, elders and the deaconate for mutual conference and fellowship.

Who has not watched with a thrill of joy, and even spiritual pride, the period of transition from its infant life in the church to that of dawning manhood and conscious strength in and among small but brave Christian communities? "Thoughts that breathe and words that burn" have surged up in our hearts while we have watched the sunrise of new hopes in their faces while they have "caught on" to some guiding principle in the divine life. Like Michael Angelo, in the rough and unhewn rock character of some of the men and women, we, too, could say: "I see an angel there, and must get him out." Of course there will be incongruities, mistakes, shortcomings and long-goings, and often mental acrobatic performances to rescue some itinerant resolution, or some entangled amendment from the meshes of Oriental wranglers. The small boy who was asked how it was that he learned to skate so well replied, "Only by getting up and trying again every time I fell down." We must, too, utilise the best forces and adapt with a wise adjustment and adaptation all the good that is capable of such a fitness, remembering that the earliest stage in any natural or spiritual development is not likely to be the most, but the least perfect. Longfellow has made classic this principle in his famous lines:—

"The mighty pyramids of stone
That wedge-like cleave the desert airs;
When nearer seen and better known,
Are like gigantic flights of stairs."

O that we may have the illumination and guidance of the Holy Spirit—that mighty and blessed executive in the church—as we step forward to greet the church of Christ in China as it stands up to the morning, and as we need the power to shape and mould its plastic life, and also the humility and grace to face the significance and surprises of its unplumbed potentialities.

1. The spirit, purpose and opportunities of the local conference will do more to bring out those much-to-be-desired indigenous qualities in the native church, which will give its religion and its conduct that distinct type which the church so much enjoys when allowed its liberties, blessings and privileges at first-hand New Testament franchise.

2. It will in natural order place the responsibilities in the hands of the native church and its members, will arouse it from its passive life and discover its resources to itself.

3. It will give a push to self-reliance and independence, foster a real appreciation of the value of church membership, and by virtue of its co-operation with the whole body transform irksome tasks into positively delightful interests.

4. Nothing is so conducive to such mutual brotherhood and actual sympathies with one another in the struggles and victories of the church with its opponents.

5. Demonstration is given that the church is a practical institution, able and willing to deal with social and industrial problems dispelling the illusory idea that is a mere sky-pilot coterie.

6. In local conferences is afforded the best opportunity to regulate and bring before the church the statistical and financial arrangements.

7. It is the place where the busy missionary can get an actual time-focus on the general character of the church member, appraise him at his relative value and assign to him that work which will best suit his abilities, and which will give to him the best advantages as an active and growing Christian.

8. The local conference meets the demands of the native membership for that natural desire in the Chinese for amalgamation into a corporate body and united society.

9. Such conferences, well arranged and managed, can be made a means of education, yea, more than a mere acquisition of learning, giving them guiding principles for the solution

of those ever-recurring problems which are always with the native church in its labors and trials and advancement in the divine life.

10. Best of all, perhaps, is the opportunity afforded of bringing together the country and village churches into the city station, the hearing of the reports from the field, the encouragements and difficulties, the arrangements for interchange of pulpits, the mutual conference of the native preachers with each other apart from the actual meeting, special seasons for prayer and praise, opportunities for adjusting the studies of the preachers themselves, arrangements for evangelistic rallies of the various out-stations, the fixing by ballot of the next place of local conference and all arrangements connected therewith, and generally the fine advantages that come in the solution of those problems that bear in so real a sense upon the daily life and character of the Christian and the welfare of the native church; and last, but not least, to ascertain and advance the real worth and social and financial position of our co-workers in the kingdom and patience of our Lord Jesus Christ.

"Is this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of pagan strifes, and founded mission ground?
Is this the time to doubt, to halt, to check
The aspirations of these younger lives, when all around
Horizons lift, new destinies confront,
Stern duties wait this new-born church to-day
And new occasions plead for wisdom, love?
Nay, rather aid, encourage, lift, inspire,
Yea, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, magnify stewardship,
And to thy kingdom come for such a time as this,
When kingdoms of this world shall own Him LORD.
Great things attempt for Him, great things expect,
Whose love imperial is, Whose power sublime."

THERE are controversies and controversies. Discussions must often be had over points whose proper settlement is vital. But the arguments of mankind frequently concern themselves with points of trivial importance, of infinitesimal interest. An Irish bishop once remarked that controversy over some forms of worship is like a rough game of competitive churning formerly practised in the North of Ireland, which was productive of sore fingers, soured milk, soured language, and sour tempers, but quite unproductive of butter. Many exciting contests of mankind are equally unproductive of good.

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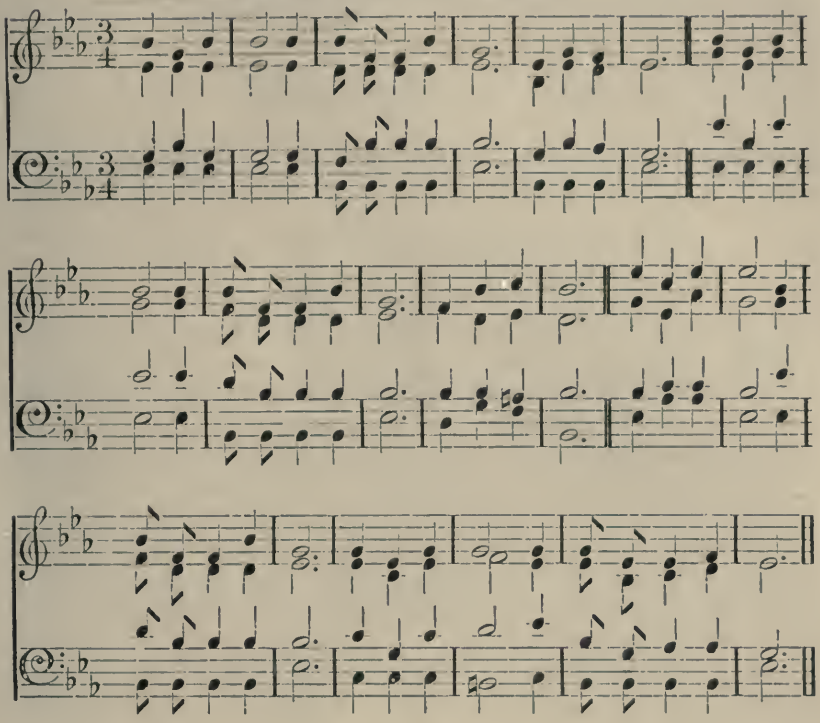
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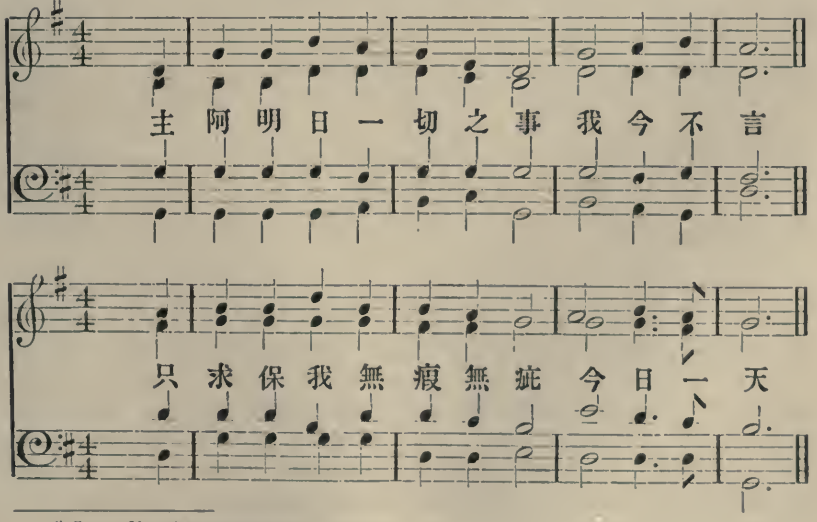
* See editorial comment.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Educational Outlook in China.

BY BISHOP J. W. BASHFORD, D.D.

HAVING spent only six months in China I cannot furnish an expert opinion upon the problems which confront you in utilizing the curriculum which has furnished the mental discipline of the Chinese for thousands of years and in transforming their system of education to meet the needs of the twentieth century. I shall spend my time in furnishing the general impressions which come to an onlooker and student of the Chinese problem. These impressions have produced four convictions, which I will express at the opening of my address and leave the facts, which I shall state later, and your own larger experiences, either to reinforce or to modify these convictions.

My first conviction is the imperative need of moving speedily, and with large resources, in the work of higher education in China. It is a mere truism that the Chinese, outwardly at least, honor education as no other nation upon the face of the earth. If, therefore, we desire to transform China, by far the most hopeful method of accomplishing that result is through the speedy development of our existing educational plants in the empire.

Second. The need of speedy and vastly larger equipment of our existing educational institutions is so pressing as to lead to the conviction that it can be realized only by the union, for educational work, of the churches most closely affiliated in doctrines and polity. Education, as the word itself implies, is the leading out of all one's faculties. But the faculties of the child are physical, mental and spiritual; and in the later and higher stages of civilization moral strength is more essential to progress than either physical or mental endowment. Hence the clear-eyed and honest teacher must recognize that the spiritual training of the child committed to his care is vastly more important for its blessedness in the present life, its safety for society, and its service to the State, than both its physical and mental discipline. Hence the supreme task of the teacher is not the enlargement of the borders of knowledge, but the closing of the chasm which ever exists between the ideal and the real.

But, if the moral discipline of the young is the supreme problem of teachers in all lands, that problem presses with a hundred-fold weight upon the teachers of the Chinese. You are called not only to train the young people of China in the applied sciences for the immense task of opening up the resources of this vast empire and leading 400,000,000 workers into the use of modern inventions; but you are called to the infinitely greater task of preparing these young people to transform the government, a civilization of 4,000 years growth, and to lead one-fourth of the human race in achieving the New Humanity in Christ.

But at this point we must recognize another factor in the educational problem of China. While the existing colleges are wholly due to missionary initiative, nevertheless the Dowager-Empress is now founding national institutions in all the leading cities of the empire. One of the saddest sights in America is to see the colleges which trained our Harrisons and Hayes, our Garfields and McKinleys, being slowly crushed by the competition of State universities. Unless the missionaries are wiser in laying the foundations of Christian education in China than were the churches which sent them out in laying the foundations of Christian education in the United States, you or your children will see the long, languishing struggle and final death of Christian institutions into which some of you are putting your life-blood. The certainty that the Christian colleges of China cannot expect from home the munificent endowments which have created our Columbias and Harvards and Yales, our Leland Stanfords and Johns Hopkins and Chicago Universities, makes all the more imperative the necessity for a combination of our resources.

We cannot preserve our intellectual integrity and put the young men who trust their entire education to our direction into colleges wholly unequipped in the applied sciences on the ground that we teach them the Bible and that we hold revivals in our college chapels. In a word, we cannot cheat young people in their preparation for this life in order that we may deal honestly with them in their preparation for the next life.

In the competition between the State and the private colleges which is so far advanced in America, which is under full headway in Japan, and which has already begun in China, I see no way for giving young people the best preparation for the physical, the mental, and the moral transformation of the Chinese, save by the union of our churches in founding at least one well-equipped college or university each in half a dozen of the great centres of the empire. Most of us will say this ideal is simply impossible of achievement. With men this is impossible, but with God all things are possible. Surely through Christ we can do that which He summons us to

perform. One of the blessings which we missionaries owe to the churches which sent us out is to furnish them such illustrations of lofty Christian statesmanship as will lead to the reorganization of the work *at home* and to the conserving of forces now running to waste through strife among our struggling denominations.

Third. We ought, by all honorable means, to attempt to mould the rising national colleges of China. For this purpose we may well covet the privilege of lending them our best equipped men. Who can tell what changed conditions may confront us under another reign which cannot be far removed ? Every effort, by precept and example, to present Christianity to the rulers of China and to the rising colleges of the empire, not in the name of ecclesiastical authority, but in the name of moral science, not in the interests of the church, but for the sake of humanity—every effort to present Him who alone enables men to walk the earth, not after the law of a carnal commandment, but by the power of an endless life—is worthy our heartiest encouragement. Only let the Christians who under God are called to the national colleges not deny the Master ! If a score of Christian teachers and statesmen shall accomplish for China what Guido Fridolin Verbeck did for that "Everlasting Great Japan," our problem will be largely solved.

Fourth. The aim of our Christian colleges should be holiness, in its old Anglo-Saxon meaning of wholeness, completeness,—the development of every faculty to its highest power and the consecration of them all to the highest service of the race. The Bible should be made an integral portion of our college curriculum. The time has come, even in missionary colleges, when we should be heartily ashamed of passing the teaching of this Book from one professor to another, according to their convenience and their other duties. Certainly we have never been able to treat the Chinese classics in that manner in our Christian colleges. We are no longer able to pass scientific instruction worthy of the name from hand to hand among our teachers. The time has come when we should as carefully select a man to teach the Bible in our Chinese Christian colleges as we select a man to teach chemistry and physics. Most significant was the plea of Professor Huxley for placing the Bible in the public schools of England. He made this plea as an agnostic ; he declared that he did not know that the Bible contains a supernatural revelation. But as a scientist he was bound to be governed by the experience of the race, and the experience of the race had demonstrated to him that the moral discipline was the most pressing necessity of our civilization, and that the Bible is the one unrivalled instrument for moral culture in possession of mankind. I believe, therefore, that if we Christians give the rising national institutions in China all the aid possible, and the Bible the place

due to it in our missionary colleges, Japan and China, in founding national institutions, may take Professor Huxley's position and put this book into their curricula as the greatest instrument of moral culture now in possession of the human race.

These four convictions, therefore: first, the imperative need of moving speedily and with larger resources in our educational work; second, the necessity of co-operation and union in order to secure these larger resources; third, the attempt of our sanest and saintliest men to help the national institutions solve the problems which confront them; and fourth, the necessity of giving the Bible and spiritual training even larger emphasis in China than they receive in the Christian colleges in America, are the convictions borne in upon me by the problem which confronts us in the Orient. As I now strive to narrate the impressions which have come to me of our possibilities in Asia, I trust these convictions will grow steadily in your minds as they have grown in my own mind.

Let me now try to express the transcendent importance of the work being done by you who are out upon the far-flung battle line of civilization and Christianity in contact with the Orient. Civilization always arises in connection with bodies of water, because water is the oldest and is still the cheapest means of communication; and civilization arises from the interchange of commerce, of ideas, and of ideals. The earliest stage of civilization was the civilization of the river basins. Witness the civilization of Egypt along the Nile, of Babylon and Assyria along the Tigris and Euphrates, of India along the Ganges, and of China along the Yang-tze-kiang and the Hoang-ho. The second stage of civilization was inaugurated when men were able to cross what the Bible calls the Great Sea. It was the civilization of the Mediterranean basin. Witness the civilization of Greece, of Rome, of Carthage, of Palestine and of Alexandria around the Mediterranean. The third stage of civilization was inaugurated when Columbus crossed the Atlantic and discovered America. Witness the civilization of modern Europe upon the eastern and of the United States and Canada and South America upon the western side of the Atlantic. The fourth stage of civilization, and the final stage so far as this globe is concerned, is the civilization which is now arising around the Pacific basin. More than half the peoples of the earth now line the shores washed by the Pacific and Indian Oceans. Rudyard Kipling, a few years ago, wrote:

> "Oh, the East is east; and the West is west;
> And never the twain shall meet,
> Till earth and sky stand presently
> At God's great judgment seat."

These lines sound as if they were written in the last century, as indeed they were. From the time when Abraham became the first

western emigrant for conscience's sake down to the landing of the last Jew upon the wharf at New York this morning, the race has fulfilled Berkeley's prophecy, "Westward the star of empire takes its way." But that movement of the race westward has now compassed the globe. The American tide of Western emigration has steadily flowed on until it has reached the Pacific shore; and the Americans are now looking anxiously toward their possessions in the Philippines and their possible trade with the peoples of the Orient. We must change Mr. Kipling's quatrain and make it sing as follows:

> But there is neither East nor West,
> Border, nor caste, nor clan,
> When Christ or trade start round the globe
> To find a brother man.

The world has become one great neighborhood; and the problem which confronts us is to determine what nation, what language, what civilization, what religion shall become dominant in this world-neighborhood gathering around the Pacific basin in the twentieth century.

The problem is the more urgent, because the uncounted millions of the Chinese empire will emerge into modern civilization within the next half century. In view of the age-long stagnation of the Orient, in view of the fact that Chinese civilization has continued for thousands of years substantially in its present form, one might well doubt the possibility of its transformation. But certain startling facts confront us in regard to impending changes in the Pacific. The transformation has already occurred among some fifty million Orientals in Japan, and what the Japanese have done the Chinese will later accomplish.

But China will not be left to interior development alone. Civilization and commerce are questions of transportation. Even with the vast network of waterways throughout the great plains of China the average cost of transporting freight is two to three cents per ton per mile. The average cost of transporting coal by railway over the mountains of Pennsylvania is one-fourth of a cent per ton per mile. Mr. J. J. Hill is transporting wheat from the plains of Minnesota and Dakota to China at a tenth of a cent per ton per mile. Moreover, the Western method of transportation is twenty times as speedy as the method of the Orient, and vastly safer than is river transportation in China. With the possibility of cutting down the cost of transportation throughout the Chinese empire to one-half of what it is now, and yet receiving twice as much for conveying freight over the great plains of China as over the mountains of Pennsylvania, and with the imperative demand for greater speed and safety in transportation, who doubts that modern railroads are destined to enter the Chinese empire?

We are not left to prophecy. Seven or eight railroads, aggregating nearly a thousand miles in extent, are already begun by syndicates representing six or eight different nations. These beginnings of great enterprises give promise of enormous profits. Russia, Germany, Great Britain, France and the United States are carefully guarding the concessions granted to their citizens and are striving to secure greater railroad concessions from the Chinese government. With these enormous possibilities of profit in view, who doubts that China, during the next fifty years, will be gridironed with railways?

Moreover, the future development of our industrial civilization depends largely upon the supply of coal. Coal mining in England and France, on account of its great depth, is already very costly, and the supplies are slowly decreasing. The United States, despite the cost of labor, is securing the industrial supremacy of the world because of her boundless coal supplies. But China contains the largest coal fields upon the globe. Baron von Richtofen, the greatest industrial authority on China, has found coal in every province in the empire, and declares that, in one single province, there is coal enough to supply the world, at its present extravagant rate of consumption, four thousand years. These coal fields are surrounded literally by mountains of iron ore, while Chinese labor is the best and cheapest in the world.

Here, then, in the construction of railways, and in the use of cheap Chinese labor in the exploitation of the coal and iron fields of China, are possibilities for a vast enlargement for European industries and for an incalculable increase of the wealth of the civilized world. The deep motive underlying the present war between Japan and Russia is the exploitation of the immense resources of the Chinese empire. The nation that controls and develops the coal and iron industries of China and exploits cheap Chinese labor, will dominate the civilization of the Pacific basin and become the wealthiest of the world. In a word, with the leadership of the Japanese people, a kindred race which has already emerged into modern civilization, with the economic efficiency of the four hundred million in China, with the unparalleled opportunities for the development of railroads and of coal and iron industries in the empire, the Chinese people, embracing one-fourth the population of the globe, will emerge into modern civilization during the next fifty years; and the question which confronts us is whether the new civilization of the Orient shall be set in materialistic or in Christian moulds. This is the greatest opportunity and the greatest problem which has confronted Christendom since the Reformation, if not since the coming of Christ.

The providential opportunity of the English-speaking Protestant peoples of the world must not be considered narrowly,

boastfully or exclusively. God has given to the other nations of the world providential tasks in shaping the civilization of the Pacific basin. Japan aspires to be the island empire of the Pacific, the Great Britain of the Orient. She is offered a providential opportunity for leading the countless millions of the Pacific basin out into modern civilization. In any case, Japan will play a great part, and it is possible for her to play a leading and a lasting part in shaping the civilization of four hundred million human beings. If Japan simply enters upon a mad struggle for continental conquest on the one side, and for the indulgence of her appetites upon the other, then, even if she realizes her wildest dreams of conquest, she will simply repeat the brief glories of Genghis Khan, or of Alexander's empire, and pass speedily to her doom. Again, if Japan adopts only our inventions, and is content to rest in a materialistic philosophy, and to follow Herbert Spencer into nescience in regard to the great problems of God and of the final destiny of the soul, she will then stand for that Better which is the enemy of the Best, and in the end she will be broken, like the Jews, by the Stone cut out of the mountain without hands. But if the Japanese not only adopt our material inventions, but accept the Bible as the Word of God, if redemption from the guilt and power of sin becomes the experience of millions, Japan may become God's chosen people for the Orient, and we may say reverently of her: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

Some years ago a Russian civil officer was asked by an American, with whom he had become confidential, what was the greatest ambition of Russia. He pointed to the Trans-Siberian Railway. He cited the fact that this railroad runs for nearly three thousand miles along the northern borders of China. He did not point out the fact which later transpired, viz., that Russia intended to build a branch of the railway to Port Arthur and seize that port, in order that she might have a great, ice-free port upon the Pacific Ocean. He called attention to the fact that, on the completion of this railway Russia could put a hundred thousand men into China in a few days' time. Pointing to these facts, and referring to the colonial history of England, he continued: "Russia intends to do for China what England has done for India. The Chinese are the northern people of the Orient. They are stronger and more numerous than the people of India. Russia, during the first quarter of the twentieth century, will develop a population within her own borders of a hundred and fifty million souls; she will rule four hundred million people in China; she will become the suzerain of Asia, the overlord of Europe and the greatest empire the sun ever shone upon."

The Russian aspiration for an outlet to the sea is a natural and legitimate one. Russia, with the Greek Catholic faith, and with many citizens of Oriental character, might prove to be the John Baptist of the Orient, preparing the way for the fuller coming of the kingdom. Asiatic Russia can increase her present population of twenty million to one hundred million as soon as her people become intelligent enough to develop her indigenous resources. Surely all possible Christian influences are needed in the Orient; and every prophetic soul would welcome Russia if she could come to China in the spirit of the Master.

But Russia has to-day only one port on the Pacific coast, and that is ice-blocked during the winter, and she may not hold that port to-morrow. The Russian national debt is exceedingly heavy and is rapidly increasing, while the limit of taxation apparently is reached. Alexis Krause is authority for the statement that less than three per cent. of the Russians can read. Counting the interest on the war debts, and the cost of the army and navy, Russia spends one hundred times as much for war as for education. Above all, the thorough incompetency and corruption of the Russian bureaucracy has been revealed by the present war, and the common people are full of discontent. Russia's only hope appears to be either in a rapid evolution, or else in a revolution which shall secure her people freedom of conscience, a free press, government by the people and general education, and thus enable that great empire to become a leading factor in world politics fifty or one hundred years hence. Russia has not yet come to her kingdom.

* * * * * *

From mere earthly considerations the evangelization of China is the greatest problem which confronts the twentieth century. The Chinese are the highest heathen race in economic efficiency. In productive power they rank next to the nations of the Western world, and they rank below the United States and Germany and England only because they have not yet learned to use our modern machinery. The average wages of the Chinese laboring classes are one-twentieth as great as the average wages of American working men. Moreover, we must bear in mind that in China not the men only but the women and children engage in productive industries. Hence a Chinaman can live on ten cents a day, because his wife and most of his children are also earning their living and a little more. The Chinese are the supreme masters of the art of saving. Literally nothing in China goes to waste. All that can be eaten—including, in times of financial pressure, rats and dogs and dead animals—is eaten. All that can be worn, including straw shoes and overcoats, is worn. All that can be used as a fertilizer is put around

plants. Not even the water of heaven is permitted to run unvexed to the sea, but Chinese irrigation is vastly superior to any found in Europe or America. All that can be used in fuel, including sweet potato vines, the roots of rice and corn and sugar-cane, the reeds along the banks, leaves and twigs of trees, is burned. Whole provinces are literally swept clear of vegetation every fall. With such sweeping economy and unwearied industry we may readily agree with Rudyard Kipling's observation that there must have been much iron in the clay of which God formed the Chinaman. It was in no feigned despair that laborers on the Pacific coast, after their first struggle with Chinese workmen, turned to our government for protection. By exclusion acts and tariffs it is possible for the United States indefinitely to shut out Chinese laborers and Chinese products. But the struggle of American laborers in the twentieth century, like the struggle of English and German laborers, is not for the home, but for foreign markets. To destroy the foreign markets of either one of these three nations would result in such widespread and long-continued idleness at home as would lead to a revolution. But in the foreign markets of the world tariffs and exclusion acts are of no avail. The English and Germans and Americans are holding these markets to-day, simply because the Chinese have not yet mastered our modern inventions ; they produce only about an eighth as much per workman as their Anglo-Saxon competitors.

But even with a production of one-eighth as much, as compared with Anglo-Saxons, but with wages of from one-twelfth to one-sixteenth as much, Chinese products are already beginning to reduce the price and to drive the products of Anglo-Saxon nations from the commerce of the Pacific. The cloud to-day, due to the industrial conflict between the Chinese and the Western nations, is not larger than a man's hand ; but in less than a quarter of a century it may cover the entire heavens. On the part of captains of industry there is a crying demand for Chinese labor in the Philippines, in the Dutch possessions of Java and the Moluccas, in Australia and Borneo and the Straits Settlements. Even under the autocratic government of the Czar, Chinese farmers are driving Russian immigrants literally off the earth in Mongolia and Siberia. We cannot exploit the vast, latent riches of the tropical regions, at least, without Chinese labor. But the introduction of Chinese labor means the reduction of earnings of Western working men below a living wage. When the Chinese people once master our Western arts and industries they will so reduce the cost of production as to drive Western products from the markets of the world and seriously threaten with revolutions Germany, Great Britain and the United States. Here then is the

problem which confronts the working men of Europe and America. What is its solution?

The only possible solution of this problem is the Christianization of the Chinese. Chinese Christian parents withdraw their children from labor and put them into schools. The missionaries, in the interest of the church, are advising that each Chinese family have a small home of its own, instead of the clan herding together as a common family, where a blessing at the table, family prayers and family religion are simply impossible. The missionaries of China are advising that the Chinese women, instead of laboring in the fields, devote their time to the care of the home and of the younger children. Chinese human nature is identical with the human nature of Western peoples. The Chinese are as fond of board floors in their homes, and kerosene lights, and books and papers, and clocks and watches, as are the Western working men. In a word, Christian missions are lifting the standard of civilization in China from that of a mere animal existence up to the plane of the Western working man; and this entire movement is in the interest of humanity and in the name of Christ. Before the coming of Christ neither Roman nor even Greek civilization realized the worth of the individual soul, and the living of the working classes upon the level of animals was as common throughout the Roman Empire as throughout the Chinese Empire to-day. No power on earth will so rapidly and so largely increase the sense of individual worth, multiply homes, introduce education, provide for the wants of the women and the children and lift the standard of living, throughout the Chinese Empire, up to the level of the working classes in Europe and America as Christianity. If the working men of the Western nations knew what would make for their peace during the twentieth century they would pour money by the millions into the evangelization of their not distant competitors in China, who have reached the highest point of economic efficiency of any heathen race, and who will soon raise their productive power from an eighth to a fourth or a half or to the level of that of Western working men. Simply in the name of economics, and to avoid an industrial revolution in Europe and America, the evangelization of China and the consequent transformation of its standard of living before the Chinese master our modern inventions, is the imperative demand of civilization.

Notes.

THE present month will be forever memorable in the intellectual life of China on account of the Imperial Decree doing away with the famous system of examination for degrees. These date from the Han dynasty (c. 180 A. D.), and have been held ever since, and perhaps nothing in the Chinese social system has been so widely known as this system. Nothing could show better the depth to which new ideas have penetrated the Empire more than the fact that the examinations have vanished almost without word of remonstrance or protest, and that in spite of the fact that most of the influential men of the nation owe their position in some measure to them, and hence would naturally be attached to the system.

What will take the place of the old degrees is as yet undecided. We are at present in one of the most uncertain points of Chinese history. What is to happen in this country to-morrow no one can foresee. For the present, students can only be distinguished according to the school from which they graduate, but it is reasonable to suppose that soon a new system of degrees will be contrived, and that under the Board of Education the schools and colleges of the country will be granted charters to confer degrees according to their standard.

Whether such a uniform system as Japan's could be enforced seems hardly either possible or desirable. The advocates of individualism at least will feel that the more varieties of culture and differences of method the better will be the result in the long run. The Japanese system is severely criticized by some at present on account of its narrowness. It aims to turn out men who will be useful cog-wheels in the great governmental and national organisation, and will be able to forward the material prosperity of the country. China, we may hope, will be able to develop, especially under Christian influence, a system which will lay more emphasis on the other branches of education.

We take great pleasure in presenting this month Bishop Bashford's able and interesting article on the educational outlook in China. No one could give greater encouragement to us in our work. In fact perhaps the only word of criticism that can be offered is that it sets too large a field for mission work to cover. We refer especially to the suggestion that missions ought to unite in equipping large universities, where adequate instruction could be given in applied science. It hardly seems as if we could look forward to this. There are several objections. First, the equipment required is too elaborate and expensive; Cornell University for civil engineering

alone has eleven laboratories and twelve collections in the museums. Secondly, the number of trained workers required would be very great. Thirdly, the mechanical branches of training are too remote from our missionary interests. China is sure to get all those things which will help her in practical and commercial life. What will be needed will be the development of the higher spiritual life of the nation in all its forms. It therefore hardly seems worth while for us to spend much energy and money in building up scientific schools, so long as work done in our schools of liberal culture promises greater results.

New Manual of Chemistry (化學新編). By Y. T. Woo. Presbyterian Mission Press.

This treatise does not cover the whole field of chemistry, but deals especially with metals and their ores. Hence it is appropriate as a text-book in colleges giving courses in mineralogy and mining. Those also who do not make a special study of mining, but are interested in practical chemistry, may take it as a guide in case ores are met with.

The author has had the advantage of ten years' experience in analysing and experimenting on minerals from the mines of Kaiping since his return from abroad, where he studied for a number of years. The book is written in Easy Wên-li. Its length is 71 sheets.

In the first part, Vol. I, are given the features, the forms, and the methods of handling the apparatus—from the fitting up of a wash-bottle to the equipment of the whole laboratory, from the cleansing of a test-tube to the making of a crucible. After giving directions as to the proper mode of using the instruments represented in twenty-eight illustrations, the making of solutions and reagents is treated. And lastly, a few preliminary and introductory tests are noted, explained, and performed.

In the latter part of the book more apparatus is described and six figures are given. Here is treated in detail the analysis of the thirteen most common metals from the ores by the application of the dry as well as of the wet test, and including the electrical agency in the case of copper. Following this there comes the detection and analysis of a few common compounds like coal, charcoal, lime and clay.

A few errors are noticeable, especially on page 3, in the formulas (Mg for Hg, No for NO, etc.). Otherwise the work seems well done, and the book may prove of great value to students in this branch of chemistry.

H. W. S.

Correspondence.

THE THREE YEARS' ENTERPRISE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionaries at Kuling decided to print 15,000 copies of the appeal in Mandarin and Wên-li for distribution among the Chinese Christians. This work has been done by the Presbyterian Mission Press, and the appeal, translated and adapted to the Chinese, is now ready. Please note that this appeal does not call for a *doubling* of the foreign missionary force in three years. Copies will be sent free by mail or delivered to individuals at the Mission Press; but postage, at the rate of twenty cents Mexican for 150 copies, must accompany all orders.

S. ISETT WOODBRIDGE.

Chinese Christian Intelligencer Office,
18 Peking Road, Shanghai.

CHINESE ANTI-OPIUM MOVEMENT IN AUSTRALIA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Papers lately to hand from Australia give accounts of a remarkable meeting held in Sydney, New South Wales, on May 20th, 1905, at the room of the Chinese Empire Reform League, to urge upon the Commonwealth government the prohibition of the importation of opium and of opium smoking. Those present were chiefly Chinese merchants interested in the trade.

The Rev. Young Wai asked that those present would give a pledge to abide by the prohibition if obtained, though to some it would mean sacrifice of income; and this was given by all present. Mr. Yee Hing gave a statement of the prohibition movement which was started in Melbourne. His own firm, Messrs. On Chong & Co., controlled one-third of the opium trade in New South Wales, but desired that the traffic should be stopped for the sake of both Chinese and Europeans. They recognised that those accustomed to smoking and eating opium would be a burden for some time if the trade were prohibited; and it was proposed to inaugurate a fund to provide medicine and care for them.

A resolution was carried unanimously asking for the prohibition of opium importation and of opium smoking. A further resolution was also carried unanimously, appointing a deputation of Chinese merchants and citizens to wait upon the Evangelical Council and upon General Booth and ask for their co-operation in the matter.

Arrangements are being made to hold an anti-opium demonstration in one of the large halls of the city shortly, in which the leading politicians, clergymen and citizens will be asked to take part.

The above facts may be of interest to your readers, and may be specially commended to Christians interested in the drink traffic and to persons who express doubts as to the sincerity of the respectable Chinese when they protest against the traffic in opium.

I am,
Yours faithfully,
EDWARD GRUBB,

Office of *The British Friend*, London.

A SELF-SUPPORT PROBLEM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the present time the majority of missionaries appear to be strongly in favour of establishing self-supporting churches. Such an object is none the less commendable because of the many difficulties encountered.

But there is one special difficulty, about which I would like to seek the help of the contributors to the "RECORDER."

To form a self-supporting church is it not essential to have a self-supporting people? In the districts to which my experience is confined—and I speak as a younger worker—we keep "self-support" steadily before us.

The population is agricultural and the contributions received are on a fairly liberal scale. But enquiry behind the scenes shows that often donations, either large or small, are received from persons who are heavily in debt. The effect of their liberality cannot be very helpful to their creditors, who doubtless have strong feelings that Christians should be *just* before they are *generous*.

The value of self-supporting churches, aided by such gifts as these, may also be questioned.

The remedy appears to lie along the line of assisting, in some way or other, to inculcate habits of systematic thrift, that as far as possible the Christians may be free from debts which many regard as inevitable bonds of friendship(!) as well as setting up a high standard for the basis of Christian giving.

Among the working classes at home Christian philanthropy has originated many schemes of helping the poor to help themselves.

I am sure many missionaries studying the problem, with the limited horizon of their own inland stations, would be glad to hear of plans proved successful in other places in China.

What is desired is that earnest Christians should be, by their own exertions, delivered if possible from chronic penury, that a healthy abhorrence of debt and borrowing, if gained from instruction, should have scope for practical demonstration, and that works of Christian charity should not be declined because of "muh iu tsien," nor helped by money not strictly morally free for such use.

Might I suggest that the subject is well worthy of the attention of the Morrison Society, and I trust that at no distant date in your pages we may glean valuable help on this subject as we do in so many others.

Wishing to "ling giao,"

I am, Dear Mr. Editor,

Yours truly,

ROBERT GILLIES.

China Inland Mission,
Ho-tsin, viâ Kiangchow.

GOOD WORKERS BUT INDIFFERENT LINGUISTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: What do you think of the possibility of the General Conference helping to clear the air as to the vexed question of missionaries' study of the language? The ideal with some strong directors is the Civil Service Examinations in the East, and there are some earnest missionaries who say, Lay down the law and dismiss those who will not obey. Now the assumption should be that those who take

the great step of coming to China for the service of Christ are honest men and wish to do right. But the right may not be the same in all cases. Missionary work is more complex and taxing than that of the civil service.

Should good workers be sacrificed for the sake of standardising examinations? Men like Peter, who could render great service, might not be able for a Civil Service Examination, or they might attempt to take it at a great loss to other work.

There can be no sympathy for those who wish wilfully to be a law to themselves, and still less if they wish to lay down the law for all others. But let us be practical. Here is a man in every other way a desirable missionary, but he is not a linguist, and when pressed as to the language, he thinks of retiring. Yet he can make himself understood and can do great service, both medically and clerically. Here is a man to whom the language is a nightmare. If he be not encouraged to come into contact with the Chinese he will lost heart, if not head too. Here is a man who can do well at vernacular, but not at character; another likes character best. If there be a supreme purpose to serve the Master should not this make every worker valued? I have heard that in some missions earnest ladies in mature life have come out as associates and rendered great service. In most parts of China the spoken language and the written are largely alike. Here it is far easier to be master of character. Such parts of China should not be a law for those where the vernacular and character are diverse. By all means create a public opinion in favour of reading, and if possible of writing character. But do not carry this so far as to hinder if not stop *soul-winning*. A missionary once said to me, he had studied the classics till he thought that the Chinese had no soul ! ! ! What would the Master think of this servant? Scorn is sometimes poured on romanised vernacular, even where it is most needed. Scorn has likewise been poured on New Testament Greek as compared with the classical. It is said of Mr. Moody that the prayers of a sick lady were the means of his beginning his life-work on a world scale; also, that the prayers of a lady friend for David Hill were answered in his winning Pastor Hsi. Should not power with God and men, developed in *every way* possible, be the prime consideration?

Yours truly,

J. Sadler.

PROTESTANT OR CHRISTIAN?

To the Editor of

"The Chinese Recorder."

Dear Sir: What does your correspondent, Mr. H. Witt, mean by "the Protestant Church of China?" There are Protestant missions sent by churches in the West, which in different ways have agreed in "protesting" the supreme authority of Holy Scripture as against corrupt tradition in the Roman and Greek communions. But those churches are many, and the native churches they have called into being are also many.

The only *one* church, whether in China or elsewhere, is the church of Christ, "the blessed company of all faithful people;" and *it* includes "living" members who are not "Protestant" in the

sense in which Mr. Witt and the rest of us are, and yet are pious Christians, even though still included in the Roman or Greek communions.

Except for purposes of theological discussion do we need any title but that of Christian,—disciple, freedman, of Christ? It is in virtue of that only Name that we are saved. It is in it that we boast. (Gal. vi. 14.)

The "protest" of the fifteenth century was necessary, and must never be forgotten. But the name given to our forerunners at Antioch, the character under which Peter bids us suffer cheerfully if need be, is surely our best common title, 基督教, 基督徒.

Why the great missionaries of ninety years ago substituted for Christ the other great name, Jesus, cannot now, I suppose, be ascertained. The Romanists by a still more unaccountable (may I say?) mistake dropped both "Christian" and "Catholic" from their church name and called themselves 天主教 *deists.*

Jesus is the preeminent name "at" or "in which every knee shall bow." But we have no primitive authority for calling His church or His doctrine "Jesuit," which we have for calling them "Christian." And I cannot but think the great leaders were ill advised in forsaking New Testament precedent and writing 耶穌教 instead of 基督教; especially when already in their day 耶穌會 had been appropriated by a society, some of whose rules are by no means Christian.

As to Mr. Witt's 正教 can any of us claim for the characteristics of our several denominations, even such as are common to most of us, the great epithet 正? The "orthodox" Greeks claim it; but whilst we allow neither to them nor to Romans infallibility in their judgment of themselves, is it wise or modest in us to challenge orthodoxy for the varying characteristics of Anglican, Presbyterian, Baptist church schemes, or even for their "greatest common measure"?

We have Christ in common; let us glory in Him, avoiding unscriptural error; and yet thankfully acknowledging that many hold the same saving truth with us who have yet not seen their way to come out of what we cannot but regard as a maze of corrupt tradition.

Yours faithfully,

G. E. Moule.

Our Book Table.

The Christian Movement in its Relation to the New Life in Japan. Tokyo: Published for the Standing Committee of Co-operating Christian Missions. Printed by the Methodist Publishing House, Tokyo.

We would congratulate most heartily our missionary brethren in Japan, and particularly the editor, Dr. D. C. Greene, on the timely work before us. It is illuminating and inspiring, and whilst of special interest to all dwellers in the East, it will do much to deepen and quicken the interest of the home Church in all that is being done for the Christianization of Japan. In the general survey the first references are naturally to the war. Our attention is drawn not so much to the military strength and wisdom displayed as to the

high intellectual and moral qualities that have marked the course of both army and navy. We are reminded that "as in the war with China years ago, the Japanese authorities have sought to impress upon all classes the principle that the contest in which the army and navy are engaged is not between two peoples, but between two governments representing conflicting policies, and that it should not involve hostility against individuals, excepting so far as such individuals are active instruments of one policy or the other. Hence the Japanese people have been instructed that women and children and even unarmed men are to be treated with all possible consideration. The people in their turn have accepted this principle and with few, if any, exceptions are entirely loyal to it."

Interesting statistics are given under the departments of domestic politics and the business world. Education and social work reveal some new and notable features. After a succinct account of the work done by the undenominational agencies, we have a full account of what is being done by Churches and Missions. Special attention has been given to the Nihon Kirisuto Kyokwai (The Church of Christ in Japan), the outgrowth of the Presbyterian Missions working in Japan, because it embodies the history of the movement toward independence. Further references to this important work will be found in the Editorial Comment.

The Sixpenny Atlas. W. and A. K. Johnston. Twenty-five cents. American Presbyterian Mission Press.

We will not go so far as to say that this atlas is the embodiment of all the virtues, but we do say that it is the embodiment of many more than one expects to find in an atlas sold for sixpence at home or twenty-five cents here. Counting insets there are over a hundred maps and plans; some of them always sought for, but rarely found, in school atlases. The maps of the Mediterranean, Atlantic, and Indian Ocean, with their trade routes, are of this type, though on this last the P. and O. route from Colombo to the Far East is not shown. To make the set complete the Pacific should have been added. The selection of maps is a wise one, and when we turn to an examination of the cartographic features of the plates we are pleased to see that the improvements adopted for years in all standard atlases are at last finding their way into the cheap atlases issued for school use. In the one before us we are gratified to find bathy-orographical contouring and isothermic indications on several of the maps. The duplication of certain areas, showing political or physical features on one plate and the localisation of natural products on the other, is a feature which adds value and clearness to the work. It is the best atlas we have yet seen for the money.

In Memoriam. Rev. J. Hudson Taylor, M.R.C.S. Beloved Founder and Director of the China Inland Mission. With portraits. China Inland Mission, London, Philadelphia, Toronto, Melbourne. Morgan & Scott, 12 Paternoster Buildings, London, E. C. Price 1s. 6d. net.

No one event has impressed the missionary community both at home and abroad more solemnly than the death of J. Hudson Taylor in Hunan, and we have been much benefited by reading this book. It consists of a poem

by Dr. A. T. Pierson, reminiscences by B. Broomhall, and the programme of the memorial service held in the Mildmay Conference Hall in London on June 13th, 1905.

At this service, letters of sympathy were read and addresses delivered by Theodore Howard, J. E. Mathieson, Eugene Stock, Dr. Harry Guinness and others prominent in Christian work.

There is also a selection from personal and official letters with a few specially interesting press notices.

In the book we find several excellent photographs of Mr. Taylor, which bring vividly to our minds and hearts the genial and kindly presence of our departed friend who, being dead, yet speaketh.

It is surprising how quickly the materials for this little volume were gathered. Mr. Taylor died on the third of June and the book was published on the seventeenth of the same month. The whole missionary body will eagerly look forward to the authorized life of this humble servant of God, which we understand is now being written, and of which this book is the harbinger.

S. I. W.

The Land of Sinim. An Illustrated Report of the China Inland Mission, 1905. China Inland Mission: London, Philadelphia, Toronto, Melbourne.

This report is interesting to all missionaries; the introduction of fifteen maps and a number of useful diagrams enhances its value. In the volume we find: The Magnitude of China as a Mission Field, China's Need, Table of Walled Cities, Reports from Fifteen Provinces, List of C. I. M. Martyrs, Alphabetical List of Protestant Missionary Societies in China, and other valuable information. It contains also fifteen full page photographs.

W.

Sweden. Edited by Gustav Sundbärg. Historical and Statistical Handbook.

This valuable work has recently come out in English edition. It is a compilation of different authors, published by order of government, under the editorship of Gustav Sundbärg.

The whole book makes very interesting reading and draws our attention to many noteworthy facts.

"The liberal constitution of Sweden is the only one in Europe, except that of England, which has, without greater interruptions, been evolved by a process of independent political growth on a natural foundation." No country shows a lower death rate or a higher average of human life. The reason of this must be sought not only in such circumstances as the isolated position of the country, its climate, the enlightenment of its people, but also in the high standard which public hygiene has attained in Sweden. The public health of the entire kingdom is looked after by the "Royal Medical Department."

Compulsory instruction of the people began with the ecclesiastical law of 1686; the common school education was not made compulsory till 1842. The common schools are of very good standing, the shortest course being seven years. The "People's High-schools" give further instruction to adult members, especially of the peasantry. The higher education is also given, almost free, to all students. Gym-

nastics and domestic economy form part of the instruction in every school, both private and public. The education of deaf-mutes is also a State concern.

Agriculture and dairy farming are brought to a high development, and give a living to more than fifty-five per cent. of the population. The mining records are interesting. As to the standard of technics and the quality of production Sweden still stands among the foremost of mining countries.

Both the student and the ordinary reader will be interested in this work. L.

The 43rd Chapter of the Three Kingdom Novel, "The Logomachy." With map, introduction, biographical index, vocabulary, etc. By John Steele, B.A.

The history of the Three Kingdoms is reckoned by the Chinese to be their best novel. The 43rd chapter of the book — "The Logomachy"—is the crux of the story. In this chapter we are told of the visit of Chu Koh-liang, Liu Pei's trusted counsellor, to the court of Sun Ch'uan, in order to persuade that ruler to enter into an alliance with his master. Sun Ch'uan's advisers are almost unanimous in their opposition to the conclusion of such an alliance. They firmly believe that to ally themselves with Liu Pei, then at the very nadir of his fortunes, and brave the wrath of Tsao Tsao, who was even then in the field with an army a million strong, is to court national ruin.

We see Chu Koh-liang sitting in the audience chamber surrounded by those outwardly courteous, but really hostile statesmen. Each one is eager to enter the lists with him in argument and hastens to show that his attempt to procure an alliance with the state of Wu is the despairing effort of a man whose position is critical to save himself even if it be through the ruin of his allies. They are, as a matter of fact, quite right, but such is the address of Liu Pei's minister that he meets the arguments of one and all without wincing and finally retires triumphant with the "entente cordiale" an accomplished fact.

The author aims, by the use of copious annotations, to make this somewhat difficult chapter easy to the student who is commencing his Chinese studies. The book contains a map, an introduction to the narrative, a biographical index, etc. Everything, in fact, that would help to elucidate the text is collected from larger works and placed here in the students' hands in a convenient form.

Now and then the notes, which are generally excellent, are of such laconic brevity that the student, like Oliver Twist, will be fain to ask for more. For instance on page 24, Note 19, we have "事 Verb." This single word will scarcely help the student very much. It is not correct either, nor is the next note, but on the whole this is really an admirable and useful book.

J. D.

Journal of the China Branch of the Royal Asiatic Society. Vol. XXXV. 1903-4.

The honorary secretary complains in this report of the lack of interest shown by the public in the meetings of the Society. It is a pity that it should be so, for the papers are of an exceedingly high quality, and the writers deserve the encouragement of a large audience when reading them.

This volume contains the report of the proceedings of the Society at its meeting to observe its forty-fifth anniversary. The vice-president, the late Dr. Edkins, delivered an address recapitulating the inception and progress of the Society. Dr. Edkins familiarly recalled the great scholars who are known by name only to men of this generation. Those who listened to the old man eloquent as he spoke of Legge and Wylie, Bretschneider, Faber, and others, must have felt that these were the men among whom Dr. Edkins was easily a peer. And now he too has joined the great majority. His address and a paper on Kwo Tsi Yi, lend a melancholy interest to this number, for this is the last time we shall see his honoured name as a contributor to the Journal.

The Mantses and the Golden Chersonese, by T. W. Kingsmill, is a paper of great interest. The present reviewer must confess, though, that the way in which utterly different sounds are assumed to be the same, only with different phonetic values in Chinese or Sanscrit or Thibetan, is not convincing to him but only confusing. For instance this sentence which, after describing the legendary descent of the Mans from a great dog, goes on to say "Pwan-hu 槃瓠, the dog's name, is Thibetan, and is apparently identical with 番禺, that of a Thibetan town on the Dzungo, in modern Chinese, the Tung, and which is mentioned in Sz'ma Tsien's history. The Thibetan form of the name would be Baryul, or Bardul, the Pa 巴 of history." It would be rash to dispute with so learned a scholar, but, we fear, only a sinologue can appreciate the argument.

The Rev. F. H. Chalfant, who is an authority on these things, describes some "auld nicknackets" of the Ch'in dynasty. Rev. W. G. Walshe tells us how difficult it is to conduct a funeral ceremony properly in Shaohsing. After reading his paper we are convinced that the Sacred Edict is right; the most important day of a man's (Chinaman's) life is the day of his funeral. Dr. J. C. Ferguson writes of Wang An Shih, a statesman of A. D. 1055, who was a social reformer in an age when the meaning of the word was unknown in the West. Altogether this volume of the Society's Journal is fully equal to its predecessors. Higher praise than this we do not know.

J. D.

REVIEWS BY A. H. S.

Missions from the Modern View. By Robt. A. Hume, of Ahmednagar, India, with an Introduction by Chas. Cuthbert Hall. New York, Chicago, Toronto: Fleming H. Revell Co. Pp. 292. $1.25 net.

The first six chapters of this volume consist of lectures which were delivered in various theological seminaries in America during the past year or so, discussing some of the problems of missions in the light of modern psychology, sociology, and, it may be added, theology. The two final chapters are illustrations of the way in which Christian truth is made at once reasonable and comprehensible to one occupying the point of view of the Hindu. One chapter deals with the historical development of Hinduism, showing the stages of its evolution and its incompleteness and weakness. Another chapter is devoted to a comparison of Christianity and Hinduism. The treatment of missions and sociology is

probably that which will prove of greatest general interest, but the whole book is to be commended as fresh, strong and suited to the opening of a new century of missions. The author is a missionary by heredity, by education and by environment, and is one of the most useful men in India.

Dr. John Bancroft Devins, editor of the *New York Observer*, has gathered up his letters to that journal on his tour to the Philippines a few years ago, and the result is a large volume in coarse type and heavy paper of more than 400 pages. There are thirty-six chapters and numerous appendices with quotations from leading American authorities on the national policy and duty in governing these remote dependencies. Sixty-four excellent illustrations admirably reinforce the luminous text. Dr. Devins seems to have read everything available (in English) on the subject, and shows himself an industrious "observer" and a fair-minded critic. There can never be enough travellers of this description in the East. It is to be hoped that the wide circulation of this volume will do much toward a better comprehension of the great problems relating to the United States and the Orient. There is an excellent twelve-page index. The price of the book in the United States is $2.00.

Mr. Speer's "Young Men Who Overcame" is a collection of brief life stories of those who, in circumstances widely differing, showed the transforming and the ennobling power of the example of Christ. Many of the characters are American, some of them English, one a Persian, but the strong undertone is the same in them all.

The cumulative power of a connected series of such short biographies is great. The author does well to present them as "a challenge to those who think that Christianity is a weak and an unmanly thing." "Muscular Christianity" has often extorted respect, but accompanied by a cultivated intellect and a loving, consecrated heart, it does more, it wins admiration and affection. Mr. Speer almost invariably adorns whatever subject he touches, and this particular volume (just published by the Revell Co.) is perhaps one of the most useful of his many contributions to the religious life of the time.

Dr. Sydney Gulick's "The White Peril" was struck off at white heat during the crisis of the Russo-Japanese war. Its purpose is to set forth the Oriental point of view, which is as remote as possible from that of the average European (or American) in the East. Western aggressions are here called by their proper names and the inevitable results cogently argued. The history of such, in the light of the present aroused condition of China, is not likely to be forgotten, and one could wish that internal Occidental forces rather than Oriental capacity for reprisals might be the deterrent power. Dr. Gulick's plan for an international guarantee of the neutrality of Eastern Siberia is "very pretty and very preposterous," but his book will still be worth reading after the late war has begun to fade into past history.

ACKNOWLEDGMENTS.

Official Minutes of the Ninth Session of the Hing-hua Conference of the Methodist Episcopal Church, held at Sin-gin city. Hing-hua Industrial Mission Press.

Hints on Chinese Idiom. By Rev. J. Sadler, London Mission, Amoy. Methodist Publishing House, Shanghai.

The New East, published quarterly by the American Baptist missionaries of China. Subscription price, $1 per year. Editor, Rev. F. J. White, Shao-hsing; business manager, Rev. R. E. Chambers, Canton.

The Story of the Year, being the short annual report for 1904-1905 of the Church Missionary Society, with list of missionaries, statistics, etc. 192 pages, beautifully illustrated. Price 1s.

From Macmillan & Co., Ltd.

Simple Lessons on Health, for the use of the young. By Sir Michael Foster, K.C.B., M.P., etc. 116 pages. Price 1s.

Tales from Spenser, chosen from the Faerie Queene. By Sophia H. MacLehose. School edition, with introduction, notes, etc. 167 pages, Price, 1s. 3d.

The Water-Babies, a fairy tale for a land-baby. By Charles Kinsley. Abridged for use in schools. With 100 illustrations by Linley Sambourne. 144 pages. Price 1s.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:–

S. D. K. List:—

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer. By Miss Jewel.

Commercial Press List:—

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution. By Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Professor Bettex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Editorial Comment.

As several friends have written approvingly of the idea of starting a department in which questions relating to the praise of the churches could be dealt with, we have begun such a section on page 505. The two tunes printed there have been kindly supplied by Rev. C. S. Champness, who has made a special study of Chinese psalmody, from both hymn and tune standpoints. Unfortunately the short article to accompany the tunes has not come to hand. We hope to print it, with further tunes, in a later issue.

* * *

As a number of our readers may not have seen the Chinese report of the National Christian Endeavor Convention held in Ningpo last May we have reproduced in this issue three of the pictures taken on that memorable occasion. In the June RECORDER Rev. A. H. Smith, D.D., gave us some impressions of the convention, and a month later Rev. A. R. Kepler presented us with fuller details. As these pictures remind us of what we read then of effective decorations, inspiring and inspired audiences, stirring and practical messages in eight dialects, harmonious singing, liberal offerings, official recognition, and solemn consecration services, may our hearts and prayers go out more fully than ever before to and for this movement, which is eminently suited to unify and develop the religious life of the growing host of Chinese Christians.

* * *

JUST as we were going to press with last issue we were able to insert in the Diary of Events the welcome announcement: "August 30th.—Peace between Russia and Japan declared." It is impossible to peruse the principal articles in the treaty of peace with anything but mixed feelings, and our puzzled conjectures run eagerly along every avenue by which light might be expected. The most satisfactory explanation that we have yet seen is to be found in the statement made by Marquis Yamagata to a representative of the *Nichi Nichi*. In referring to the inevitable dissatisfaction on the part of many to the terms of peace he said that "in concluding peace the government took into consideration the present capacity of the empire, the need to develop

IN THE C. E. CONVENTION HALL.

our country's resources in the future, the Russian character, which loves war at all costs, and the international situation of Japan. We have come to the conclusion that the further continuance of the war would not be likely to obtain us adequate compensation for what we should lose. It seemed to us that our advantage might remain the same, whether we stop now or continue the struggle. Not only that, but we feared also that, if we continued the war, we might waste the resources which we require for carrying out our intentions in Korea and in the districts which we have acquired in Manchuria."

* * *

LATER on we hope to refer to some of the lessons of the war, but it is only fitting to take this opportunity of recording our heart-felt appreciation of the splendid service rendered by President Roosevelt in the cause of world-wide peace. We would also recognise thankfully and admiringly the moral courage and humane spirit displayed by the Emperor of Japan and his ministers in acceding to terms which are generally supposed to be more favorable than was anticipated by the Russian representatives.

* * *

A GOOD deal has been said recently of the poverty of the Japanese resources; but among the many interesting matters referred to in the pamphlet noticed in our Book Table department ("The Christian Movement in its Relation to the New Life in Japan") we were specially impressed by what was indicated, in the general survey, of the possibilities of Japan's industrial and commercial expansion. Whilst the productive power of the nation has been reduced about two and a half cent, or one in forty of the total population, on account of the large number of men called out for military service, there was evidently a prior overstocking of the labor market, if we may judge from the emigration to Korea, Hawaii, the United States, British Columbia, and elsewhere. It must be remembered that in Japan the physical powers were, and are still, used most wastefully, so that the constant increase of the efficiency of labor indicates resources we are apt to lose sight of. We were also impressed by the high standard of the agricultural, technical and commercial schools. As a missionary journal, however, we were more interested in the significant statement that "the national growth to which Japan looks forward is to be no hap-hazard increase of material resources, but it is to have its root in popular education and is to be stimulated at every step by the open door of opportunity displayed in the sight of even the humblest pupil in the country school."

* * *

WE trust that China will learn some of the lessons the career of her plucky and progressive little neighbor afford

her ; and that the Peking bomb outrage will not damp the ardour of the commissioners who were going abroad to study Western institutions. And in this connection we turn again to the pamphlet referred to above to learn what is said regarding the constantly increasing number of Chinese students in Japan. We read that there are probably not less than four thousand of these students in Tokio alone. They seem to be receiving great benefit from their studies; they are breathing a new atmosphere, and with it are imbibing new conceptions of life, which they will bring back with them to China. It is worthy of note that some twenty or thirty have in some way become interested in Western music, and at their own expense have employed a teacher from the Imperial school of music, from whom they regularly take lessons in singing.

* * *

Summer conferences of young men for the purpose of strengthening the spiritual life and stimulating a more active interest in the work of evangelization have been a notable feature in America and Great Britain, especially during the past decade. That they should so soon find an effective place in China was perhaps more than most of us expected. The fact, however, that a second such conference for the young men of Chehkiang and Kiangsu has been held this summer in Hangchow, as reported in the "Missionary News" department of our last issue, that a second gathering of the young men of Shantung, three times as large as last year's, has been held in Weihsien, and that a new conference for the young men of Fuhkien has assembled in Foochow, accounts of which are to be found in the Missionary News, reveals the widespread desire for such meetings. They are a good thing in many ways. Not least among the benefits is the bringing together of like-minded Chinese men from different parts and giving them the opportunity to rub up close to one another. If China is to be evangelized by the Chinese, there must be councils of war on the part of those who are to have a leading part in the campaign. Such may the summer conferences become.

* * *

In fact, to some extent at least, they seem already to have fulfilled this mission. It is gratifying to hear of the decisions of some, in both the conferences already reported, to give their lives to the supreme work of preaching the Gospel to their fellow-countrymen. It is equally hopeful to know that many, who are not feeling the "call to preach," are consecrating their lives, in whatever calling they may be serving, to the spreading of the news of salvation in season and out of season, wherever opportunity offers. The devotion of such lives, linked with the prayers of the many who are calling on God day by day

for a mighty outpouring of blessing on China, will surely avail much in their working. Is it any wonder that one good soul in one of the big cities of Central China is definitely expecting at least a thousand conversions in that city during the coming year, and that a veteran worker in one of the northern provinces looks for the gathering in of two thousand in the section of the province in which he lives during the same period? When the movings of Spirit are so manifest, who shall limit the "whither" to which His power may blow?

* * *

In this connection the report just to hand of the Conference of the World's Student Christian Federation, held at Zeist, Holland, during the early days of last May, provides most interesting and suggestive reading. This Federation has just closed its first decade, and embraces in its membership over 100,000 students and professors of nearly forty nations, of all races. The existence of the Federation makes it possible for an isolated group of students in a land like China to exert an influence on the students of hundreds of colleges throughout the world. It is an object-lesson of Christian unity. It also furnishes a convincing refutation of the charge that Christianity is losing its hold on the educated classes. On this point Mr. Mott, the General Secretary of the Federation, states as the result of his extensive and careful observation the following convictions:—

"Taking the world as a whole, the general attitude of students towards Christianity is unquestionably more favorable than it was ten years ago. In nearly every country the universities and colleges constitute the most religious communities. As centres of spiritual life and influence they are in advance of the Christian community in general. Reports from all nations show that with few exceptions there is less indifference concerning Christ and Christianity than at the beginning of the decade, and that Christian truth is being given a far wider hearing. The attitude of students toward Christian truth is more earnest and more serious. The signs are not wanting in different parts of the Continent of Europe that students are beginning to tire of materialism and atheism. In the government or State universities of North America and Australia the spirit of secularism and of materialism is certainly not so strong as it was a few years ago. In Asia the Christian religion is regarded year by year with increasing respect and confidence. In Japan, the most progressive nation of the Far East, even non-Christian educators are emphasizing the need of religion as the basis of morals. . . . Viewing the student world as a whole, it may be said that there is a marked movement away from the non-Christian religions, away from irreligion, and away from indifference concerning the Christian religion."

Missionary News.

The Convention of Christian Workers in Pei-tai-ho.

The present is the third summer in which arrangements have been made on the initiative of Rev. E. G. Tewksbury, of the North-China College at Tungchow, for a "convocation of Christian workers," with a view to uplift for body, mind, and spirit. The attendance has steadily increased until this year about 115 were in attendance from August 16th to 27th, addressed by many well known speakers. The general theme was "Evangelization of China," to which other topics were to be correlated. But before the meetings were nearly over, the Spirit of God took charge of them, and there were great searchings of hearts on the part of native (and foreign) pastors of long standing, as well as on that of many helpers, teachers and others. Some who had stood altogether on the outside were melted down and humbly confessed their sins and asked for prayers and guidance.

The value of this gathering is now thoroughly appreciated by many, and it is hoped that in due time it may be enlarged and extended, so as to admit of regular and constant correspondence classes and perhaps other features, such as normal teaching or possible industrial work. A "council" of tried workers has been associated with Mr. Tewksbury in the conduct of meetings, etc., but the possibilities of physical, intellectual, and especially of spiritual benefit to large and growing numbers are such that it would not be surprising if much larger and better results shall be aimed at in the not distant future. There is here scope for the very best that more than one trained worker can give in continuous effort. The desirability of "spreading the sacred fire" was felt to be so great that at the final session the Chinese delegates themselves subscribed about $80 (increased by others to $100) for the expenses of four of the best men to carry the message of this convention to the churches of North China. The whole matter is earnestly commended to our readers as a most suitable topic for private and public prayer to the great Lord of the harvest.

A. H. S.

Native Convention at Ku-liang.

It is customary to hold a convention for the natives after the foreign convention at Ku-liang. While these meetings are under the supervision of foreigners, we are trying to awaken the Chinese to a sense of their responsibility, and encourage those who possess capacity for leadership and ability for evangelistic work to take charge of such meetings.

The Convention of August 13-20 was under the direction of Revs. W. L. Beard, L. Hodus and Miss S.M. Bosworth. Rev. J. B. Carpenter preached an excellent sermon on Sunday morning, August 13th, and the following Sunday morning the sacrament of the Lord's Supper was administered by Revs. J. H. Worley, J.

Sadler and G. H. Hubbard, followed by a praise meeting.

The week day meetings were led by Chinese; there being two services daily. The morning hours were devoted to prayer, the burden of which was confession of sin and failure in living the Christ-life and earnest desire for the indwelling of the Holy Spirit.

Addresses were delivered in the afternoons by Messrs. Wong and Ding, laymen and members of the Anglican Church. Mr. Wong is a graduate of the Anglo-Chinese College, Foochow, and for several years teacher in one of the C. M. S. woman's schools; and Mr. Ding is personal teacher to one of the missionaries. Their message was thoroughly spiritual, a trumpet call to Chinese to enter into the white harvest field. They made clear the duty of every native Christian to be not only a soul winner but a living example of the power of Christ to save from the power and dominion of sin.

Notwithstanding the audiences were composed chiefly of servants, personal teachers and a few students here for the summer, much good was accomplished and the influence of the meetings will be felt in all parts of our vast territory.

J. H. Worley.

A Day of Prayer at Kuling.

Saturday, August 26th, was observed as "a day of prayer" at Kuling, and three gatherings were held in the church which, despite almost continuous rain, were well attended.

The early morning meeting, from 7 to 8 a.m., was led by Mr. Pearse, C. I. M., who read Acts vi. and vii., 54-60 and pointed out that the power Stephen had through the Holy Spirit is for all believers. A blessed season of prayer followed.

The second meeting, from 10 a.m. to 12 noon, was led by Dr. John, who spoke on the revival in Wales. The large audience present was moved by hearing of "the wonderful works of God." Among other things, Dr. John said that the revival had been prayed, not preached, into Wales, and if we are to have revival in China, it will come in the same way. The whole church, on its knees, is irresistible. While others speak, Evan Roberts "prays, ever prays," and his prayers are truly wrestlings with God. The four things Evan Roberts has been continually emphasizing are:—1. Put away all known sin. 2. Put away all that is doubtful. 3. Implicitly obey the Holy Spirit. 4. Confess Christ before men. The presence of God is real in Wales to-day. As one strikingly put it, "God has been re-discovered." All our problems would be settled if we had a month of such revival.

Other speakers referred to blessing in Norway, Sweden, and the United States.

Dr. Kupfer led the third meeting, from 5 to 7 p.m., speaking from part of Acts 4 and showing that prayer should be the believers' joy and not a tedious exercise. The "Kuling appeal" was reported on at this meeting. Nearly 1,700 missionaries, connected with forty-two societies in China, had replied favorably to the circulars sent out. This "appeal" has now been issued in both Wên-li and Mandarin Chinese, copies of which can be obtained *free* from Rev. S. I. Woodbridge, care of Mission Press, Shanghai.

In concluding the last meeting Dr. John spoke again and said: "I am praying that God may send revival all over the world, and that it may not only touch but sweep over China. I care not where it starts, or through whom—foreigner or Chinese." Dr. John suggested that we regularly pray for (1) revival in China, beginning with the missionaries, and for (2) a large increase of Spirit-filled workers, both Chinese and foreign. And another suggested that, daily, when the clock strikes twelve, noon, each one should seek to lift up the heart to God, remembering these requests:

"O LORD, REVIVE THY WORK."

W. T.

Second Annual Summer Conference of the Y. M. C. A. of Shantung.

At the first Summer Conference of the Shantung Associations held in Tsingtao last year there were twenty-one delegates present. At the second Summer Conference, held at Wei-hsien, August 29th—September 3rd, 1905, seventy-eight delegates gathered. Forty-nine of these were actually members of the different Associations, six were Chinese pastors, twelve were Chinese evangelists and Christian workers, and eleven were foreign missionaries. The meetings were held in the buildings of the Shantung Union College, and the delegates were entertained in the dormitories of the college. A local committee had spared no pains to make complete preparations for the comfort of the delegates and the efficiency of the meetings.

Each morning at 6.30 the delegates assembled for an hour of prayer. The meetings were led in turn by Rev. Gia Yu-ming, of the Presbyterian Church at Wei-hsien; Rev. E. W. Burt, of the English Baptist Mission at Wei-hsien; Rev. Li Yung-ching, of the Baptist Church at Dzou-ping; Rev. J. A. Fitch, of the American Presbyterian Mission at Wei-hsien; and Rev. Swen Hsi-sheng, of the Presbyterian Church near Wei-hsien. And they were really *prayer* meetings. The words of the leaders were very few, and were chosen with the single purpose of guiding the prayers of the delegates into helpful channels. Much of the fruitfulness of the Conference is directly traceable to these early morning gatherings; it was a good sign that they were attended by practically every delegate every day.

After breakfast the Conference met at 8.30 for an hour of Bible study. The first morning's study was a topical one, led by Rev. Llewellyn J. Davies, of Tsingtao, on the "Power of God's Word." On the following mornings Rev. H. W. Luce, of the Shantung Union College, led a series of studies in the Epistle of James. That some of the delegates, at least, received new ideas regarding how to study the Bible, and that many of them received inspiration to be more faithful in such study in the future, was plainly evident before the close of the series.

An intermission of fifteen minutes at the close of the Bible study hour was followed, at 9.45, by a daily conference on the work of the Association. Such subjects as the Association prayer-meeting, the missionary work of the Association, the Bible study department, work for

new students, duties of the officers, etc., were discussed. The first object in these meetings was to discover the present status of the work in each association along the lines indicated. Then difficulties and discouragements were taken up and the most successful methods in different places were set forth. This was from the nature of the case a very practical hour. A large part of the time was given to discussion and comparison of methods. It was pre-eminently a delegates' meeting, though led by the Association secretary who was in attendance.

After another short intermission the Conference reassembled at 11 o'clock for what was known as the "platform meeting." At this meeting strong and helpful religious addresses were delivered by such men as Rev. L. J. Davies, of Tsingtao; Rev. F. Harmon, of Tsing-chou-fu; and Rev. J. S. Whitewright, of Chi-nan-fu, on such subjects as "The Place of the Bible in Character Building," "How to Overcome Temptation," and "The Christian Young Man as a Citizen."

After the noon meal all were expected to take time for rest and for private study until four o'clock, when they turned out for athletics. Games that enlisted the entire crowd were arranged for by the Athletic Committee, such as basket ball, black man, races, etc. It was refreshing to see the enthusiastic way in which every one entered into the sports. As a result of this and the strict hours regarding sleep, a noticeable change from last year took place in the attentiveness with which the delegates sat in the different sessions. Last year, more than once, delegates fell asleep in the meetings; this year the writer did not notice a single instance of nodding in meeting.

Supper came at 5.30. At six o'clock all gathered for the life-work meeting which, when the weather permitted, was held out of doors. At this meeting the problem of the investment of a life was taken up in real earnest. The first evening was devoted to a consideration of the principles which should underlie the determining of a life-work. The second evening's subject was "The Place of the Teacher in the Evangelization of China." On the third night "The Place of the Pastor in China's Evangelization" was discussed in a very able address by the Rev. Gia Yu-ming. The fourth evening was devoted to a symposium on the subject, "Why I gave my Life to the Preaching of the Gospel," and was participated in by native pastors, missionaries, evangelists, and students. The testimonies of these men made a most effective appeal. The last evening was given to a "decision" meeting. Over thirty delegates gave expression to some decision or other which had been formed or strengthened during the days of the Conference. "To live nearer to God," "to seek God's glory more fully," "to depend on the power of the Spirit more," "to give more time to Bible study," "to study the Bible more systematically," "to win some fellow-students to Jesus," "to make the preaching of the Gospel my chief work",—such were a few of the many decisions which were voiced. May the same Spirit who inspired the decisions give the power to live them out.

Each day closed with what were known as "delegation meetings." The delegates from one

locality, or from adjacent associations, met together to discuss the lessons of the day and to apply them to the needs of their individual associations; a secretary was deputed in each meeting to make a note of the plans discussed and decided upon, with a view to keeping them for future reference. The Conference was divided into five delegations in all. It was in these delegation meetings that many a nail that had been driven home during the day was clinched, let us hope, to stay.

On Sunday afternoon the Conference divided itself into four evangelistic bands and occupied the most favorable sections of the adjoining city to do street preaching. They all reported orderly and attentive listeners, and in some instances the interest seemed little short of remarkable. The reflex influence on the delegates themselves was most apparent.

If there is a larger and more effective work done by the associations in Shantung during the coming year than has been done in the past it will be no surprise to those who had the privilege of being in touch with the forty-nine members, and their twenty-nine friends, during those five and a half days of conference with one another and communion with their common Father above.

D. W. L.

Foochow Y. M. C. A. Conference.

Forty picked men from the six leading schools of Fuhkien province gathered in Foochow September 3rd for the first Southern Association Conference. The building and the beautiful grounds of the Methodist college were given to the Conference, and a better place for the meeting could not have been found in the city.

The first session each day consisted of two Bible classes, led by Prof. Ding Ming-uong and Rev. J. Simester; the attendance at these classes increased steadily, and this work was at the bottom of the days of blessing.

During the second hour a study on the winning of men was conducted. This was planned to be a study in methods of personal work, but the spirit of the Conference soon swept it beyond methods to the glory of the commission to win men and the power available. It was an hour spent on dynamics rather than on methods.

One of the best things of the Conference was on Friday at this hour, when Rev. A. L. Warnshuis related some incidents of the Amoy revival last year and discovered the unavoidable lessons from it.

The third session was given up to the platform or popular addresses designed to invigorate the personal lives of the delegates. "Sin and its Defeat", "Giving up the World", "The Power of Mental Holiness", "The Baptism of the Spirit", etc., were discussed by men peculiarly fitted for the subject. With the exception of the addresses by Rev. Martin and Rev. Worley these addresses were given by Chinese pastors and teachers.

The afternoon, as usual, was given up to rest and recreation. Saturday afternoon President Gowdy, of the College, served refreshments for the Conference, and we all liked each other better than ever.

At 6 p.m. the life-work meeting was held. The call of the

empire in this hour of awaking to men to give their lives to her redemption through the winning of individuals to surrender to Christ, was too clear to be unheeded.

Men of experience spoke of the qualifications necessary for success in their professions to guide men in their choice of a life work, but the message of the week was that every man is called to be a man.

"He may not stop to gather flowers by the way till his work is done and he has rendered up account," and his work is to preach the Gospel, whatever his occupation may be.

At 7 p.m. was the study of the Association problems and methods. Most of the time was given to the discussion of the promotion of Bible study. The Conference was led by L. E. McLachlin, and the plans laid promise an aggressive and fruitful year in the Associations. In addition to this regular program the delegates, on their own initiative and planning, held a prayer-meeting each morning at seven o'clock.

The Conference was marked by four distinct characteristics. First it was preëminently a Spirit-controlled meeting. Early in the day it got beyond the control of men. Speakers were giving messages better than they had planned or knew. Personalities were forgotten and men were dealing with truth and the claims of their Lord upon them. There was much prayer for the Conference here and in other lands. It may be that the two leaders who were laid away sick with all their time to pray, gave most to the Conference.

Second, it was managed by Chinese leaders. The experience of twenty years of such conferences in Western lands was brought by the Association secretaries and used, but in adaptation and final arrangement the decisions were made by the Chinese leaders and in every case their decisions proved wise. Thirteen of the sixteen public addresses were given by Chinese Christians. Without taking any credit from the foreign speakers and leaders who did their part well, it was the addresses of Diong Iu-seng, Wong Siong-dek and other Chinese leaders that lifted the Conference into its place of great power over men's lives. Ding Ming-uong was chairman of the Conference, and handled it like a master. The most memorable meeting of the week was the address on Friday by Diong Iu-seng on "Decision." What more does China need than Christian leaders of such power. "Out of the shadows of night an empire rolls into light. It is daybreak everywhere."

Third, the Bible was the final authority and the certain sword of the Spirit in the sessions. Increasingly the messages went deeper than philosophy and argument and spoke the Word that cuts and is obeyed.

And lastly, the message of the days was that every man must be a winner of men and begin now. There is in the air in Fuhkien the feeling of approaching showers, showers that will flood the thirsty land, and in eight days together of prayer and Bible study it is not strange that the Spirit should call these students to forget ambitions, even to forget methods and to run quickly to tell the people that the hour is come when the Lord will make glad the earth with His sweet presence.

ARTHUR RUGH.

Missionary Journal.

BIRTHS.

At Kuling, July 5th, to the Rev. and Mrs. A. I. Ferch, United Ev. M., a son (Michael Aaron).

At Pei-tai-ho, August 17th, to Drs. Francis and Emma Tucker, A. B. C. F. M., Pang-chuang, a son (William Boore).

At Mo-kan-shan, August 24th, to the Rev. and Mrs. R. C. Wilson, A. P. E. M., Wu-sih, a daughter.

At Kuling, September 5th, the wife of Rev. G. Tonner, Sw. M. S., Huang-chow, of a daughter.

MARRIAGES.

At Kiukiang, September 6th, Mr. J. C. Hall, to Miss. M. W. Blacklaws, both of C. I. M.

At Shanghai, September 22nd, Dr. G. Whitfield Guinness, to Miss Jane af Sandeburg.

DEATHS.

At Ft. Scott, Kansas, U. S. A., July 1st, Lizzie Farr, wife of Rev. Frank B. Brown, C. and M.A., Chang-teh-fu.

At Nan-chang-fu, September 19th, Mr. H. C. Burrows, C. I. M., from hæmorrhage of the lungs.

ARRIVALS.

At Shanghai:—

September 3rd, Miss R. B. Lobenstine, A. P. M., Hwai-yuen; Rev. D. MacGillivray, wife, and daughter, S. D. C. K., Shanghai; Miss E. M. Gough, L.S.A., Wesleyan M., Hankow; E. L. Woodward, M.D., and Rev. E. J. Lee, A. P. E. M., Ngankin (all returning).

September 8th, Rev. J. L. Hendry, wife, and two children, M. E. S. M., Huchow (ret.); Misses Abbie G. Chapin, A. B. C. F. M., Peking (ret.); Mary H. Chapin, Ind., A. V. Innes, for S P. M., Soochow; Mrs. W. B. Hamilton and daughter, A. P. M., Chi-nan-fu (ret.); Rev. John R. Peale and wife and Misses Isabella Mack and Margaret Strathie, for A. P. M., Canton; Messrs, Laird, Fuson, and Pomeroy, for Christian College in China, Canton.

September 12th, Mr. A. W. Martin and wife, for M. E. M.

September 20th, Mrs. A. P. Lowrie and Rev. J. W. Lowrie, Pao-ting-fu (ret.), Miss C. S. Mervin, M.D., F. Fouts, M.D., and wife, Rev. P. P. Faris and wife, for Shantung, Mrs. D. F. Venable, Miss Mary G. Venable, and Rev. D. E. Crabb and wife, for Hunan, Rev. J. R. Jones and wife and Miss Hyde, for Nanking, Rev. G. W. Marshall and family, Yeung-kong (ret.), Rev. J. H. Judson and family, Hangchow (ret.), Miss M. A. Posey, Shanghai (ret.), all of A. P. M.; Dr. Marcus L. Taft and wife, M. E. M., Tientsin; Mr. R. D. Shipman, Wuchang, Misses K. E. Phelps and M. R. Ogden, Hankow, Misses S. N. Woodward, M. A. Hill, and Mr J. H. George, Shanghai, and Miss T. L. Paine, Soochow, all for A. P. E. C. M.

September 23rd, W. H. Jefferys, M.D., wife and two children, A. P. E. C. M., Shanghai, (ret.); Miss K. B. Stainer, for C. I. M.

DEPARTURES.

From Shanghai:—

September 18th, Mr. and Mrs. J. Vale, for England, and Dr. H. G. Barrie, for North America, all of C. I. M.

September 20th, Rev. W. H. and Mrs. Lacy, son and daughter, M. E. Pub. House, Shanghai, for U. S. A.; Mrs. G. D. N. Lowry and child, M. E. M., Pao-ting-fu, for U. S. A.

September 22nd, E. A. Peake, M.B., C.M., wife and child, Heng-chow; Rev. and Mrs. W. H. Geller, Hsiao-kan, all of L. M. S., for England; and R. T. Booth, M.B., B.Ch. (R.U.I.), W. M. S., Hankow, for Ireland.

Photo by Rev. B. Upward.

REV. GRIFFITH JOHN, D.D.

(See page 563.)

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Bishop Westcott on Missions.

I.

BY REV. ARNOLD FOSTER, L. M. S., HANKOW.

IT has for a long time been a cherished desire of mine to see a number of the most characteristic utterances of Dr. Westcott, late Bishop of Durham, on the subject of Missions, brought together into one volume for the benefit of those who are able to appreciate their importance and to profit by them. In the present paper, and in other papers that may follow it at intervals in the pages of the RECORDER, I am going to make the attempt, however poor it may prove to be in its accomplishment, to outline some of the principal lessons bearing on Missions and on Mission methods that I have myself gleaned in the course of my all too superficial reading of the works of this devout writer, this eminent scholar and learned theologian, this great Christian prophet, who only four years ago passed out of our sight. To do this subject justice one would need to go carefully through almost all Bishop Westcott's writings, giving references for all quotations or allusions and a copious index, to guide persons interested in the study, to the very numerous passages in his books which bear on some aspect or other of the Missionary question. It would be easy to make a list of all his published sermons or addresses on Missions, but that would give no idea of the wide range of his teaching on this subject. The relation of God in Christ to every race and tribe and individual of the human family, the

discipline of the nations of antiquity and of existing nations with reference to the establishment of the kingdom of Christ and to the full accomplishment of the divine purposes in regard to mankind,—these were themes on which he delighted to dwell and which he was wont to illustrate and enforce with the wealth of learning at his command and still more by the exposition of Scripture, especially of the writings of St. Paul and St. John. He approached Missions not as a thing apart, an appendage of Christianity in which some Christians might feel interested while others might naturally disregard it, but as a symbol of one of the first and most elementary obligations of the Christian life. "The witness of the Christian is not only witness by a life, but it is a witness to a life. It is the testimony of those who believe in sober earnestness that God has visited His people: that His Son has died for them and for the world and raised their nature up to heaven that they too may ascend thither. These glorious truths, which are as plainly written in history as the deeds of warriors and statesmen, form the sum of that which we declare from personal knowledge. . . . Our witness is the proclamation of a life human and divine, by which the destiny of man has been fulfilled. Doctrine is the realization according to the laws of human thought of the facts which express our creed. Life is the test of their transforming energy. They connect, as nothing else could do, all the circumstances of our position, personal and national, all the endowments of our nature, with the supreme end of our being to make known the glory of God. . . . The facts of the Gospel gain in meaning as we come to know more, by widened experience, of the world, and of man, and of God. . . . They belong to every people, and all experience is their interpreter. No truth lies outside their range, and no race lies outside their influence. If such facts are once apprehended vitally they cannot but constrain the believer to seek unreservedly to fulfil the obligations of his faith. The Christian, simply as a Christian, is . . . in all places and at all times a Missionary carrying into new fields by the ministry of life what he has learnt and is learning of the work of Christ. No limits are set to the scene of his activities. . . . He knows that what he is allowed to do is a fragment of an infinite design; and because he is enabled to understand the breadth of God's purpose he reaches forth with joyful sympathy to those who are called to more arduous labours in foreign lands and to larger

sacrifices. . . . The Christian life, I repeat, is essentially a Missionary life, and Foreign Missions express the natural activity of the Christian life to those who are without the Church. . . . There may be differences of opinion as to the best mode of fulfilling the apostolic work of Foreign Missions, but among Christians there can be no question as to its paramount importance."*

The above quotation is, indeed, taken from a Missionary sermon, but it simply expresses the habitual attitude of the preacher in his own life and in all his own work to the subject with which it deals. His practical interest in Missions was shown in many ways. Perhaps the most personal manifestation of this interest may be seen in the fact that he gave four sons to the Mission work in India, of whom one died on the field and another is now a Missionary Bishop. Dr. Westcott himself was one of the founders of the Cambridge University Mission at Delhi, in which he took a deep interest till his death in July, 1901. One of his clergy who knew him most intimately during the years that he was at Durham contributes the following passage to his biography: "Bishop Lightfoot's policy had undoubtedly been to collect, and for the present to keep, in the Durham diocese which he found weak all the strongest elements he could command. Bishop Westcott's confidence in the Durham he found was such that he would lift no finger to retain the men whose loss he personally regretted when wider work was offered to them elsewhere; while for Foreign Missions he, himself the father of four missionary sons, enthusiastically gave his best. During his episcopate thirty-six men in orders went out from Durham with the Bishop's direct mission or glad approval to foreign or colonial service." In a resolution passed by the Society for the Propagation of the Gospel at its first meeting, after Dr. Westcott's death, it was stated that "the Society cannot forget that the life of Bishop Westcott has had a Missionary influence of exceptional range and force. It was as an expert that he wrote or spoke on Missionary subjects." The Committee of the Church Missionary Society in sending an expression of their deep sympathy with his family on the occasion of his death said: "Of his distinguished career as a master, professor, and bishop it does not become the Committee to speak. But they bear thankful witness to the noble example

* "Lessons from Work." Macmillan. Pp. 221–224.

that he has left of earnest and intelligent interest in Foreign Missions and how willingly he gave four of his sons to be missionaries in India. The Committee recall with gratitude the frequent occasions when he publicly advocated the cause of the Society in memorable addresses which were marked not only by the breadth of view but by the accuracy of the information which they contained." The members of the Cambridge Mission, the Delhi Brotherhood, in a similar message of sympathy spoke in the highest terms of the Bishop's "inspiring influence and suggestion to which the Mission owed its origin," and of the fact that "in all the stages of its history he was ever foremost in aiding and shaping its development, its counsellor in difficulty, its sympathiser in times of trouble and bereavement. They believe that to him more than to any other churchman of his day was due the marked revival of the missionary spirit, of the recognition that the cause of Missions is not only—to use his own words—a duty of Christian obedience, but the condition, the sign, the support of our Christian growth."

The attempt to collect Dr. Westcott's many utterances bearing on the work of the Missionary so as to do full justice to them would, as I have said, be an arduous one, but I believe the result would be of great value to students of Missions. Short, however, of such a complete and orderly method of setting forth his teaching as that, it may be possible to render substantial help alike to missionaries on the field and to our fellow-workers in the Mission cause at home by directing their thoughts, if only in a somewhat general way, to Bishop Westcott's writings as going to the very root of many of the problems that are continually exercising our minds in China and as illuminating the whole subject by setting it, in all its immeasurable vastness and in all its complexity, in the very light of heaven, i.e., in the light of the eternal purposes of God as revealed, 1st, in the creation of man in God's own image; 2ndly, and still more clearly, in the redemption of the whole human race through the Incarnation, i.e., through the work that was consummated in the life, death, resurrection and ascension of the Son of God. The Incarnation, with all that it presupposes and all that it involves, is the one central thought underlying all Bishop Westcott's theological teaching and his own hope towards God. If I may venture to put some of what I think to be his leading thoughts in my own words

by way of anticipating quotations and direct references to his writings to be given later, I should say that he regarded the manifestation of the Son of God in the flesh, 'in the fulness of the time' and 'now once at the end of the ages to put away sin by the sacrifice of Himself,' not merely as having reference to the time then present, or to the subsequent dealings of God with mankind, but as being that 'effulgence of God's glory and that very expression of His essence' which so illuminates the whole universe and all the mysteries and riddles of being, as to throw light backward on the previous course of all human history, not less than forward on the great course of eternal redemption. The Word made flesh, tabernacling among men full of grace and truth, sets the working of the pre-incarnate Word through all the previous ages of the world in a new light and explains to us, who have been privileged to see 'the day of Christ,' things that were almost entirely hidden from men of earlier ages, and that are as completely hidden still from all into whose hearts 'the light of the knowledge of the glory of God in the face of Jesus Christ' has not yet shone. To the Incarnation, Bishop Westcott believed, all human history led up, and for that event all God's previous dealings with our race had been a preparation. Amongst the 'nations' of antiquity one nation, despised and scorned by its more populous, more powerful, and more aggressive contemporaries and neighbours, had been elected by God to be His 'people' for the purpose of a special training and service and mission in the working out of the incomprehensibly vast, and grand, and intricate purpose of God for restoring man, as man, to his true place in the universe as a being made in the image of God, and to something immeasurably greater than our first parents' estate of untried and undisciplined innocence. To this nation, 'the people'—as Israel is generally spoken of in contradistinction to 'the nations' or 'Gentiles'—God committed a divine revelation in the Holy Scriptures which remain to this day in our hands that we, through the patience and the comfort which they inculcate, and which they so abundantly illustrate, may have the hope which they are calculated to convey. The more these Scriptures are searched and studied, the more we are filled with astonishment at their contents and general purpose. Not to provide mankind in all lands and in all future ages with a set of perfect rules for conduct, or a perfect ideal of morals and religion, or a knowledge of all the secrets of eternity and of the

life to come and its material surroundings, were the Old Testament Scriptures given, but for a far different purpose, namely to teach 'the fathers,' 'by divers portions and in divers manners,' lessons suited to the understanding, the moral condition and the outward circumstances of each age of the Jewish people to which, in gradually progressive lessons, the revelation was given. These lessons were adapted in their earliest stages to the needs of a childish, untaught people emerging slowly from the idolatries and the low moral standards of slave-life in Egypt. 'The people' were led on by more advanced and more spiritual methods as they were able to listen to the voices of prophets interpreting for them, as no other nation before or since ever had interpreted to it, the real meaning of the Divine Providence that was overruling and ordaining all the events of their national history. Sacred hymns, collections of proverbs and sayings of the wise formed part of the vehicle of teaching, and ever and anon in their later history and as the day of Christ drew nearer, prophets were raised up to move the hearts of those who were most deeply possessed of the true Jewish spirit by dwelling on the salvation which God was preparing—'a light for the unveiling of the Gentiles and the glory of His people Israel.'

But this election of Israel did not for a moment mean that God had either rejected or ceased to watch over the non-elected nations. By other lines of training and of providential government, which we must think of as far more circuitous, and to us far less intelligible, than the training given to Israel, God was preparing 'the nations' also to receive, in the fulness of the time, the Gospel, as a discovery made to them by God, much later in the world's history, of the Christian end, towards which all the noblest teaching of their own 'prophets'* and poets had been tending† and even striving. And if the election of Israel was by no means tantamount to a casting away of 'the nations,' so the giving of a law, and of a divinely interpreted history, and of a book of praise, and of utterances of prophets—all the books, in short, which make up the Old Testament, by no means implied that all light from on high was either withdrawn or withheld from the writers of the sacred books of the nations, still less that we ourselves are to look on those works as

* Cp. Tit. i. 12.

† Acts xvii. 28, 29.

inherently worthless and incapable of yielding any witness either direct or indirect to our God and His Christ. Rather, if we accept the teaching of the opening verses of St. John's Gospel, not now to mention any other parts of the Christian Scriptures, we must believe that even through these, in some way which patient and prayerful study may lead us at least in a measure to recognize, the Eternal Word who in the beginning was with God and was God, in whom was life and that life the light of men, was speaking, not indeed clearly and directly as in the Scriptures, but obscurely and indirectly, awakening aspirations, suggesting thoughts which though they could only answer a very different purpose from that which the Hebrew Scriptures were designed to answer, were, nevertheless, not wholly purposeless, aimless, or removed from Divine control. No writer could be more absolutely free than Dr. Westcott from the folly of placing the sacred books of 'the nations' on the same level with the Scriptures, or of placing 'the nations' themselves and their blurred histories on a level with the Covenant people and their inspired history. All this will appear from his own books. But he did believe and believe strongly and teach persistently that man as man, fallen, sinful, miserable as his condition without the knowledge of God is and ever must be, has, and always has had, a place in the Divine mind, in the Divine heart, in the Divine purposes, and that even the Gentile nations of antiquity—Egypt, Babylon, Persia, Greece and Rome—all had their part in the discipline of Israel and have each left their own indelible marks on the moulding of the Divine revelation which has come to us in the inspired Scriptures of the Old and New Testaments. In like manner he both believed and constantly taught in regard to the great non-Christian nations of to-day—India, China and Japan—not to mention others, that not only have we to bring to them, as missionaries from the West, the great fundamental truths of the Gospel of the grace of God and to lay here deep and wide the foundations of the kingdom of the Christ, but that hereafter these nations will give back to the West a fuller and more complete Gospel than we to-day ourselves possess, for neither is the West without the East, nor the East without the West 'in the Lord.' A purely Eastern presentation of Christianity would never satisfy the religious yearnings or answer to the highest ideals of the West, and a purely western presentation of Christianity can never satisfy the religious yearnings, or answer to the highest ideals of the East. 'In

Christ dwelleth all the fulness of the Godhead bodily' and 'in Him, also, are all the treasures of wisdom and knowledge hidden.' The Church on earth that is to correspond with, and to answer to, its Divine Head must be a Church in which all the varied types of human excellence and human wisdom answering to all the different races of the family of man are fully and gloriously represented. And this leads me to the last thought of Dr. Westcott's that I can glance at in the present paper—the sacredness of *all knowledge*—including the knowledge of Gentile history, Gentile philosophy and Gentile ideals, as being in itself a revelation of some part of the ways and works of the Word by whom all things were made and are upheld. 'In your virtue supply knowledge.' "Yes, my friends for the Christian, knowledge is sacred. As we know anything better in any real sense of the word we know Christ better. *Ex uno verbo omnia, et unum loquuntur omnia: 'All things proceed from one Word, and all things have one utterance.'* Whatever may be the immediate subject of our study, we can see Him through it. A moment's pause will be enough, and the light of His presence will flash over our work. In this light we can live and die; without this light all knowledge is unsubstantial and unsatisfying. . . . *In virtue supply knowledge*—a knowledge of Christ which illuminates the last problems of self and creation, a knowledge of self and creation which brings Christ close to the soul. *Cui omnia unum sunt*—to go on with the sentence which I began—*et qui omnia ad unum trahit, et omnia in uno videt, potest stabili corde esse, et in Deo pacificus permanere:* 'he for whom all things are One and who draws all things to One, and sees all things in One, can be steadfast in heart and remain at peace in God.'"*

Such in brief outline are some of the thoughts which were ever moving Dr. Westcott and shining alike through his commentaries and his expositions of Scripture, his theological works, his writings on devotional subjects and his teaching on social questions. In another paper I hope to indicate some special topics along this line of thought on which he has spoken at length, and to give examples of his teaching in his own words.

* "Steps in the Christian Life." S. P. C. K.. Pp. 33, 34.

Letters from an Old Missionary to his Nephew.

V. Advice to the Young Itinerant.

My Dear Henry:

FROM your last letter I should judge that this may catch you before you start. You said you had an idea in your mind that it would be a good thing to take a journey into the country and to do what you could in the way of itinerant preaching. You ask, "What do I think of it?" I would say: "Go and prosper." You have now been studying for some time, and it is important that you should go afield and practise what you have learnt. If you do not you will find it difficult to understand the people outside of your own Mission station. Your teacher understands you and you him, more or less. Your boy 麻俐 you say generally catches your meaning in regard to money matters, though he seems rather obtuse when you take prayers. A journey will, no doubt, help you and enlarge your vocabulary, as well as give you power to use what you know. Most mission stations have special sets of expressions generally characteristic of the nationality and idiosyncracy of the missionary in charge. It is reported that the young man could never quite understand why the senior missionary was always calling the servant 'Booby,' and he mentally decided that the habitual use of such an expression was somewhat inconsistent with the dignity of the cloth. And yet he was puzzled. 'Booby' was colloquial English, and the servant spoke Chinese. At length he ventured to ask, and the riddle was at once solved. It was merely the two characters 不必 (there is no need) pronounced according to the flat system, *Boo-bi.* If you have some pet expression it will do you good to get a change by rubbing up against others and hearing how they speak. French learnt at school is generally improved by a visit to France. This is the time when kings go forth to battle, when missionaries generally, after spending some time recruiting their jaded energies, sharpening their weapons, buckling on their armour and gaining strength for the conflict, go forth to see what the Christians have been doing through the hot weather. So far you have no churches to look after, and your trip will be purely evangelistic. At the same time it is a splendid thing for all young missionaries to do as much itinerating as possible during

the early years of their missionary life. If you notice you will see that most of the veterans who have done yeoman service in their later years as pastors, translators, etc., did a good deal of itinerant work in their early days. Such men as Griffith John, Burns, Hudson Taylor, Muirhead, Nevius, Goodrich, Mateer and others, went about freely and did splendid work by preaching and book distribution before they settled down in the spheres in which they distinguished themselves in later life. They gained such a knowledge of the people and of their modes of thought and expression as they probably could have gained in no other way. The difficulties and doubts that lie in the minds of the Chinese come to the surface when they have an opportunity of speaking freely to a preacher, while the preacher in turn learns how to handle men as well as books. It helps to give a man nerve and power to stand and address promiscuous audiences by the way side. It should help you to no end to spend some few months a year in travelling and preaching. You will speak better and gain confidence by so doing. Besides by moving among the people you help to remove prejudice and break down barriers. No man can tell the amount of good that has been done in this way by itineration. And you are perfectly safe in following the example of the Great Itinerant, who went about doing good and healing all that were oppressed of the devil.

I was rather disturbed by one expression in your letter. You say: "I am a little nervous about my internal economy and wonder how I shall stand travel and dirt." I hope I do not misjudge you, but I gather from this that you are dubious about being able to eat Chinese food and scarcely care to face the discomforts of travel. If this be your attitude of mind I must confess that I am rather disappointed in you, though I am free to say that some years ago when I received your photograph, and also heard that you had thoughts of becoming a missionary, I had a spell of doubt concerning you. Then, however, you had just reached that stage common to so many young men when they must be correct and immaculate in appearance or die. You looked at that time as though you had just stepped out of a fashion plate, but I thought that time, experience, and having to earn your own money instead of spending your father's, would work a cure. As to eating, I well recall the time when you would eat anything, when the warm apple to which adhered a piece of partially melted toffee covered with

cake crumbs was drawn from your pocket and devoured with the greatest enjoyment, and your thirst was slacked by drawing water from the pump in your hat. Of course things have altered since then, and your father is now one of the leading men of Wotton-in-the-marsh, but it is well for us, from time to time, to look to the hole of the pit from whence we were digged. Whatever you do, strive to cultivate plain tastes. Plain living and high thinking are two good things. Men who have been brought up on porridge, principles, and the shorter catechism usually do well. A young man who is painfully clean and has a pampered appetite is much to be pitied. I knew one aspirant for missionary fame who always kept a bread rasp beside his plate and carefully rasped off the bottom of his baked roll, lest anything should defile his supersensitive appetite. Happily for himself and happier still for the people of China he kept in the country where he could always have aerated bread and use his rasp. I believe he is still alive, but am not quite sure.

I fear lest you should be turned aside from enduring hardness by having some word or expression drawn like a red herring across your path. I have often been surprised at the way in which intelligent people are affected by a catchword. Take for instance the word 'native'. Prefix that to anything and it is doomed. Speak of a 'native boat,' and those who have had no experience of travel at once conjure up visions of vermin and other unmentionable horrors. Or you speak of 'native food,' and the hysterical foreigner turns away with a shudder and thanks the goodness and the grace that on his birth has smiled. And yet a 'native' fowl will lay a good egg, a 'native' pheasant is good eating and 'native' rice and other products are both nourishing and palatable. Do not allow your purpose and your better judgment to be weakened by such a scarecrow as the word 'native.' Remember that we are all of us 'natives' of somewhere. And further bear in mind that fastidiousness in eating may mar your usefulness. When our Lord sent out His disciples He specially commanded them not to go from house to house, but to eat such things as were set before them. He wanted them to be above picking and choosing and being delicate in their eating. Had they left the house of Mrs. Levi because she kept a poor table and gone to stay with Mrs. Nathan because she kept a better one, it is scarcely likely that either of these ladies would have had much desire to listen to what they had to say regarding the

kingdom of God. I once attended a feast given by a Chinese pastor in honour of his son's marriage. The good man, in the fulness of his heart, had prepared of the best and had prepared abundantly. He had invited several foreign friends and looked anxiously as each in turn trifled with the chopsticks. Some of the guests had seen them in their childhood at missionary meetings, but had not even a nodding acquaintance with them as friends in need. And when after many spasmodic efforts a little of the food was conveyed to the lips of his guests it was only to be followed by a poorly concealed look of disgust. The host was hurt and offended, but his load was somewhat lightened by the fact that a few of the guests could use the chopsticks freely and tackled most things with vigour. You should be able to use chopsticks, as a matter of course, and should so cultivate a taste for most Chinese food, as that you would be at your ease at a Chinese meal and make your guests feel at their ease if they came to take a meal with you. Remember that the men who went before you went out into the wilderness into a land not sown and left us a good example of enduring hardness as good soldiers of Jesus Christ. And I should be very sorry for you to degenerate into an effeminate missionary trifler. Have grit, but do not be gritty.

I am rather fearful lest that two months' course of hygiene with which you finished your college curriculum should have done you harm. Your letters at that time were full of references to germs, microbes and the extreme desirability of constant washings of most things with disinfecting fluids. Indeed I wondered how you could afford to buy enough carbolic to do all that you suggested. Do you know the story of the Snake in the Cup? If not let me tell you. As the story goes a Chinese took up a cup, raised it to his lips and began to drink. To his unspeakable horror he suddenly saw a snake in it. Needless to say he dashed it down. His fright was, however, a small matter, as from then on he was haunted by the fear that there was a snake in every cup, and his life was thus made a burden to him. Do not let your own life be haunted by the shadow of the microbe. So far we do not know very much about him, and we can lose nothing by supposing that he is perhaps better than he is described. In all theories relating to medical science we need to allow anything from fifty to sixty per cent. for further scientific research. The theories of one generation are often discounted by the next. And it may be true, as our mutual

friend Professor Solveall says, that in the end we may find that the much-maligned microbe is our best friend. Indeed the professor (who is a man of means) has gone so far as to say that he has no anxiety in regard to the food supply of the future. In his judgment it will be cooked microbe. Not so, however, Professor Wood B. Katharismos. In his book, The City of Hygiene, recently published by Freak & Co., of New Street, and having an original preface over the initials F. A. D., he speaks of the different ages of the world and calls this the microbe age. He is of opinion that in the next century paper gloves, made in Japan, will be universally worn, once used when shaking hands and then cast into open furnaces erected for the purpose in most large thoroughfares.

Now of course you and I as mere laymen simply listen with becoming deference to the learned professor. At the same time we are still allowed the right of private judgment, and as long as we retain that right, we cannot forget that science is progressive, and that each generation of scientists has belaboured the preceding generation for its general immaturity. And the main point for us to consider is that work is waiting for us, and that any theory which hinders us from doing it, is to be looked at askance. In the course of your travels you will have to eat all sorts of things.

> "If addled eggs should suit your taste,
> Or measly pork or bean curd paste,
> They'll serve you up a meal in haste
> At any inn in Chihli."

In your travels do not regard small places as beneath your notice. Stop and preach in them and let the people have an opportunity of learning something of the good tidings. A vast amount of benefit has come to China through work in villages and hamlets. Tracts and books left in them are often read in the quiet of country life when they would be cast aside in the rush of the busy city. A friend of mine always carried a paste pot with him on his journeys, and pasted tracts in the various places in which he stayed. And as rural life is favourable to thought, and in the nature of the case is out of the hurly burly, you will find plenty of opportunities for leisurely talk with your rustic audience or with individual members of it. This will give you practice in the art of *talking* the Gospel. It is comparatively easy to preach to an audience in the hall or church, but to converse on spiritual matters is a different thing.

Note how in our Lord's ministry He talked to individuals—to Nicodemus, to the Woman of Samaria, to the Young Ruler and to others. This was a fruitful ministry, and affords us a worthy example.

Take time in your journey. The art of travel is in great danger of being lost in these days of rapid transit. The main object with so many is to pass through space in the shortest possible time, but this is not necessarily travel. A philosophic friend of mine suggests that the name of "whisking" should be applied to this form of motion, but as this would involve the calling of those who practised it "whiskers" it is scarcely likely to be adopted. Travel by cart, or by mule, or barrow or boat, may be slow, but it enables you to see the country and to know the people. And what is of more importance it gives the people time to know something of you and your message. There is a great danger of out-of-the-way places being passed by in these days where railways are spreading like a network over the country. Go slowly and give these places a chance.

Avoid display. Leave the gilt egg cups and the moustache cup at home. Let your travelling equipment be of the simplest. You will find this more convenient and less likely to invite robbery and loss. Years ago two missionaries started on a journey by boat. After they had got on board they discovered that they had left their money behind, and sent their 'boy' back to get it. He foolishly brought it down to the river side in his hands —in each hand a 'shoe' of silver. The boat was followed by armed robbers, who boarded it during the night and killed one of the missionaries. Anything that attracts undue notice is better left behind. Many young men, misled by outfitters at home, encumber themselves with outfits suitable for the interior of Africa. Patent impedimenta burden their steps. This is quite unnecessary, and I trust you will be wise enough to avoid such things. Take some string, keep some 'cash' always handy and always carry a small amount of money on your person in case you should be separated by any cause from baggage. Never mind that ivory-handled fruit knife given you at the harvest festival, nor the pair of razors given you by the Development Society in Swansdown Hall "with hope of speedy realization." It is said that during the Franco-German war the German Emperor and his leading generals took the same food as their men, but that the French officers lived in luxury. I do not know whether this is true or not, but recent events

have shown that success rests with simplicity and temperance. If you maintain a spirit of contentment and simplicity your life will be much happier than if you have your mind full of anxiety concerning your belongings.

Be deeply imbued through all your journey with the fact that what the people need is *the Gospel.* You will be beset with questions relating to foreign affairs—science, education, politics and a hundred and one other matters. And within certain limits you will do well to give all the information you can on these subjects. But amid all do not lose sight of the fact that your main work is to make known the glad tidings of pardon and peace. Do not let good become the enemy of best.

You need to distinguish between things that differ, civilization and the Gospel. Many good men talk as though the new Jerusalem were New York or Boston or London with a few improvements. As a matter of fact there is no necessary connection between machinery and holiness. An idolater may turn out as good an engine as a believer in the true God ; a splendid workman is often either a drunkard or a man of indifferent moral character. Pictures of electrical apparatus are not specially adapted to turn men to righteousness. The new creature spoken of in Scripture is born from above, is a spiritual product, the handiwork of the Holy Ghost. The bitterest opponents of the truth have been and are some of the most intelligent of men.

I once heard a learned divine deliver a discourse which was intended to strengthen our faith in the divine origin of Christianity. He first took us for a trip in the *Mayflower* and pointed out to us that a good many things had happened since the Pilgrim Fathers landed on Plymouth Rock. Conditions of life had improved, cities had been built and many improvements had been effected in various directions. Among others was a system of sanitation adopted in certain cities, and as, so far as his own experience was concerned, these were the finest cities in the world and were more or less directly related to the Pilgrim Fathers, therefore Christianity, which had produced these fruits, had proved itself divine. This line of things, I doubt not, carried conviction of a certain kind to the mind of the preacher, but I could not repress a feeling of inward satisfaction that my own belief in eternal verities was founded on something more stable than the size, shape and position of a drain pipe. Five minutes' experience of the love of God in Christ is worth tons of such "evidences."

Many attempts have been made to bring heaven to earth by material means, but so far they have not met with conspicuous success. Joseph Smith was to make a paradise in Salt Lake city, but so far the serpent seems to have held his own there. And even in our own day we have a bogus "Zion," where in place of ambrosial food "Zion" toffee can be procured for a consideration and where the white robes of the saints, or of the musical part of them are woven on the spot and edged with "Zion" lace. Cheap excursion trains run to this would-be celestial city, and "Zion" peanuts may be purchased on the cars. I may be deceived, but I seem to have heard the hiss of the serpent there too, both when he is in his coat of many colours and also when he comes as an angel of light with the white wings of a dove. The fact is that spiritual results can be attained only by spiritual agencies. A telegraph may be a means of grace if the one that uses it has grace in his heart, but if he is a liar he will only avail himself of it to lie at lightning speed.

In all things seek divine guidance and protection. "In all thy ways acknowledge Him." Dangers of every kind abound, from which none but God can shield you. While you ponder the path of your feet do not forget to lift up your eyes unto the hills from whence cometh your help. In the year 1880 I was travelling through Hunan across the Tong-ting Lake in company with three others. We started to cross the lake in the morning in company with a small fleet of boats, and while the wind was strong kept up with the other vessels. But as the wind fell we gradually dropped behind and found ourselves, at nightfall, alone and becalmed. The boatmen punted for some time, but finally gave up, saying they had lost their bearings and would anchor, where they were, for the night. Suddenly we saw the twinkling of lights all around us and heard the sound of gongs being beaten. We found we were in the middle of a flotilla of small fishing boats. Our boatman whispered, "Put out your lights, 不好了." We had heard the fame of these gentry before, fishers in name, but both fishers and robbers by practice. Many a gruesome story had we been told of plunder and murder, and of course our memories faithfully recalled them all. The ladies of the party were very brave and kept in good spirits, much to our relief. We lifted up our hearts to God, and lo! we had scarcely finished praying when we found ourselves surrounded by fog. A bank of fog enveloped us, and we

lay where we were, in safety, till the following morning, hearing the sound of gongs, but molested by no man. As the morning dawned the fog lifted, and we went on our way full of praise to our gracious God.

You will find it a good thing to rest on the Lord's Day. Travel by cart or barrow or on mule back is fairly fatiguing, and you will last longer and do better work by observing one day as a day of rest.

> "Thousands at His bidding speed
> And post o'er land and ocean without rest:
> They also serve who only stand and wait."

After a week of hard travel, especially in a crowded district, one learns to admire and value the wisdom that appointed a day in which to rest. A time of meditation, prayer, and Scripture study will help to replenish the fountains of devotion, to add fuel to the fire which is so apt to burn low. Naturally, however, if you call for the tune you must pay the piper. If you make the boatman or the carter stop for the day, you must pay him for the delay; it is unreasonable to expect him to lose a day in the observance of an article of an alien religion without compensation.

Be a man among men. Avoid the far-away look; it gives you a vacant expression. Mix freely with those you come in contact with and make them feel that you are a follower of the Lord, who was so truly the Son of Man. Do not sit too long or too often on the pedestal of your natural reserve, but speak and preach and talk as one who is a man of like passions with your audience. Sorrow and pain are the same in them as in you; let them know where they can find rest for their sorrow, ease for their pain. Let the burden of your message be, "Behold the Lamb of God," and many like those who first heard the cry will leave their earthly teachers to follow Him, who is above all. Do not be discouraged by the apparent futility of your attempts; your labour is with your God. Blessed are they that sow beside all waters, that send forth thither the feet of the ox and the ass. You will be tempted to grow weary of your own bray, but take fresh courage from the fact that God once spoke by the mouth of an ass, probably with a view to the encouragement of after generations.

Much more might be said, but time fails, so I can only wish you every blessing in your journeyings, and

Remain,

YOUR AFFECTIONATE UNCLE.

The Term Question.—A Plea for Union on the Bible Terminology.

AN attempt is now being made to bring about a union among missionaries in China on the Term Question by means of mutual concessions, or at least supposed to be mutual. Whether this plan will be satisfactory to all or to any of the parties concerned still remains to be seen.

Since we are all, to a greater or lesser extent, students of the Bible and teachers of the same, might it not be well, before coming to a final decision with reference to the Term Question, to examine closely to see if the Bible does not give us something very clear and definite on the matter of terms, especially of the proper term for God? It may be that we shall find an affirmative answer to this query. If so it will certainly be best to accept the term that it gives and so settle this long disputed question.

The American revisers of the Revised Version of the English Bible have conferred an immense benefit on the English-speaking world by restoring the God-given name JEHOVAH into the text wherever it occurs in the original of the Old Testament. It had been expunged and a substitute, Kyrios (Κυριος), put in its place by the Septuagint translators of the Old Testament, the result of superstitious reverence. The Latin and English (not to speak of other) translators all followed their example till the American Revision appeared.

Now it requires only a cursory examination of the origin and use of the word JEHOVAH in the Old Testament to make it clear to us

(1) That this Name was given by God Himself as the name by which He should be known,

(2) That this Name was to be applied to Him alone and not to any other god,

(3) That by this Name He was to be distinguished and differentiated from all other gods,

(4) That all through the Old Testament this Name is used consistently and faithfully when speaking of the true God and of Him alone.

This name was substituted, as already intimated, by Kyrios (Lord) in the Septuagint. From its use there Kyrios passed over into New Testament usage, so that when the New Testament writers and speakers use Kyrios in referring to God, they

uniformly mean what is meant by Jehovah in the Old Testament. Of course the substitution of this word and its subsequent adoption by the New Testament writers might, to some extent, obscure its original meaning and intention. But, however this may be, they, including our Savior Himself, never adopted any other term by which to designate the true God. It is worth while to note also that Kyrios was a common noun, not a ready made, nor purposely coined, term for any god or lord.

Again: Elohim (אלהים) in the Old Testament and Theos (θεος) in the New were used as general terms for god or gods, just as it is very wisely proposed now to use *Shên* (神), which has been so used by a large number of missionaries all along and of course by the Chinese generally.

But the question now arises, Would it not be much better and perfectly safe for us to use this divinely given term JEHOVAH by which to designate the true God?

1. We would thus, as already intimated, follow the strict and uniform example of the Old Testament prophets and the New Testament apostles. They used Jehovah, or the well-known substitute for this word. They did not adopt a ready made heathen term, no matter how well its meaning might have suited them. The prophets might have used Baal (בעל), meaning, as it does, lord, and the apostles could have used Zeus (Ζευς) or Jupiter, but they never did so. They might have said that Jehovah is a foreign term that the people did not understand. Better use a term with which they are already familiar, explain away the idolatrous meaning and attach the proper meaning to it. But they never so argued. Is not their example well worth our serious consideration?

2. A ready made heathen term, no matter how clear its meaning may seem to be to us, carries with it entirely different ideas and associations in a Chinese mind. It is a term imbedded in idolatry, and carries with it idolatrous ideas and these only. Shang-ti (上帝) might appear to be a very good and ready made term for God. But look at its associations and the uses that the Chinese make of it. Explain it as we will and may, it will still carry with it in the minds of the Chinese more or less of its old associations. It is by no means sufficient that Shang-ti means *something like* the true God. To the untutored Chinese it does not and cannot mean the true God from the fact that he has lost all conception of such a being. In the part of China, where the writer lives, Shang-ti is ordinarily used to designate

Yu-huang (玉皇), and the missionary who uses Shang-ti in preaching to a heathen audience, if he be not very careful, is in the greatest danger of teaching idolatry pure and simple. So with any and all ready made heathen terms, no matter how clear their original meanings may be, or how satisfactory they may seem to us. Their danger lies in their idolatrous environments.

3. We may attempt a compromise, but it is not going to be satisfactory to all parties, if to any. Those who have been using Shang-ti, will still go on using it; those who use Tien-chu, will do likewise, and so with others, and after all there will be no real union on such a basis. With some this is a matter of prejudice, with some a matter of conscience. Some of us, weaker brethren, have conscientious scruples against the use of Shang-ti, for example, because this term has, for a long time, been offered not only to one idol but to many.

4. The Bible term, JEHOVAH, is not one of those terms that have been dragged into the logomachy of the "term question" and is not associated with any of this unpleasant controversy. It is as free from this as it is from any taint of idolatrous associations. So far as we know there is no prejudice attached to it, favorable or unfavorable, by any party in the controversy.

5. The use of this word would give, as it was originally intended to give, a distinct and definite designation to the true God and differentiate the Christian religion from all others by an unmistakable mark. We have often been asked by the Chinese, "What is the Name of the God whom we preach?" And we have about as often been at a loss for an answer. If we had Shang-ti, the questioner would at once have said: "That is what we worship." If we had said Tien-chu, we should have been put down as Romanists.

6. The objection that Jehovah is a foreign term would hold equally well against Ye-su (耶穌). Besides, Jehovah was no doubt a foreign term to those to whom it was at first proclaimed. Ours is certainly a foreign religion and must necessarily carry with it more or less of foreign terms. Other things foreign often carry foreign terms; why should not the Christian religion as well.

Christianity is a religion by itself and should in no way be mixed up with heathen ideas or associations. It is something new and separate, and if it is to do its full work and stand secure, it must continue to remain separate and distinct.

S.

Pentatonic Music and Kindred Matters.

BY REV. C. S. CHAMPNESS.

BY some means or other the article I sent to the RECORDER on this subject, accompanying the selection of pentatonic tunes that are being printed in the October and later issues, has not reached the Editor of this JOURNAL. I must therefore rewrite what I had to say on the subject.

My own experience of the use and need of pentatonic music in the Chinese church dates from an article on the subject that I read in an old issue of the CHINESE RECORDER, written by Mr. Soothill, of Wenchow. Before coming to China as a missionary, I had already found myself possessed of the gift of melody and had composed hymn tunes which were found acceptable by certain friends in England who had made use of them. Mr. Soothill's article showed me a path of usefulness, and it was not long afterwards when the opportunity to work in this direction presented itself. In the year 1894 the Central China Tract Society published that well-known and most useful hymnal, generally known as the Hankow Union Hymnal. Rev. W. A. Cornaby had translated for this hymnal the hymn "Just for To-day" and asked me to write a simple tune for it. The tune printed in the October issue is the result.

Several of the hymns in the Hankow Union Hymnal could not be sung, as no suitable tune was known for them, at any rate by many of the missionaries who were using the book. For this reason, when it was impossible to find a suitable tune elsewhere, I composed one specially for the purpose, and most of these tunes were written in the pentatonic style, like "Just for To-day." The tunes which I hope will appear in other issues of the RECORDER were all written for hymns in the Hankow Hymnal. I had sent them to the RECORDER, in the hope that they may be of use to many missionaries. For this reason I would ask my missionary brethren and sisters to make use of the tunes if possible and at any rate to give them a trial, using the words of "C. E. C." in connexion with those pentatonic tunes published in the June issue, "Try them with the Chinese." My own experience is, that the Chinese Christians, for whose use the tunes were made, have been pleased with them when they have been properly taught to sing them. I desire no better criterion.

In regard to the tunes published in the June issue I am not at all surprised at Mr. Ohlinger's criticism that the tune set to

"Art thou weary, art thou languid?" is an altered version of the well-known tune used in English and American hymnals, though I consider that criticism rather too severe.

The mistake lies in writing a tune in the same key and rhythm as "Stephanos." I always find it best to write a new tune to a well-known hymn wherever possible in a new rhythm and key. Hymn and tune lovers are always inclined to say "The old is better." Therefore a new tune should be as much unlike the old one as possible.

I believe in making pentatonic melodies to have them first of all to be TUNES. I have seen some unfortunate attempts in that direction which lacked this requisite. For this reason they have failed.

We are not always obliged to ask our musical friends to make pentatonic melodies for us. There are some most excellent tunes of this description to be found in some of our hymnals. For some strange reason American hymnals contain many of these. "Iowa, or "Kentucky," S. M., "Forest," "Harmony Grove" are all excellent tunes for Chinese use. It is to be hoped that the Chinese will not boycott these. Many Scotch airs are also well adapted for use with the Chinese, though it is not everyone who will care to use Auld Lang Syne, and Ye Banks and Braes for use in Christian services. Still these are pentatonic melodies, and for those who like to use them are found most useful in the church services. Kilmarnock is a beautiful tune, well fitted for church use, while Martyrdom, though containing a fah in the third line, is also very useful.

It is not necessary to use only pentatonic melodies. It is possible to train our scholars, by dint of great patience and perseverance, to sing the difficult sounds fah and te correctly. I do not, however, agree with Mr. Ohlinger's method of imitation. It is better to adopt a plan which is far more educational, namely to use the tonic sol-fa method, teaching the children to find how to produce these difficult sounds by remembering their place in the scale and their relationship to the other notes of the scale. For instance, they should learn to produce te by remembering that it is separated from soh by a major third, the same interval as that between doh and me. More difficult still to teach is that fah is a major third below lah and fourth above doh.

In choosing tunes which are not pentatonic it is a good rule to avoid such as abound in accidentals and semitones and particularly such as have fah or te on an accented syllable, or

upon the last syllable in the line. For instance, the second line of the refrain to "Hold the Fort" is not, as a rule, sung well, because of the te which finishes it. In like manner the sixth line of each stanza of "The Morning Light is Breaking," when sung to the well-known tune "Webb," is also often a failure. Many Chinese Christians close with the doh and drop the te altogether.

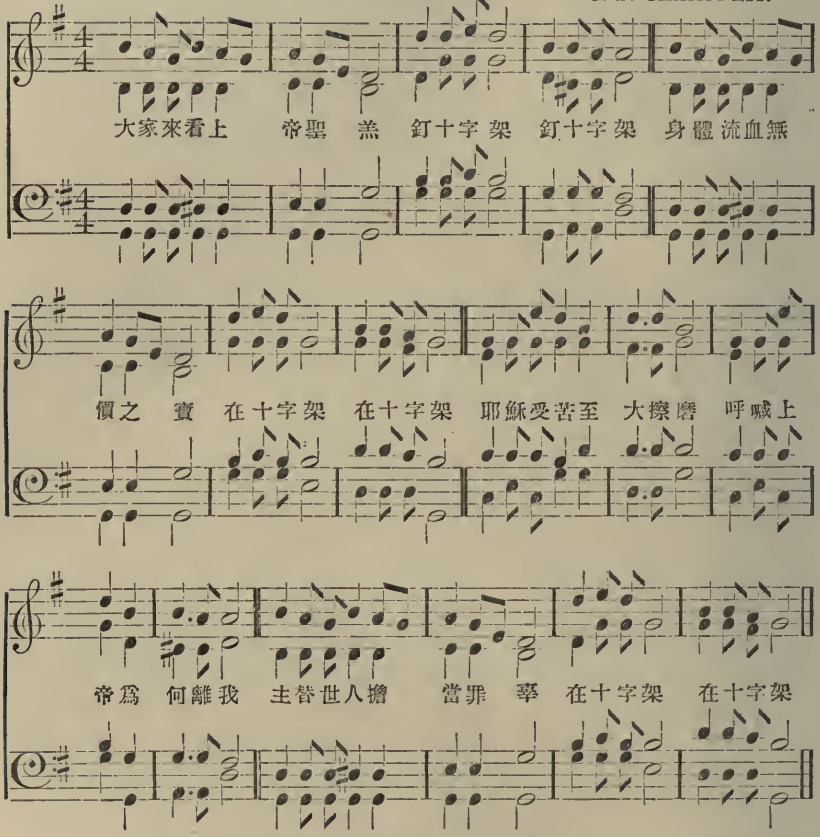
After all, in this matter, the personal factor, as regards the teacher, is an important one. I remember years ago in Hankow hearing the boys of the day-school and blind school of the Wesleyan Mission singing Turle's beautiful tune "Westminster" in a way that any choir could be proud of. This speaks great things for the lady who then had the choir in hand. She was a graduate of the R. A. M.

The publishing of the Union Hymnal produced by the Union Committee of North China will be a great advance in the history of psalmody in China. It is to be hoped that all the missions will see their way to use it, though perhaps one must not expect this just yet.

In regard to the translation of Western hymns great care should be taken to choose such hymns for translation that will really pay for the work put into them. There are certain hymns published in the homeland which have only an 'ephemeral existence. For a year or so they are prime favourites, and they are to be heard everywhere, but in course of time, through their want of depth of true feeling, they become forgotten. It sometimes happens that some missionary undertakes to translate the same. Often this is done in a merely literal manner without conveying the real sense of the hymn to the Chinese who sing it. The result is a failure. We ought not to translate what would otherwise, were it not for the "puffing" so complained about by Macaulay in his criticism of Mr. Robert Montgomery, fail for want of certain essential principles of life in a hymn. In many Chinese hymnals that I have seen are to be found translations which may deservedly be spoken of as "The chronicling of small beer." It is a great pity to see so much effort wasted when many hymns by such writers as Watts and Charles Wesley, full of the best and deepest scriptural teaching, are still untranslated.

N.B.—My setting of "Just for To-day" contains a typographical error in its last line. Last bar but one, bass minim D should be C.

BURNS.

C. S. CHAMPNESS.

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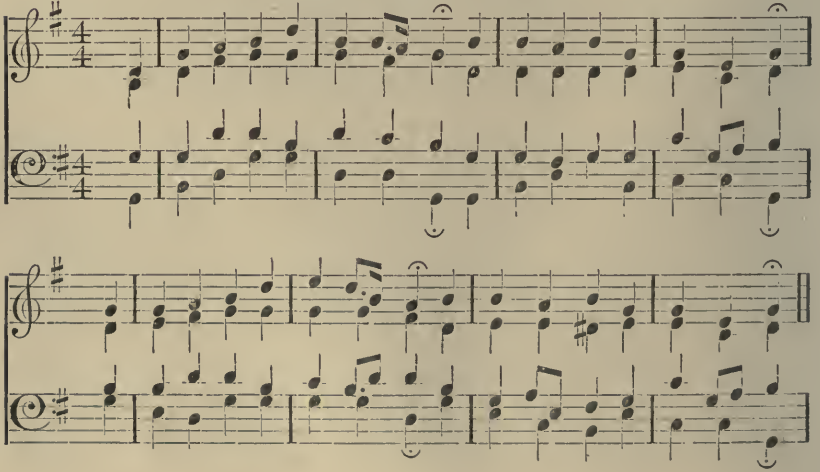
Jubilee of the Rev. Griffith John, D.D.

BY REV. ARTHUR BONSEY, HANKOW.

THE veteran missionary of Central China attained his Jubilee of service on Sunday, September 24th, and the event—the first of its kind in these parts—is being celebrated by various meetings and services in many of the stations of the London Mission, both in Hupeh and in Hunan.

On the actual date of the Jubilee a special meeting was held in the Hankow Concession church of the Mission, which was attended by a large number of Chinese Christians. The church was crowded, notwithstanding the fact that a similar service was being held just across the River Yangtse, in Wuchang, which had drawn off some who would otherwise have attended. Both outside and inside, the building was appropriately decorated—according to Chinese ideas of fitness—with the trophies of past days, in the shape of "myriad-name" umbrellas, silk scrolls, honorific tablets, etc.; all presented to Dr. John, from time to time, by Chinese Christians and others. The general effect of the rich blending of colours was very pleasing to the eye, and just the right setting was thus provided for the faces and dress of the Chinese worshippers.

It was not the kind of day one would have chosen for such a function, but the opposite. It was sultry and close, not a breath of air stirring, and in the thronged building it was evident that people were greatly inconvenienced by the heat and the closeness of the atmosphere. Yet they listened with intense earnestness from beginning to end of a long meeting and showed no signs of weariness other than that produced by the condition of the weather. The programme had been cut down in every possible way, but even then the number of speakers was uncomfortably large, and the duty of the chairman to keep all of them within a five minutes' limit was not a light one. The programme in itself bore eloquent testimony to the growth of the Mission, whose founder was thus being honoured. One could not help contrasting in thought the meagre handful of Christians who could have gathered to a Jubilee service fifty years ago, when Griffith John first came to China, and this long list of representatives from many of the counties of this great province. Even then one had to remember that some of the representative men had gone to swell the programme of the

Wuchang meeting, presided over by the Rev. Arnold Foster, himself a veteran. Moreover, owing to the difficulties of travel many of the distant centres were not represented, including the whole of the widespread work in the province of Hunan. There was a merciful side to this deprivation, inasmuch as the flow of eloquence, which, even as it was, threatened to outvie the brook in its unvarying continuance, might otherwise have become an uncontrollable flood.

For not a few years Griffith John worked single-handed in this vast centre; on this occasion he was surrounded by a number of colleagues; some of long standing and representing various developments of the work, who were present to add their testimony of esteem and affection for him who held on so bravely and patiently in the dark, uphill days.

Most of the speeches were distinctly equal to those generally made on such occasions; some few were really striking and original. The chief interest, however, did not lie so much in the character or quality of the speeches as in the representative character of each speaker. It required but a little effort of the imagination to see with the mental eye, as each representative mounted the platform, the scores or hundreds of Christians whose greetings he bore. What a mighty gathering it would have been if all the members of the London Mission church in Central China could have been brought together. To some men it is given to labour and pray for many years without much visible result to their labours. To Griffith John the meeting of the 24th September, with all the appreciative and loving words spoken of him and his work, was his "crown of rejoicing." Considerable interest was added to the meeting by the unexpected presence of another well-known veteran worker for China, the Rev. Young J. Allen, D.D., of Shanghai, who had just arrived from Peking by rail. Dr. Allen dwelt on reminiscences of forty-seven years ago, when he, Dr. John, and others who have left great names behind them, were young, and paid a graceful and loving tribute to the zeal and constancy of his old friend. Among other qualities, Dr. John, he said, has always possessed that of *persistence*, and in this respect he has ever reminded him of the Apostle Paul. Mr. John Archibald, of the National Bible Society of Scotland, who has been a co-worker with Dr. John for many years, spoke of the various ways in which he has, during these long years, spent himself unreservedly for the good of the Chinese. Mr. Archibald also spoke

of numerous journeys made in bygone days with Dr. John as companion when they were, indeed, "in perils oft." Of course Dr. John's own colleagues in their loyal tributes of love fell in nowise behind these friends, nor did the Chinese speakers. Dr. John's reply was just what one would expect from him, full of tender feeling and genuine appreciation of all the kind things said about him and ascribing all the glory and praise to God. There was no sound of repining, no regrets for failure and disappointment, although of these Dr. John has had his full share. Gratitude for past achievement and success merged, as it always does with the venerable worker, into confident prophecy that the future has greater things in store than anything yet seen in this land. Thus, after fifty years of strenuous life for China, of which forty-seven have been spent in China itself, does the unquenchable fire of missionary ardour still burn. With undimmed eye and unfaltering faith the veteran faces the future.

On the 28th of September the members of the Mission invited Dr. John's numerous foreign friends to a reception at "the Rest," to further mark the Jubilee rejoicing. It was, unfortunately, a wild stormy day, and the gathering, although comparatively large, was much smaller than it would otherwise have been. No one who knows "the Rest" in its ordinary appearance would have supposed it possible to so completely transform it as to leave the impression of a long and beautifully decorated drawing-room, dotted here and there with the daintiest of tea-tables. Over the platform the flags of Great Britain and China hung together in friendly accord, while at the back was a crimson tablet with the suggestive legend in pure, white letters,

1855
EBENEZER
1905

The proceedings were largely social and informal, but opportunity was taken by Dr. John's colleagues to present him with a congratulatory address, which was read by the Rev. Arnold Foster, B.A., who also spoke briefly on behalf of the Mission. He said that it is the intention of Dr. John's colleagues to have the address engrossed and illuminated for him. This will be given later, together with a sum of money contributed by past and present colleagues to provide some suitable permanent memorial. Short speeches were made by Mr. John Archibald, the Right Rev. L. H. Roots, the Rev. E. F. Gedye, M.A., Dr. Huntley, and Mr. Lewis Jones.

The Rev. Arthur Bonsey, who presided, presented a number of letters of apology from friends unable to attend, and also explained the absence of others on account of illness or bereavement. He also mentioned that many thousands of Dr. John's friends and supporters in the home lands will be glad to learn that such a meeting has been held.

Dr. John replied to the address and the speeches with much feeling. He prized above all the affection and goodwill of his colleagues. He wished to say that without such colleagues the work never could have become what it is to-day. It had been his delight to have for many years a succession of splendid colleagues, of whom some had died, some had to return home on account of health, some have gone to work in other parts of China, and others remain. It had been also a great delight to work with men of many missions and of many shades of thought. He did not advocate the breaking down of denominationalism, and his experience had taught him that if you want men to love you, you must first love them and show your love. This is the real secret of winning the Chinese, among whom Dr. John claims some of his best friends. He paid an affectionate tribute to the memory of other veterans who have recently passed away and thanked all who had in any way whatever helped to make the Jubilee reception a success.

It only remains to add that the Chinese Christians of the Mission are spontaneously raising a fund to devote to some object which will keep fresh the memory of Dr. John; they propose to make the presentation at a function to be held, probably, about the middle of November.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Mission Day-school.*

BY DR. ELLIOTT I. OSGOOD, CHU-CHEO.

IN all mission lands the day-school has become recognized as a legitimate field of missionary activity. Everywhere Christianity has found heathenism hopelessly binding itself with ignorance and superstition. In the South Seas, on the

* Read at Central China Christian Convention. Kuling, 16th August, 1905.

Congo, by the Ganges and the Yangtse, in the strongholds of Mohammedism, the missionary has found it his first duty to teach. While heathenism and atheism may thrive by the side of education, true Christianity and ignorance are eternally divorced. Education is the child of Christianity. Christ wanted men *to know*, to have knowledge of every science and philosophy with which God has endowed us that we might be able to apprehend more clearly the love He has used in garnishing this our temporary abode and, more important, that we might know His will and obey it.

The Chinese revere learning. The knowledge of characters, the ability to absorb the mysteries hidden within books, is a priceless attainment. Not ignorance but the possession of a literary degree is bliss to him. Often has he shown himself willing to let his children brave the dangers supposedly emanating from the foreigner if they might but gain the coveted prize of learning. Now since Western learning has become to him the greatest prize of all and this same foreigner appears to be the possessor of the key which will unlock the door, he comes himself pleading for the privilege of sitting at the feet of the one once so despised.

The day of opportunity for using the day-school to spread the knowledge of Christ has come to missionaries in China. It is an opportunity that will come but once in its fulness. They have thrown wide open the door. Shall we enter therein? Very soon they will be importing non-Christian teachers and will cease to ask at our hands. In many cities the missionary could now gain a controlling influence over the day-school work of the place. He can open normal classes and the teachers of the city would swarm to him. He can examine the pupils and freely instruct them in the truth. "The child is father to the man." Shall we enter this door of opportunity? It may perchance be "the promised land."

But what is a mission day-school? Is it a school where religious instruction only is to be imparted, or where it is to be the chief study, or where it is to be taught to the detriment of a general education? We hold that a mission day-school is a school which should be presided over by a Christian teacher, in which the most advanced methods of imparting a general education are introduced; the text-books of which should be distinctly religious in tone; and to whose general curriculum should be added daily religious worship and regular instruction in the Scriptures.

There are two extremes to be avoided. The one, in which religious instruction is introduced to the detriment of a general education, will close the door of opportunity now opened. The Chinese want an education similar to that given to children of Christian lands. If we refuse to give them this they will import other teachers and the school room will be barred to Christianity. The other, in which religious instruction is entirely omitted, will defeat the aim of Christian missions. A school that does not become an evangelistic agency is unworthy of the support of mission funds and should not be labeled a mission school.

Educators have greatly changed their methods during the last twenty-five years. The child is being viewed from a different standpoint and the methods of imparting instruction and the varieties of subjects taught have been completely revolutionized. The fossilized school teacher, whose ambition is to see that the pupils "learn" their books, is only to be compared with the student who has allowed a college faculty the privilege of merely "cramming" into his brain the contents of certain text-books. Both have missed the point of a liberal education.

The Chinese in the past ages had become fossilized in their educational methods, but they are now turning heartily to the modern view, and we can afford in our day-schools to do nothing less. They may still have a low conception of the religious element in education, but the moral and the physical are not being neglected, as a glance through any of their prescribed courses will reveal. They have yet to learn from us how closely akin are the moral and religious elements in man's nature.

A number of courses of study have been prepared in recent years as models for the new Chinese day and other schools. Our paper is only concerned with the former, and we will limit ourselves to the discussion of that portion. In 1903 the Educational Association published in the RECORDER a complete course of study. This course, while introducing all the regular studies pursued in our Western schools, adds the memorizing of the Chinese Classics. In marked contrast with this are the courses prepared by the Chinese themselves, who have totally ignored the ancient method of committing to memory their classical books. Let us examine one of the courses authorized and sanctioned by the government.

The Three Character Classic is dropped. The Confucian Classics are studied as a text-book and explained, but not

memorized, except in special portions. History, geography, natural philosophy, arithmetic, and gymnastics, with ethics, are introduced in the primary course. A most admirable series of text-books is being prepared; the first ones already having passed through several editions. The beginning lessons are from a primer with easy characters printed in large type. These characters, in some instances, learned in the morning are reproduced in the afternoon on their slates from memory. This is their first lesson in writing. They do not begin with the Chinese pen until the second year. Arithmetic introduces the use of the Arabic numerals. These, with the slate and pencil, blackboard and chalk, have superseded the abacus boards which, however, except in very exceptional cases, never had a place in the Chinese school. Arithmetic and geography are at first oral, and begin with near-at-hand illustrations. In the latter the physical appearances of the surrounding country become the first object lesson. With easy steps they proceed from this basis to the general geography of the local district, province, and finally China in general.

The ethics have for text-books pictures of worthy ancients and descriptions of their many virtues, using poetical illustrations when suitable.

With but this hasty survey we see the new schools in this land have adopted a course of study utterly different from their former methods and one which will compare most favorably with the Western standards. The course prescribed by the government has been printed and fully explained in a five-volume book and sent to every city throughout the empire as far as we have been able to ascertain. It will doubtless be taken as the model.

The Chinese and Japanese presses are publishing a series of text-books in harmony with these courses and, with them, they are publishing a companion series of books by which teachers may learn how to teach the new books in the modern way.

In some places the schools are being opened in the temples and are supported by taxation with a nominal fee from the pupil. In others teachers are independently opening schools on their own account and the pupils pay the full cost of the school. One such school which has come to our notice is in the home of one of the first families of the place, and the pupils pay a sum nearly equivalent to $11.00 a year, beside

paying for all their own books, slates, stationery, etc. The schools are being opened. The Chinese are calling loudly for suitable teachers and stand ready to pay high salaries to qualified men. They are being imposed upon by those who pretend to know how to teach the new studies. Frequently the schools degenerate to a mere farce and the patrons become discouraged yet continue on the school for the sake of "face". It is because of these difficulties that they are appealing to the missionary body. This once despised foreigner has the thing they most earnestly desire. They may despise him still, but here is the opportunity for removing this evil attitude on the part of the literati and gaining their ears for the Gospel.

We have it in our power to raise up a corps of teachers and inaugurate a series of day-schools superior to theirs, even though they may have the commercial advantage of us. "We know and therefore we speak". They do not know, and hence when acting independently of the missionary, have been the "blind leading the blind".

Note now some features of the Mission day-school.

Biblical Instruction.—We believe that this peculiar feature of the mission school should never be surrendered or compromised. For the purpose of teaching the Scriptures we came to the mission field, and we should not be willing to undertake any work in which we may not carry out that injunction, "teach all nations". For this purpose there should be added to the regular curriculum a well prepared course in Bible study. We would suggest the Christian Three Character Classic with commentary, a catechism, a simple life of Christ, studies in Old Testament history, together with the memorizing of special passages in the Psalms, Proverbs, sermons of Christ and discourses of the apostles. There should be regular attendance at Sunday school demanded, and the daily worship could well consist of readings bearing upon the weekly lesson. The aim should be to arouse an interest in, and a reverence for, the Scriptures.

The Pupils.—In times past the pupils were drawn from the homes of the Christians and the homes of the poorer classes. They all met on an equal footing, and a merely nominal or no fee at all was required. The time is now past when we are to be limited to this field alone. With the new era complications are bound to arise and should be carefully met.

The children of richer parents should be expected to pay more in accordance with what they receive. Yet the fees must

be so arranged that the children of the poorer classes will not be excluded. When there were only the latter class in evidence we were too often content with poor buildings badly lighted, desks and stools in comparison, and even the teacher seemed to harmonize with his surroundings. We were rarely able to hold pupils for any length of time, and we blamed it to the parents. If we had searched into our methods we might have found some cause for the trouble in them.

We should no longer by methods restrict our pupils to the lower classes. More money must be put into the school room equipment, so that the richer classes will not be ashamed to send their children to our schools. If the money is not forthcoming from our Boards we believe that these classes stand ready to pay a sufficient fee to warrant the better equipment. This introduces the third subject for consideration, namely :—

The Teacher.—There are times when the difficulties in finding suitable teachers are so great that one is sorely tempted to take a heathen or atheist, relying upon the influence the foreigner may exert in an hour or two each day to counteract and overcome whatever baneful influence such a man may exert over these children who look upon him as the very incarnation of all learning. It is handicapping the missionary at the beginning of the race, and the probabilities are that he will not be a winner at the end. The almost universal testimony of missionaries is that it does not pay except under very exceptional circumstances. Ordinarily one can depend upon it that unless a Christian teacher, or at least, one who is an inquirer under our close observation, can be obtained, that it will be better not to open the school at all.

This means that the winning of men from among the literary classes must draw out more prayer and thought from some of us. How many of those men who have daily sat opposite the foreigner at his desk have been won to Christ. Yet here is a unique opportunity to present very forcibly the claims of the Gospel; in other words to find out how much power we have personally as a personal worker. The "common people" have been gathering around us so thickly that we have overlooked these "other sheep". It is not necessary that a man be set apart to work among these so-called "higher classes," but that each one of us grasp the opportunities that daily pass our way and cease to differentiate between classes. An educated Paul demonstrated that such a qualification is

eminently valuable in building up the church of Christ in any new land. We have but to contrast the relative working value of an educated and an uneducated Chinese Christian in the church to be convinced that the former should be sought for proportionately as much as the latter.

In the new *régime* another qualification is necessary. The teacher must be able to teach Western branches of study and also adopt the modern method of teaching the Chinese character. Will our boarding-schools be able to meet this demand? In the experience of one mission in the Yangtse valley, which has two well equipped schools of higher learning, they were wholly unable to meet the demand and so have established a regular normal course of about four months in length under the direction of another member of their mission. Such a method has met their need, so that they have been able to place a Christian teacher in nearly every station and out-station within their mission. We are calling for teachers. They need not necessarily be men or women who have passed the examinations of a complete academic course. The day-school at present does not require so complete an education any more than do the common schools of an American country district. If they have so good a preparation so much the better there and so much the better here.

A four months' normal course grafted on to an education in the Chinese character will go a long way in fitting the average teacher to take up the position of a pedagogue in a school opened on approved modern lines. The conducting of such a normal class ought not to present great difficulties. The man who has it in charge should be given license beyond the class room. He should be given power to follow up the men after they have taken their places as teachers in the Mission. By correspondence or actual regular inspection they may refer their difficulties to him and he may be able thus still farther to improve and perfect our day-school system.

Thus we will be able to meet the demands now being made upon us for schools of Western learning for children. More than this we will be able to train up a younger generation who will enter our more advanced schools and prepare themselves for the many positions of trust this empire will have to fill in the near future. And we believe that they will not only rise up and call us blessed, but they will give the glory to Him who sent us to minister unto them.

Educational Notes from Kuliang.

THE Fukien Educational Association Auxiliary to the Educational Association of China was formed in Kuliang this summer. Rev. G. S. Miner was elected president and Rev. A. L. Warnshuis, of Amoy, secretary. A representative committee to investigate day-schools was appointed to report next summer.

A PHASE OF THE EDUCATIONAL PROBLEM IN FUKIEN.

The Kuliang season is usually fruitful of good results for missionary work. Last year the emphasis was evangelistic. The result was revivals in Amoy and Foochow. This summer the emphasis was educational, though that does not mean that we are less evangelistic.

On July 28th a conference was held on day-schools. This conference aroused so much interest that it was continued on August 1st.

The main discussion centered on the teachers. It was the consensus of opinion that if the day-school teachers could be improved many other problems in connection with schools would be easily settled. Two phases of the problem were discussed. First, "What can be done for the teachers at present teaching in our day-schools?" Second, "How can we provide better teachers in the future?" The teachers may be improved by holding frequent teachers' institutes. Such institutes were reported from Amoy and Foochow.

Mr. Miner, of the M. E. Mission, reports as follows on day-schools and institutes:—

"Some thirteen years ago I was led to take an interest in day-schools, and after considering the plans on which they were then being conducted I thought that to pay the teacher in proportion to work done would secure better service. Then, too, we had no school for the training of teachers, and I began looking around, so we might have a better corps of teachers.

After many experiments and consultations with my co-workers, both American and Chinese, we at present are following plans about as follows:—

1. We have a four years' prescribed course of study for the teachers. They are examined annually, and if they pass in the examination they are advanced to the next year and salary increased. If they repeatedly fail in the examination they are discontinued. Then, too, if they have more than twenty pupils in their schools who pass the quarterly examination the teacher's salary is increased. Besides the allowance given by the Missionary Society the teachers have all their pupils contribute.

2. Then to increase the efficiency of the teachers we hold institutes so we can present and train them in the modern methods of teaching. Their institutes are held as often as our time will

allow. We often take simple scientific apparatus from the college and perform such experiments as will interest, instruct and broaden the mind. This we have found to be very profitable, and we employ only Christian teachers.

3. The teachers and schools are not only under my supervision but also under the pastors, on whose circuits they are located, and the pastor is to visit each school on his work at least once a month and inspect the work done and also to aid in the examinations each quarter. The pastor is to make the acquaintance of the pupils and visit them in their homes and thus come in touch with the parents and endeavor to bring them to Christ. Many of the pupils and their families are not Christians.

4. For the pupils of the schools we have a four years' prescribed course of study so divided that certain books are to be studied each quarter and the students examined thereon. This course of study consists of about one-half Christian books and one-half native classics. As rewards of merit we give the pupils American picture cards after the examinations, on the backs of which Scripture texts have been pasted. Of these the pupils are very fond and carry them to their homes with great glee and often the text is the first ray of true light that enters their home. This year we have within the bounds of the Methodist annual conference 131 schools with 3,545 pupils."

In Foochow city the teachers of the A. B. C. F. M. day-schools meet once a week. They study arithmetic, geography, the Blakeslee lessons, and Dr. Pott's Pedagogy. A drill-master instructs them in gymnastics. This method has been in vogue for almost five years, and the results are very gratifying. Examinations are given three times a year, and the teacher's salary depends upon his success in the examination. The instruction is given in the same way as the teachers are expected to teach the children.

A good beginning has been made by Mr. Miner to provide better teachers for the future. A year and a half ago Mr. Miner established a normal school. The building located on the south side commands a beautiful view of the suburbs and city of Foochow. This school receives school teachers, trains them one year and sends them out into practical work. After a year of teaching they are again received into the schools for another year's training. It is too early to form a judgment of the success of the school, but the future looks very promising.

The girls' schools are doing their share toward the solution of this problem. At Po-na-sang Miss Newton established a model school in connection with the Girls' college. In this school the pupils of the college receive practical training in Pedagogy. One teaches geography, another arithmetic, another English.

In Amoy Miss Ovenden is giving similar training to the old pupils. The foreign teacher is usually present, and gives helpful suggestions.

Miss Brown, of Foochow, has trained a number of kindergartners. In the transitional school, taught by a graduate of Miss

Brown's school, the children have made very rapid progress in the study of character. They study character about one hour each day. In six months they were able to give the meaning of six hundred characters, form them with small sticks of different lengths and write them on the blackboard.

The following resolutions were unanimously adopted at the meeting :—

FOOCHOW, CHINA, *August 2nd, 1905.*

At a meeting of the Kuliang Union (composed of missionaries and others who spend the summer on Mount Kuliang near Foochow), held in the Kuliang chapel August 1st, 1905, the following resolutions were adopted :

1. *Resolved*, That as far as possible normal courses for day-school teachers should be introduced into the existing educational institutions, where the normal school is not yet possible, keeping in mind that the normal school is the ideal.

2. *Resolved*, That we emphasize the importance of institutes and summer classes for day-school teachers, and through our mission organization plan definitely for such work.

3. *Resolved*, That it is advisable for every institution of higher learning, and specially every theological college, to include in their curriculum the subject of Sunday schools, together with training in the practical organization and teaching of Sunday school classes, so that the future preachers and teachers may be equipped for this important work.

4. *Resolved*, That an Inter-missionary Sunday School Union should be formed for China on the lines of the International Sunday School Union, the Executive Committee of which should prepare courses of study, notes on the lessons, Sunday school papers, class registers, hints on organization and teaching and further as far as possible the Sunday school work of China.

5. *Resolved*, That until this Union includes more than Fukien province its permanent organization consist of an Executive Committee of nine members (that is, one member from each of the six missions in the province and also one representing the Hinghua M. E. Conference, elected by the missions themselves, and in addition a chairman and secretary-treasurer chosen by these seven members from the missionaries in the province), which committee shall have power to act, as far as possible, along the lines indicated for the province of Fukien and to take steps to include in this Union the Protestant Church of China,

6. *Resolved*, That until this permanent committee can be elected we appoint the following committee with all the power that shall afterward belong to the permanent Executive Committee.

One committee was elected as follows :—

Chairman	Rev. W. L. BEARD.
Secretary-Treasurer	Rev. J. SIMESTER.
Representing	
London Missionary Society	Miss OVENDEN.
American Reformed Church ...	Rev. A. L. WARNSHUIS.
English Presbyterian Mission ...	Miss MACLAGAN.
American Board Mission	Rev. G. H. HUBBARD.
Church Missionary Society	Rev. W. C. WHITE.
Methodist Episcopal Mission	
Foochow Conference	Miss BOSWORTH.
Hinghua ,, ...	Miss WESTCOTT.

Resolved, That we instruct the chairman of this meeting to send a copy of all the resolutions adopted, both with reference to day-schools and to Sunday schools, to the secretary of each mission in the province.

Very respectfully yours,

Chairman.

EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the Educational Association met at McTyiere Home September 29th, 1905, at 5:00 p.m. There were present: Dr. Parker, chairman; the Rev. Messrs. Silsby, Rawlinson, Bevan, Prof. Cooper and Prof. Walker, also on invitation, Dr. Hawks Pott. Dr. Parker reported that 2,000 copies of Mr. Tsu's three character classic were printed and ready for sale, and the price was set at five cents per copy.

Dr. Parker reported that the sale of books for the six months ending June 30th had amounted to $3,862.07.

He also reported a balance of $3,750.54 at the Mission Press, due the Association. Prof. Walker was elected secretary of the Executive Committee.

Adjourned.

M. P. WALKER,
Secretary.

Correspondence.

LANGUAGE STUDY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Will you allow me very gently to break a lance with my friend Mr. Sadler, of Amoy, re language examinations.

I cannot, of course, say what his experience may have been, but personally I am not aware of any missionary in the field or of any committee at home which says in peremptory tones to young missionaries who do badly in examinations: "You must come up to the standard or resign." My experience is that all who make themselves intelligible and some who can hardly do that are retained in the field rightly or wrongly and I would deprecate any word which would lead our younger brethren and sisters to think lightly of the prescribed examinations or fancy that the acquirement of the language is of secondary consideration. Too many are content now with a *working minimum* and need reminding that most difficulties vanish before patient plodding toil.

Yours faithfully,
LL. LLOYD.

AN URGENT APPEAL.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: As many of your readers are interested in the doings of the Central China Religious Tract Society, I venture to trespass on your space for the purpose of stating the Society's present financial position.

Up to date we have received subscriptions to the "Griffith John Jubilee Building Fund," amounting to about Taels 6,000.00. Of this a considerable portion has been subscribed by the missionaries of China. The amount raised is still far short of the total sum required, and, as we hope to purchase land almost immediately, the Committee

would be grateful if those friends who intend contributing, but have not yet done so, would let us have their contributions as early as possible.

As was to be expected the Jubilee Fund has absorbed many subscriptions that, under ordinary circumstances, would have gone to the general fund, with the result that the latter is already Taels 1000.00. in arrears. We are thus face to face with the prospect of a considerable deficit on the year's work and should be very thankful for any help that will enable us to meet the present need.

Donations to either of the above funds may be sent to the Rev. Joseph S. Adams, treasurer, Hanyang, or to me.

I am, Sir,

Yours faithfully,

H. B. STEWART,
Agent and Acting Secretary,
C. C. R. T. S.

Our Book Table.

The many friends of Rev. W. A. Cornaby, and readers of his various works will be glad to hear that his new book, "In Touch with Reality," will soon be out. To quote from the Preface: "The tasks of twenty years amid Chinese scenes and conditions have necessitated the reconsideration of truths held sacred by us, with a view to setting forth their essentials in Chinese apart from the husks of our own conventional phraseology. The result has been a personal possession of truth, in a new setting, held with something of the ardour of rediscovery."

The book is published at 3s. 6d., and copies are expected soon at the Presbyterian Mission Press book room.

Miss Belle M. Brain is the author of several little works which are of great value as assisting in the task of conveying a comprehension of the phenomena and the atmosphere of foreign missions to the young and the instructed. She has now followed these earlier works by another which she entitles, "All About Japan", or "Stories of Sunrise Land Told for Young Folks". In sixteen chapters the outline facts about the Island Empire, its people, its history, the introduction of Christian missions, their discouragements and their successes, with the present conditions, are all given with sufficient detail to hold the attention of the reader, or hearer. The book is published by the firm of F. H. Revell (New York, Chicago, Toronto, London, and Edinburgh), which has long made a specialty of missionary literature. The American price is $1.00 (gold) net.

Journal of the China Branch of the Royal Asiatic Society. Vol. XXXVI. 1905.

This volume is, for the most part, devoted to papers giving an itinerary of journeys in out-of-the-way regions. Mr. Fred. Carey writes in a pleasant strain of a journey from Sze-mao in Szchuan to Rangoon. A map is appended, by means of which the reader can follow the traveller's route. Mr. Haines Wilson tells of a journey to Sung-pan on the

borders of Thibet. He also appends a map and gives valuable notes—botanical, philological and commercial. Professor Leavenworth recounts the history of the Loochoo Islands and Mr. Juan Mencarini describes a visit to Java. Rev. Joshua Vale supplements a former paper of his on the irrigation of the great Chentu plain, and Rev. Ernest Box resumes the discussion of Shanghai folklore. There is an In Memoriam notice of the late Rev. Dr. Edkins and the usual notices of the proceedings of the Society.

J. D.

Some Typical Christians of South China. By Rev. W. S. Pakenham-Walsh. London: Marshall Bros.

This attractive little work of 100 pages is a welcome addition to a class of missionary literature which is well calculated to strengthen the faith of home friends interested in foreign missionary effort and meet the sweeping criticisms of poorly informed travellers who pose as eye-witnesses and authorities on their return home. The first important contribution to this class of literature was by Rev. Arnold Foster, who in his "Christian Progress in China," collected telling memorials of Christian life and character, zeal and endurance. The sufferings and heroisms of the martyrs of 1900 supplied a further contribution which is spread over several volumes; and now comes these short biographies of some typical native Christians of South China.

As is mentioned in the preface these twelve lives, drawn as they are from places widely remote, from various classes of Chinese society, and also from different church communions, afford a satisfactory reply to the query: "Does the Gospel message really change the heart and life of a Chinaman?" The photographs and other illustrations, and the high reputation of the missionaries who have co-operated with the author in his compilation, greatly enhance the value of this little volume.

The East of Asia. September, 1905. Shanghai: North-China Herald Office.

Like its handsome predecessors this beautifully illustrated quarterly calls forth nothing but praise. It is difficult to please every one, but in the varied contents of the number before us there is matter to compel the attention of all thoughtful people and tempt the interested perusal of some of the thoughtless. If the latter feel no heart stirrings in Mr. Ware's presentation of an imperial appreciation of Confucius and Mencius, or have no curiosity with regard to the beautifully reproduced rubbings that accompany it, they must have some admiration for the manner in which the grain junks at the entrance of the Tungting Lake are running before the breeze. This is only one of the ten illustrations which accompany Mr. Preston's paper on "Progress and Reform in Hunan Province." The strategic position of Hunan, the potential wealth of the province, and the outstanding characteristics of the people are such as prevent our surprise at the progress recorded. Another well-illustrated article is Mr. Cornaby's on "Sir Diamond, the Demon-Vanquisher." The letterpress is in the talented author's brightest vein with suggestions of depth that readily lead to helpful meditation.

Rev. J. Batchelor presents the result of his enquiries into the Koropok-guru, or Pit-dwellers of

North Japan; Rev. W. H. Hudson does full justice to the bamboo groves and other attractions of Mohkanshan; Rev. C. Bone writes of a marriage tragedy; whilst capable writers write on such subjects as Ancient Land Allotments in China, or give gems of Chinese poetry, or introduce us to a Chinese Othello or Desdemona, or give the tragic elements in the story partly told by the battered hulk of the *Reina Cristina*.

G. M.

The Imperial Drug Trade. A Restatement of the Opium Question in the light of recent evidence and new developments in the East. By Joshua Rowntree. Methuen & Co., 36 Essex Street, W. C., London. Cloth boards, 5s. net; post free, 5s. 4d.

Truth will not be forever on the scaffold, nor wrong on the throne. Nothing is settled until it is settled right. The traffic in opium by a great nation like England is desperately and disastrously wrong. It has been said that the proceedings of the Royal Commission on Opium stayed the agitation against the drug. We do not think so. The Chinese put sticking plasters on festering sores. The Opium Commission whitewashed the sepulchre in which all fair-minded men know are the unsightly corpses of millions of Chinese and the dead hopes of thousands of poor families in this country. The festering sore will break out afresh and poison the blood of the body politic; the whitewash will not disinfect the corruption of the grave, nor neutralize the effluvia which now offends heaven and earth. God stands in the shadow keeping watch above His own.

This book deals with the history of the commerce in opium; it gives a full account of the Royal Commission and states the present position in a very thorough manner. The Appendix is valuable, and the proofs of the deleterious effects of opium on the Oriental from native and foreign sources are so valid and convincing that we wonder how any sane man can deny them.

Mr. Rowntree has taken great pains to verify his statements and consulted every available authority on the subject, and we believe that no arrow of criticism on the part of those who batten on the trade can penetrate even the joint of his harness. His book shows that the opium trade was started in China by lawless traders whom the British authorities were unable to control, that the enormous profits of the business chloroformed conscience and finally strangled morality. This is strong, but we want it strong. Thousands of new corpses are heaped in the sepulchre every year and the British government goes on whitewashing. The opium business in China is a great moral ulcer, and books like this will do much to awaken the public mind and conscience to the horrors of the trade. The time will come when a great wave of righteous indignation on the part of true Englishmen will sweep away the corruption from the face of the earth.

S. Isett Woodbridge.

RECENT ISSUES FROM MACMILLAN & CO.

Picture Arithmetic, Book III. Price 3d.

New Globe Readers, Book VI. Price 1s. 8d.

The reading lessons have been selected from books of established literary position, and their perusal

will tend to awaken and foster a love of literature. There are many beautiful illustrations and useful notes.

The Diary of Samuel Pepys, with an introduction and notes by G. Gregory Smith. Price 3s. 6d.

This is a compact and beautifully printed issue of the unique diary which shed so much light upon the men and manners of three or four centuries ago.

A copious index greatly adds to the value of this edition.

Macaulay's Essay on Sir William Temple. Edited by G. A. Twentyman, B.A. Price 1s.

This is a well got up little volume. In addition to the text of the essay there is a short biographical sketch of Macaulay and a very interesting historical introduction. Then there are copious notes, a chronological table and an analysis of the essay; a glossary, subjects for essays and suggested passages for repetition. All references are easy to find, for the lines of each page are numbered in tens. Altogether this is a splendid book to put into the hands of students. R. G. D.

Machine Construction and Drawing. By Frank Castle, M.I.M.E. London.

This book is admirably suited for translation into Chinese. When so many students are anxious to obtain some knowledge of engineering and machine construction this text-book would be extremely useful if it could be given to the students in their own language. The author does not assume that his readers know anything of the subject to begin with. He commences by describing and illustrating the best method of sharpening a pencil in order to make a correct drawing; he explains and illustrates by excellent diagrams the meaning of "rivet," "bolt," "pitch", etc.; yet before we reach the last page we willingly assent to the claim made in the Preface that "an unusually large number, as well as a great variety of machine and engine details have been brought together in the book." Teachers in colleges will find the book useful, but very few Chinese students know English well enough to be able to use it.

J. D.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

S. D. K. List:—

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer. By Miss Jewel.

S. D. Gordon's books on Prayer and Power. By Rev. D. MacGillivray.

A Simple Mandarin Church History. By Rev. D. MacGillivray.

Commercial Press List:—

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Professor Bettex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

We are glad to note from the Report of the C. I. M. that Rev. F. W. Baller is preparing a Chinese version of *Pastor Hsi*, for which many are now enquiring. Also by same author, *Mandarin Hymnbook for Women and Children*, a great want.

Editorial Comment.

To Dr. Griffith John the Chinese Recorder, and all its readers, we feel sure, offer heartfelt congratulations on the fiftieth anniversary of his arrival in China. Our frontispiece, from a photograph kindly supplied by Rev. Bernard Upward, is a significant reminder of a memorable occasion. We rejoice in all that Dr. John has accomplished for China; we have been deeply impressed by what we have read, in the various accounts of the celebrations, of his exceptionally cordial relations with co-workers and fellow-believers, both native and foreign; and it is an inspiration to all workers for China to have him still in the front rank with undimmed eye and unfaltering faith facing the future.

* * *

In addition to the interesting account of the Jubilee celebrations, from the pen of Rev. A. Bonsey (see page 563), we would quote the following sentences from an appreciative

record of the proceedings which Mr. Upward kindly supplies:—

As we listened there seemed to be two key-words constantly recurring as each paid the tribute of respect—"friendship" and "persistence." Everyone who has had much intercourse with Dr. John knows him as a true, staunch, warm-hearted friend; be he native or foreign. Whilst the whole missionary world knows him as one who has "persisted", through sorrow and through joy, in sowing and in reaping, in good report and ill, every faculty brought into subjection to the one aim—China for Christ.

Said Dr. John: "Love, love, love; this is the secret of a happy co-operation." "Although much has been done in China, and many changes have taken place, I am persuaded that far greater changes are coming."

"Some seem to imagine I am an optimist, because life has been easy, and I have never known trial or sorrow. But I tell you I am an optimist, because of what I see—the changes that have taken place these fifty years. Sorrow! loss! I have known the bitterest—wife, children—I have gone through it all: Disappointments! dangers!—many, but I am an optimist in spite of it all."

* * *

We have great pleasure in giving in this issue the first of a series of papers by Rev. Arnold Foster, entitled "Bishop Westcott on Missions." It must have been an arduous task to collect and focus the many passages scattered through Bishop Westcott's writings which indicate what should be the methods and aims of missions and what are the great fundamental principles affecting the relation of the Gospel to the religions of the world. All missionaries must be thinkers, and our readers will appreciate Mr. Foster's scholarly presentation of the teaching of one who was a scholar and a thinker.

As Mr. Foster mentions on page 541 perhaps the most personal manifestation of Bishop Westcott's practical interest in missions may be seen in the fact that he gave four sons to the Mission work in India, of whom one died on the field and another is now a Missionary Bishop. It has been well remarked that everything he touched he uplifted, and in the judgment of many who know his books best he is regarded to-day, both in England and America, as one of the greatest teachers and one of the most far-seeing of all our theologians of the past two centuries, as he was also one of the most godly and deeply spiritually minded of men.

* * *

We would draw special attention to Mr. Fenn's account, in our Missionary News department, of the Conference on Federation in Peking, in the end of September. Such friends as we have met with, who were present at that memorable meeting, speak in glowing terms of the remarkable unanimity, self-sacrifice and fellowship which prevailed. The resolutions which were passed are eloquent of the giving up of individual preferences. Undoubtedly a step has been taken in advance and the decisions arrived at will help to solve in the near future some of the knotty problems that have so filled the minds and exercised the faith of many workers.

THE deprecatory resolution which was passed by the Central China District Committee of the London Missionary Society, and published in the *North-China Daily News* of 24th October, will be a great disappointment to those who were present at the Peking Conference and to the many more who rejoiced in the resolutions passed there; but possibly it will serve a good purpose in affording further opportunities for discussion, over a wider area, of some phases of the important questions involved. There may be fuller and more careful focussing of some points than would have been possible had there been an entire and immediate acquiescence.

* * *

WE have heard of some good fruits of the Conference. We understand that the members of the convention undertook to secure from their respective missions a request to the Bible Societies to print an edition of the Scriptures in Mandarin, with the terms Shang Ti and Sheng Ling (the terms recommended by the Conference) and agreed to use such an edition exclusively. They further recommended such action to be taken by all missions in the mandarin-speaking districts.

Just as we go to press we hear that Dr. Hykes, the agent of the American Bible Society, has received the unanimous request of the committee acting for the North China Mission of the Methodist Episcopal Church to print such an edition as we have mentioned above, with the promise that this Mission will use such an edition and no other.

* * *

UNION meetings on more denominational lines have just been held in Shanghai. Some of our readers will recall the Presbyterian Conference of October, 1901, when it was decided, among other actions, to call on the various missions of that denomination in China to appoint representatives who should take measures for the uniting of all their Chinese churches in one body. A good deal of preparatory work has been done by the committee on union then appointed, and the third meeting was held on September 18-20.

* * *

AFTER carefully considering the replies to the plan of union prepared at the meeting in 1893, the committee unanimously agreed that the time had come to urge upon the churches and missions concerned the advisability of proceeding at once to the organization of six union synods, embracing in some twenty-three or more presbyteries all branches of the Presbyterian denomination now working in China. A careful estimate of the number of communicants in the united church gives 41,000; and if we include Formosa in the estimate, the total number of communicants would amount to some 47,000. In 1890 the number of Presby-

terian communicants, as published in the Missionary Conference report, was 12,347, and this number represented about one-third of all the communicants of all the Protestant missions laboring in China, including Formosa. If other denominations have prospered in like manner—and there is every reason to believe that they have—the number of communicants in all China must now reach a total of 142,000; and it is probable that complete returns would give as many as 150,000.

* * *

On account of differences of dialect and the expense and inconvenience of travel, etc., the committee deemed it inadvisable at the outset to organize a general assembly, although agreeing that "such an assembly will form the natural consummation of this scheme of union, without which its organization will be incomplete." Already three of the synods proposed in the plan of union have been organized and are independent of the home churches. One of these was organized as a presbytery, but is planning for a synod with three presbyteries. The committee recommends that the other three synods be organized immediately as independent church courts, and that each of the presbyteries of which they are or will be composed, elect two representatives—one Chinese and one foreigner—to form a national council, which will meet about the time of the Missionary Conference in 1907 and consult together regarding the general interests of the united church.

* * *

It is hoped that this union of the Presbyterian churches will help forward that larger union which would embrace all branches of the church of Christ now laboring in China; and although organic union with all other branches may not at present be expedient, all such movements will help to accentuate that unity of purpose which is increasingly manifest throughout this great field of Christian missions.

* * *

A valued correspondent writing us with regard to the day of prayer at Kuling, speaks of lack of unity as being a hindrance to the revival that was the subject of prayer at the Kuling and other conferences. He says:—

> The number of "*Hueis*" in the "*Yesu Chiao*" in China is perfectly bewildering to the Chinese. Though we constantly protest that we are all one, yet often actions speak louder than words, which they are not slow to see. That denominational differences are a hindrance to a genuine revival is shown by the fact that when and wherever such a revival occurs these differences for the time being are forgotten, or pass into the background. When our Savior prayed that we may all be one, He surely did not mean that we be split up into fragments.

* * *

The embarrassments which these divisions cause to missionary work and the difficulty of giving a satisfactory account of them to converts from hea-

thenism were referred to recently in a valuable article by Bishop Awdry, of Tokyo. He writes:—

> We cannot get clear of the divisions ourselves because their genesis is part of our history and their results have ramified into all the regions of our thoughts, characters, and institutions. Yet we are conscious of the utter inapplicability of many of those matters which divide us, perhaps excusably, to the case of (say) Japanese Christians. Are we deliberately to convey the infection of all the diseases of Christendom from ourselves to the Japanese church of the future? It is a ruinous injury, not to say sin, yet how can we avoid it?

* * *

Bishop Awdry is impressed with two salient features of the church of to-day—dissatisfaction with our divisions and an ever growing and efficient sense of missionary obligation, the two acting very powerfully upon each other—and pleads for prayer, especially in its largest sense of harmonising and subordinating our spirit and will to that of God. He further says:—

> There is nothing like close communion with God and intercession to fit us to be his instruments, and that in co-operation with others. But the prayer must be that *we* may be led to *His* will, not He to ours; and the intercession must not have in it a shadow of patronising. It must not be, 'Bring them to my way of thinking;' 'Lighten their darkness.' Self-righteousness and 'cocksureness' are equally contrary to the true spirit of prayer. 'Depart from me, for I am holier than thou,' and 'God I thank Thee that I am not as other men are' stand just on the same level. The prayer must be, 'Bring *us* into harmony with *Thy* thoughts;' 'Lighten *our* darkness.' Such prayer begets and rears personal humility and mutual respect, even amid the keenest struggles and amid divergencies so great as to forbid direct co-operation.

In our last issue we expressed a hope that we would be able later on to refer to some of the lessons of the late war between Japan and Russia. The triumph of efficiency over inefficiency is one great lesson, but living and working in the East, where the individual counts for so little, we have been specially interested in the manner in which it has been demonstrated that personality is the greatest power in the world. The science of war had become so exact and far-reaching and catastrophic in its use of electricity, and from the terrible nature of the explosives and weapons used, that it was supposed by many that individual or even national heroism did not count.

* * *

Electricity had brought a a matter-of-fact element into aspects of war time that hitherto had great possibilities of individual heroism. Galloping aides are now practically a thing of the past. No longer the salute as the aide receives the order, the spurring of the impatient steed, then a confused tornado of hoofs and military trappings to the point of danger or pivot movements; but a ring up on the field telephone, a "hello" and the quiet delivery of a momentous message. For with a telephone system putting the commander-in-chief in touch with his subordinates, and linking on these division leaders to regimental commanders, even the winking of the helio-

graph and the flutter of signal flags are less important than in former days.

* * *

RUSSIA had the same, or even better, opportunities for her use of these modern appliances; but the low moral tone of many of her officers, her depreciation of the enemy, and the mechanical movements of great bodies of men who had no opportunities or instruction in taking the initiative, stand out in strong contrast with the intelligence, keenness, and brave self-sacrifice of the Japanese officers and men. The eight-days' fighting round Liaoyang, the nine days of the Shaho battle, and the fourteen days near Moukden have so much to tell of individual heroism and endurance, as well as magnificent organization, that we look forward to great things being done in these eastern lands under the King of kings through the development of sanctified individuality.

* * *

THERE is a close connection between home philanthropy and work on the mission field, and it is only right that we should mention the great loss that has been sustained by the needy young in the death of Dr. John M. Barnardo. Workers in China have a special interest in this wonderful man and his work, from the fact that his early idea was to qualify for medical mission work in China, but the success of his work among homeless children in London led to him giving his life entirely to this work. Through his agency fully sixty thousand orphan waifs have been rescued, trained, and placed out in life. The special lesson we can learn from his methods is the manner in which he legislated for the future. And in connection with an earlier paragraph we might refer to one characteristic of his Homes — their total freedom from the shackles of routine. The children did not remain or become "mere passive constituents of an aggregate," but were treated as individuals, with personal characteristics of their own.

Missionary News.

Conference on Federation.

Since the Federation Conference at Pei-tai-ho, North China, in August, 1904, the committee appointed at that time has been busily engaged in securing the appointment, by the various missions throughout China, of representatives on a large General Committee, to whom should be entrusted the important work of securing general co-operation in carrying out the suggestions and resolutions of that conference. To further this end a representative conference was called to meet in Peking, September 28th; each mission, if possible, to send at least one representative. This Conference has just closed its four days' sessions, leaving a

strong impression of having accomplished a long step in advance. While the attendance was not as fully representative as had been hoped, yet it included a few from almost every quarter of the empire; and there were many others represented by proxy. When we add to these the great number whose views on the questions to be discussed had been communicated to the committee in writing, the whole of the missionary force in China may be said to have had a very fair representation. Aside from the missionaries in Peking there were present delegates from the American Board, London Mission, American and English Methodist Missions and the American, British and Scottish Bible Societies in Tientsin, the Canadian Presbyterian Mission in Honan, the Irish and Scotch Presbyterian Missions in Manchuria, the China Inland Mission in Chihli and Shansi provinces, the American and Swedish Baptist Missions in Shantung, the London Mission in Canton and Hongkong, the Wesleyan Methodist Mission in Hankow, the American Bible Society, Shanghai, the Foreign Christian Miss. Society, Nanking, the Scandinavian Alliance Mission, Shansi, the S. P. G. Mission in Shantung, the American Episcopal Mission in Central China. We had with us distinguished visitors from America in the persons of Bishop and Mrs. J. W. Bashford and Mrs. J. Ellen Foster. In all, four bishops were present: two from the Church of England and one each from the American Episcopal and Methodist Episcopal Churches.

The Rev. Geo. T. Candlin, of the English Methodist Church, Tientsin, was chosen chairman of the Conference; Rev. C. H. Fenn, of Peking, secretary, with J. McGibb, Jr., assistant, and H. S. Elliott, stenographer. A Committee of Reference was chosen to consider and report the best form for any resolutions to be adopted by the Conference.

Dr. Thos. Cochrane, the chairman of the committee which convened the Conference, presented a short statement of the movement and a report of the work of the committee for the past year. The principal part of this work consisted of a vast amount of correspondence with all the missions in the empire in the endeavor to secure the appointment of the General Committee contemplated and to obtain a full and official reply to the four propositions of the committee, namely, as to the desirableness and feasibility of a union hymn book, uniform designations for churches and chapels, uniform terms for God and the Holy Spirit, and a federation of the Christian churches of China. The previous year's canvass had been of individuals merely; this was a canvass of missions. The result, however, was much the same; only a very small minority of the missions regarding any of these propositions as either impracticable or undesirable, while a large majority expressed an enthusiastic and prayerful interest in the success of the committee's labors. Most of the missions either appointed delegates to the Peking Conference or requested one or another of the members of the committee to officially represent them in that Conference. The number of delegates from all parts of the empire was, therefore, much greater than appeared to the casual observer. Inasmuch, how-

ever, as there were many missionaries present who were not formal delegates and the meeting was rather a conference than a formally constituted legislative body, it was thought wise to declare definitely that all actions of the Conference should be considered as advisory rather than authoritative.

Rev. W. S. Ament, D.D., opened the discussion of the question of a union hymn book by presenting the practical difficulties of present conditions, under which it is impossible for union meetings to find common hymns, or even common translations of the hymns which their various books may contain in common. He was followed by Rev. E. C. Tewksbury, chairman of the committee appointed by the North China Tract Society in furtherance of the suggestions of last year's Conference at Pei-tai-ho. This committee, representing in its members most of the missions working in North China, has devoted a large amount of labor to the assembling of a collection of all the hymn books issued in China, which collection they presented for the inspection of the Conference. A complete index to these nearly thirty books has been made. Of one hymn no less than seventeen different translations were found, of others from five to twelve. All these different versions, with the exception of those so distinctly unscholarly as to be unworthy of serious consideration, were copied out and sent to every member of the committee for comparison. A collection was then made of one hundred hymns common to several of the best books, and in the version preferred by the majority of the committee, in a few cases a union version being formed by the combination of verses from two or more versions when the advantage gained by the selection was unmistakeable. Fifty other standard hymns, not common to so many books, were then added by the committee, and the entire collection of one hundred and fifty published in tentative form by the Tract Society and presented to the Conference. Dr. Cochrane also presented many letters from all parts of China urging the desirability of preparing a Union Hymn Book. During the discussion which followed, it became evident that there would be serious difficulty in securing the adoption of a book of this kind if it were expected to take the place of all books now in existence, while as an appendix to all such books, and as a small book for use in small churches and in union meetings, it would serve a most important purpose. Therefore the final resolution adopted by the Conference was as follows: "That this Conference endorses the generally expressed desire throughout China for a union in Christian hymnology, but whether a new book should be prepared, or a selection made of one hundred or more standard hymns (such as those issued by the North-China Tract Society) for incorporation into other hymn books, be referred to the Representative Council or Committee (to be formed) for decision."

At the evening session of the Conference addresses were delivered by Bishop F. R. Graves, of the American Episcopal Mission in Central China, and the Rev. M. Mackenzie, of the Canadian Presbyterian Mission in Honan. The former believed this Conference more valuable in the greater things of which it

was the beginning than in the questions which it would itself be able to settle. He declared one of its greatest benefits the opportunity to know other missionaries better, to come nearer together in mutual respect, love and prayerfulness. A federation was very important for the securing of the objects which we have in common. Mr. Mackenzie urged that, while neither visionaries nor idealists, missionaries must have both visions and ideals. We must be one in Christ for China, which is now out of Christ, that we may give to her what we have received, do for her what has been done for us. We must not fall behind the general world movement toward federation and union. The strongest part of what we have to give to China is what we hold in common, the weakest part is that which separates us. The vision of the world in Christ yet to be, will bring us together in an irresistible unity.

The themes for the second day's sessions were the propositions for Uniform Designations for Churches and Chapels, and Uniform Terms for God and the Holy Spirit. The discussion of the first question was opened by the Rev. John Wherry, D.D., who said that some of those with whom the committee had corresponded, were disposed to regard this question as unimportant, but the majority agreed with him in thinking that one unvarying sign in every city, town and village where the Gospel is preached, would be, to the ordinary Chinese, about the strongest possible evidence that that Gospel is one, and that, with so many propagating it, it is likely to prevail even in this empire. Many different designations had been suggested, but those presented by the committee, Fu Yin T'ang (Gospel Hall), for chapels, and Li Pai T'ang (Worship Hall) for churches, were most largely favored. As to the name for the Protestant church, it did not seem wise to follow the suggestion of a few in emphasizing our opposition to the Roman Catholic church, with whom we should hope for ultimate union. On the other hand, the objections to the use of the personal name of Jesus as being almost profane and neither in keeping with Chinese nor foreign ideas, were so numerous that it seemed best to propose the adoption of the term Chi Tu Chiao (Church of Christ). After general discussion the following resolutions were adopted :—

"Resolved, That a large majority of the missionaries in China having expressed their willingness to adopt the designations Fu Yin T'ang for street chapels, and Li Pai T'ang for places of worship, the Representative Council or Committee (to be formed) be asked to endeavor to make the use of these designations universal in China.

Resolved, That the Conference recommends to the various missions in China the adoption of the term Chi Tu Chiao as the designation of the Christian church."

Further discussion indicated a general sentiment in favor of the dropping of distinctive denominational names, so far as feasible.

Rev. H. H. Lowry, D.D., opened the discussion of the Term Question, giving a brief history of the question and mentioning the incessant and acrimonious debates of the generation now almost gone. God had blessed the use of every term which had been sincerely

used in worshipping Him and proclaiming His Gospel; but uniformity would avoid endless confusion in the minds of men, save much money in the printing of books and contribute in every way to fraternal feeling throughout the church in China.

A general discussion followed, both on the question itself and as to the wisdom of requesting the Bible Societies to print the Bible in the compromise terms proposed by the committee and quite generally approved in the correspondence presented by that committee. The representatives of the Bible Societies expressed unwillingness to print the Scriptures in these terms as a fourth set, but the great joy they would have in seeing union terms take the place of the three sets in which they are now compelled to print. They agreed that a demand for these terms from a large part of their constituency, however, would probably compel them to print, as they regarded themselves as the servants of the missions. The following resolutions were finally adopted :—

"Resolved, That, whereas there are three terms, in China, designating the Supreme Being, viz., Shang Ti, Chen Shen and T'ien Chu, and two terms designating the Holy Spirit, viz., Sheng Shen and Sheng Ling; but the evidence presented to this Conference shows a large and constantly increasing preponderance of opinion in favor of the terms Shang Ti for God and Sheng Ling for Holy Spirit, this Conference recommends the adoption of these terms in literature, by the missionary body throughout China, while leaving the widest liberty in the use of terms in preaching.

Resolved, That, in view of the widely expressed desire for the issue of the Bible with the terms Shang Ti for God and Sheng Ling for Holy Spirit, this Conference suggests to the Bible Societies that they take steps to ascertain the wishes of their constituents as to the printing of the Bible with these terms."

At the evening session the Rev. Geo. T. Candlin presented a paper preliminary to the discussion of the fourth proposition, namely, a Federation of the Christian Churches of China. He declared the time, just at the rounding out of the first century of missionary effort in China, most opportune for the consummation of this great work. The ideal should be nothing less than one Christian church for China. Is it not worth striving for? Could anything so warmly commend us to China's people and China's rulers? The alternative is stern and melancholy, a score or more of missions working independently, a Protestant community of 150,000 divided among a score of churches, the native leaders, in their growing independence, perpetuating the petty differences of which they would have known nothing had they been taught, magnifying what were once, perhaps, living issues, but were long since dead. Are such things to harass and perplex the church in China for all coming time? This one Christian church for all China is to be brought about by first dreaming and then doing. There must first be the ideal if we are to have the real. This federation of the churches is a vital necessity. Union is natural, separation unnatural; union right, schism wrong. What God has called us to establish is the kingdom of God; there is but one kingdom of God. The

church is the body of Christ; there is but one body of Christ. The church must have an external, visible body; it is at least incongruous that it should have a number of bodies. Now is the time for federation, when things in China are still in the making, neither made nor spoiled. In the Chinese Christian church there is a strong spirit of oneness; let us not be the makers of strife. This is not a question of uniting missions, but of joining native churches. The Chinese church must be *sui generis* a spontaneous, original growth; let us not be responsible for the stunting of that growth by training it to a foreign frame. What we seek is union, not uniformity. There is room in a federation for "diversities of operation." These Chinese Christians have believed alike, suffered alike, witnessed alike; let us see to it that so far as we can accomplish it, they stand together hand in hand, heart to heart, helping to hasten the time when "they all shall be one" in Christ and the Father, that the world may believe that the Son was indeed sent of the Father.

The above is, by no means, even a complete outline of this strong address, which admirably prepared the way for the discussion of federation the following morning. In the course of the debate a number expressed a preference for the postponement of any definite action until the meeting of the Centenary Conference to be held in Shanghai in May, 1907; but the opinion prevailed that the intervening nineteen months could be employed to best advantage by endeavoring to put the proposition in definite form; that form, however, to be subject to revision by the Centenary Conference. The final conclusions took shape in the following:—

"Resoved, That, in view of the almost unanimous wish of the missionaries of China for some form of federation of the Christian churches of the empire steps be taken to form a Representative Council or Committee in which the native church shall be adequately represented.

Resolved, That we appoint the Peking Committee on Union, together with such missionaries in other parts of China as they may invite, to co-operate with them as a committee for the purpose of securing such a Representative Council (or Committee); the work of this preliminary committee to cease when the Representative Council has been formed.

Resolved, That this Representative Council (or Committee) be asked to take into careful consideration the outline of a Tentative Scheme of Federation already prepared by the Peking Committee on Union.

Resolved, That all the actions of this Representative Council (or Committee) be regarded as tentative and experimental; and that they be reported to the Centenary Conference of 1907 for its consideration and revision.

Resolved, That this Conference appeals to the brethren of all missions and churches to continue earnestly in prayer on the subject of federation, asking especially that the Holy Spirit may come in unifying power upon the whole church.

Resolved, That this Conference appeals to the Executive Committee for the General Centenary Conference of 1907, to arrange for the adequate presentation of the subject of federation to that Conference."

A resolution of the West China Missions Advisory Board, on the subject of Opium, was endorsed. Another resolution, from Foochow, on the subject of a Sabbath School Union, was referred to the Representative Council to be formed.

It was decided to publish the records of the Conference in full for distribution throughout China.

The business sessions of the Conference lasted well on into Saturday evening. On the following day, at 4.30 p.m., Bishop Bashford concluded the sessions of the Conference with a strong sermon on "The Scriptural Basis for Foreign Missions," the service closing with a season of prayer for the conversion of China.

There were few, if any, of those present during these days of Conference who did not feel both confident that the year had seen great progress in this great work, and exceedingly hopeful that the final outcome, and that before many years, will be a genuine federation, unity in spirit, uniformity in terminology and hymnology, and a bright prospect of union in that one Christian church for China, for which we are all praying.

COURTENAY H. FENN,
Secretary.

Canton Notes.

Our mission community has returned invigorated from its annual summer vacation, and we look forward with hopefulness to a fruitful year of strenuous work. The ranks of several missions have been strengthened, while recruits are still expected by others. On Wednesday, September 27th, we met in conference at the house of Dr. P. G. Todd, Kuk-fan. The paper was to be read by Dr. Woods, of the Christian college, but as Revs. Taylor (secretary of the British and Foreign Bible Society) and G. H. Bondfield were with us, Dr. Woods consented to postpone the reading of his essay until the next Conference. These two gentlemen gave most helpful addresses regarding the work of the Bible Society. Mr. Bondfield's remarks *re* translation work, the unifying of terms, the use of the colloquial and Romanized colloquial, were most helpful. We were also cheered to hear of a movement among the Swatow Christians for the evangelisation of the neglected Mongols and of the fruit borne from the Scriptures distributed throughout the post offices of the empire. Mr. Taylor's address took us further afield, and we rejoiced in the story of Bible triumphs in many lands.

G. H. McNEUR.

Notes from Kuliang.

It would be pleasant to speak of the climate, the walks, the Kuliang union for purposes musical, literary and social and religious, but let us pass on to some other points.

THE FUKIEN PRAYER UNION.

This was begun at Kuliang. It is hoped to send a copy of the important circular letter to Chinese of Fukien scattered over the world and to the friends of these Chinese, whether in China or in the West. The Prayer Union shows magnificent opportunities of Gospel extension throughout the province, and is an evidence of the magnificent power of prayer. We need a

writer like the one who wrote the 11th of Hebrews to show how enemies have been won, sinners converted, prayer for others answered, and to show how spiritual energy is developed when men—Chinamen—give up themselves to God, and these are blessed by Him in return and used in His kingdom. We are rejoicing in a great day for Fukien and in a deepening impression of good. It has been remarked that visitors coming to Fukien are impressed by its people and never forget them. There has been more of the Gospel in this province (and Formosa) than elsewhere. Dr. Carstairs Douglas once said to me, when we were thinking of a famous centre of Buddhism from which Buddhism had spread throughout China: "Why should not the power of the Gospel tell with especial force from this (thickly populated and) highly favoured province?"

ROMANISED.

This is by no means to set aside the classical, but to be used as a means of instruction where needed. To read and write the classical years and years are needed, to read and write Romanised is a matter of weeks. Inquire of the three girls' schools in Amoy and examine the Romanised library there, then it will be seen how much there is to say for the system.

IMPORTANT QUESTIONS.

More than ever this year Kuliang has become a centre to which good friends from distant places have come. For example, Mr. and Mrs. Clayson, from Canton. Great benefit has been received by the news thus brought. Mr. Clayson has explained the splendid efforts being made by Chinese in the Canton region of an independent kind. Mr. Warnshuis having received information, both by letter and newspaper from Japan, has made known the vastly important crisis going on in Japan as regards missionaries' life and work. Through the press of Japan strong criticism is expressed. The Japanese feel that the time has gone when any Westerner, even a missionary, can be respected merely because he holds an office. It is urged that intellect as well as good feeling must be developed, that missionaries must not only be employers of "coolie labour" (native preachers) but must themselves take off their coat and rise to the occasion in every department of effort, life and service, and it is farther suggested that if they are not prepared for this, if they are beginning to die intellectually, they had better retire! It is well known that in China such feelings are beginning to move in the minds of men; in fact they are actually expressed, especially amongst men who feel stung because they think that more or less missionaries share the common Western feeling of contempt for the Chinese. Japan has won her way to the front, and so given a lift to other Eastern nations, specially China. It is very clear that we live in critical times, and when a symposium of earnest men, gathered from different quarters, can thus meet and consider grave questions of the highest importance the time is well spent, and public opinion may be created, such as may prove of great service, both at home and abroad.

One advantage to be gained from given publicity to the facts above stated is, that friends in the West, learning of the mighty

movements going on, may come to see with their own eyes and to take due share in the struggle. Looking broadly at the questions touched on above there is reason why both in Japan and in China the representations of the press and of leading individuals should receive due attention, specially by missionaries, and the questions affecting the national church in both countries need to be well considered. Missionaries are not here to do a hole and corner work, but to create opinions that may have an influence in all directions. The leaders of China, at least in many cases, are looking out for light and help.

J. SADLER.

Missionary Journal.

BIRTHS.

AT Shanghai, September 21st, the wife of Rev. E. C. LOBENSTINE, A. P. M., Hwai-yuen, of a daughter (Rose).

AT Tai-chow, October 4th, the wife of Rev. W. WALLACE, C. M. S., of a son.

AT Lu-chow-fu, October 7th, the wife of Rev. J Y. MCGINNIS, of a son (Griffith Roberts).

AT Soochow, October 15th, the wife of Rev. A. R. KEPLER, A. P. M., Ningpo, of a son.

MARRIAGES.

AT Shanghai, October 14th, Rev. GEO. ED. BAKER, B. M. S., Ch'ing-chow-fu, Shantung, to Miss FLORENCE HILDA HALLET, of Highgate Road, London.

AT Hankow, October 16th, F. KRIENKE to Miss E. C. C. CALLSEN, C. I. M.

ARRIVALS.

AT SHANGHAI :—

October 5th, Rev. J. C. OGDEN and wife, F. C. M. S., for Ta-chien-lu.

October 7th, Rev. A. J. BOWEN and family, M. E. M. (ret.), Nanking.

October 8th, Mrs. F. C. COOPER, A. P. E. M., Shanghai (ret.).

October 10th, Rev. H. W. MOULE and family, C. M. S., Hangchow (ret.).

October 11th, Messrs. H. G. WHITE, S. G. WILTSHIRE, P. O. OLESEN, and S. N. BRIMLEY, C. I. M., from Australia.

October 13th, Miss J. D. MITCHELL, M.D., Miss S. MCWILLIAMS (ret.) and Mrs. WILLIAM HUNTER (ret.), I. P. M., Manchuria; Mrs. F. SHIPWAY and child (ret.), Misses WARD, FRANKLIN, and HALLETT, Rev. and Mrs. BELL, all of E. B. M.; Dr. E. F. WILLS (ret.), L. M. S., Hankow; Rev. H. WUPPERFELD (ret.), C. I. M., from Germany.

October 15th, Bishop BRAYFOGEL and Rev. VOGELEIN, Deptn. Evan. Association.

October 21st, Rev. W. A. MAIN and family (ret.), M. E. M., Foochow; Rev. H. G. C. HALLOCK (ret.), Shanghai.

October 23rd, Messrs. J. B. MILLER (ret.), J. PAGE, O. P. WALLEN, R. K. VERYARD, H. HERMANN and C. A. OLSON, from England, C. I. M.; Rev. J. STOBIE and family, Misses PATON and GARRIOCK (ret.) and Rev. DAVID C. DAVIDSON, U. F. C. S. M.; Dr. SYDNEY R. HODGE, L. M. S., Hankow, (ret.).

October 24th, Rev. and Mrs. G. M. TRYGSTAD, Hauges Synod Mission; Rev. and Mrs. E. EDWINS, Augustana Synod Mission, for Fan-cheng, Hupeh; Rev. and Mrs. A. ALMBLAD, S. A. M., Rev. E. HARLEN, S. M., for Mongolia.

October 25th, Rev. WM. H. STANDRING, Miss M. E. BENDOR, A. E. P. M.; Mrs. F. D. WILDER, Rev. G. D. WILDER and family (ret.), Miss A. F. BROWN, A. B. C. F. M., Tung-chow; Rev. WM. PATON (ret.), E. P. M., Swatow; Miss COLLIER (ret.), Misses WELLS, HITCHOCK, H. W. WITTE and MABEL L. LITTLE, M. E. M., West China; Rev. J. B. EYESTONE, Rev. J. B. BROWN, Miss LI BI-CU, M.D., M. E. M., Foochow; FRANK OLDT, M.D., U. B. M., Canton.

DEPARTURES.

FROM SHANGHAI :—

October 7th, Rev. T. and Mrs. GOODCHILD, C. M. S., Ningpo, for England.

October 15th, Dr. and Mrs. F. HOWARD TAYLOR, C. I. M.; Rev. W. W. HICKS and family, A. P. M., Peking, for U. S. A.

October 21st, Miss E. FLEMING, M.D., A. P. M., I-chow-fu, for U.S.A.; Miss MARY DAVIDSON, U. F. C. S.; Mr. F. KAMPMANN, C. I. M., for Europe.

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In the Light of History and in View of Existing Conditions, what are some of the Defects of Modern Evangelistic Methods in China, and what the Remedy?

BY REV. R. F. FITCH, NINGPO.

IT has often come to me in the past three years that while modern missions present to us some of the greatest achievements of modern times, yet there have been many things in mission work, especially in China, which have convinced me that there have also been some stupendous failures, failures which are evident to this day, and which may yet result in our reaping a far smaller harvest than we ought to reap.

I think these deficiencies become more clear in the light of history. In the present day we do achieve great things, but mainly because we have a large number of workers, paid by a wealthy church; we have subsidized native churches, splendid educational plants; we have political support from our governments; and hence the results ought to be great. But in the early days it was often true that a band of only a few men, without such splendid financial and political backing, did even more, relative to their numbers, than we are doing to-day in China.

I think that the educational work of missionaries in China has the respect and confidence of the Chinese from the government down to the poorest of the people. It is not subject to the difficulties and temptations which face the evangelistic work, and is I think to-day, together with literary work, *the*

cause which is changing the opinions of China and opening China to the claims of Christianity and Western civilization. But while the majority of the Chinese gentry and literati are still ignorant regarding the fundamental principles of the Christian faith, yet even those who know enough to respect Christianity, still find strong and more or less valid objections to entering the visible church. And why? Each of us here may have a different reply, but it is my purpose, after having made an inductive comparison of mission methods, ancient and modern, to give my own answer.

I. In studying the Gospel and working methods of some of the greatest men of former times we find that their message was Christological and ethical, very simple and rarely speculative, believers being sought, and church organization not following till after the development of a considerable constituency.

The message of the prophets was mainly ethical, being a message against oppression, the scant measure, wicked balances, bribes for prince and judge, drunkenness, violence, impurity, a false reliance in sacrifice, and hypocrisy. An humble walk before God, as well as a strong trust in Him, were also taught as essential.

The message of John the Baptist was equally simple, preparing the way of the Lord, pointing to the Lamb of God. To the common people he said: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To the publicans he said: "Exact no more than that which is appointed you," and to the soldiers: "Do violence to no man, neither accuse any falsely; and be content with your wages."

Christ in His Sermon on the Mount was much more simple than many people to-day in summing up the simple elements of human obligation. When a young man asked Christ what he should do to have eternal life He said: "If thou wilt enter into life, keep the commandments," and stated what commandments he thought especially important to observe. Nor did Christ imply in His answer that the young man had not kept these commandments and that he had not entered into life. It was only when the man asked for an ideal of perfection that Christ told him to sell all that he had and follow Him. Christ seemed to imply that the keeping of the moral law and the following of conscience was sufficient to attain salvation, but of

a lower kind ; the full salvation, that is being saved to all that was highest, involved a *conscious* nearness to *God* and greater sacrifice. In His picture of the judgment day He gives us a remarkable spectacle. Among those who find salvation is that vast multitude, many of whom probably never knew Christ, but followed the Spirit of Christ by showing mercy and compassion to the needy of this world. They did not know that their service to their fellow-men was the same as service to Christ, and hence their surprise at the character of the judgment pronounced upon them. I think the spectacle shows two things: First, that whether a man knew Christ or not, if he did not show pity and compassion to the least of those in this world (all of whom Christ called His brethren), he could not be saved, but whether a man knew Christ or not, if he had a heart of compassion or pity to the little ones, he was one who would probably have salvation. According to Christ's own words those who served the needy of this world, were unconsciously serving Him, and hence were saved.

The simplicity of Christ's teaching is again found in summing up the commandments into these two: "Hear, O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself."

The early Jewish church decided that the Gentile Christians should not put on the yoke of the Mosaic ceremonial, though they should respect the ancestral prejudices of their Jewish brethren in matters of expediency. The restrictions were only in regard to things sacrificed to idols, blood and things strangled, and fornication.

Although Paul was a great theologian and said many things hard to understand, yet in his direct contact with heathenism he was very simple. His theology was reserved for those who had already been believers for some time. There is also a distinction between his preaching to the Jews and to the Gentiles. To the latter he was even more simple. When preaching to the Jews, he could afford to be more theological because he spoke to those who knew the Old Testament and understood prophecy, but to the heathen it was preaching the unknown God and belief in Christ. He not only did away with almost everything strictly Jewish, but he probably regarded the Christian rite of baptism as relatively unimportant. No modern

missionary, though a member of the most liberal church as respects forms of baptism, could say as Paul said, after months of labor among the Corinthians, where numbers had been converted: "I thank God that I baptised none of you, but Crispus and Gaius and the household of Stephanas." In his travels among the Gentiles, he probably saw that the rite of baptism was a form that might hinder some from accepting Christianity as being to them unnecessary and superstitious. Paul also said these words, which would be remarkable for any of us present to-day to utter, "Christ sent me not to baptize, but to preach the Gospel". There was little room for sectarianism, for a division of following, in such words.

In the days when there was no church or church membership in the modern sense we have this statement from Pliny: "They were wont to meet together on a stated day before sunrise and sing a hymn to Christ as God, and bind themselves by a sacramentum that they would not commit theft or robbery or adultery, that they would not break faith nor repudiate a trust."

Although there was a Church Council in Jerusalem yet we never hear of Christ or His disciples endeavoring to secure church *members* or to build up a *visible* church. They never speak of a man joining the church, and by *so* doing making a public profession of his faith. What they sought was individual *believers*, and the development of a *visible* church was not begun until after there was a very considerable body of believers. It came afterwards as a secondary thing, important perhaps because of the universal *human* need for organization. But the Church of Christ as mentioned in Revelation is surely the invisible church of all true believers.

It was the strength of early Christian propagandism that belief and not church membership was required. The over-emphasis of church membership and church organization is an evil. It would be interesting to carry the proof of this proposition further, but lack of time forbids. Let me simply call attention to the fact that Neander, hearty Lutheran though he was, carefully "discriminates between the merits of the earlier and purer British preachers, representing a free church and a full Gospel, and those of the English bishops and priests who spread the hierarchical organisation and ritualistic observances of the papal church over Europe, especially since the close of the seventh century."

Much more proof might be adduced in favor of my first proposition, but I think that most of us will assent to the statement that the early Gospel was simple, Christological and ethical, non-speculative, and that church organisation was the result of developing constituencies of believers rather than an essential *part* of Christianity and Christian propaganda.

II. From the beginning, in the conflict of Christianity with heathenism, there were great leaders to help forward the cause, who combined great powers of intellect or organisation with spirituality. And often these men, individually, did more to win Christian victories than a thousand other men without their capacities. While the rank and file were necessary the leaders were also essential.

Paul was a giant in intellectuality, spirituality and in tact. He did the work that other men could not have done. His thought has influenced millions ever since his day. His statements clarified Christian conviction, confirmed faith and defined between error and truth. From the time of Paul down to the present there have followed strong men around whose statements of faith, or ecclesiastical organisation, men have rallied and been able the better to preach the Gospel. Let me simply mention a few of such men—Ignatius, Theophilus, Philo, Clement, Origen, Jerome, Alcuin, Raymond Lull, Wicliff, Luther, Melancthon, Erasmus, Calvin, Zinzendorf, Knox, Jonathan Edwards, the Wesleys, Loyola, Xavier, William Carey, Alexander Duff, Livingstone, and very last of all let me add a name which I regard as well worthy to be put in the list, the name of Hudson Taylor, of the China Inland Mission.

Not only the rank and file by faithful testimony, but great prophets of God, who knew Him and who knew men and the spirit of their times, have made possible the wonderful advance of the Christian faith.

III. In early times, when Christianity spread so rapidly, comparatively *few* men produced *tremendous* results by utilising a numerous or an influential native constituency to spread the Gospel.

Paul reached both classes, and his was probably the ideal method. It is several times mentioned that he reached the honorable men and women. It is strange that so many deprecate the character of his masterful address at Athens. It has often been referred to as one of Paul's few failures. The fact is that

Paul scored a success there that was beyond the success of those who venture to criticise this speech. "There were certain men who clave unto them; among them being an Areopagite, a woman named Damaris, and others with them." If to-day, as the result of one sermon a man of the rank of viceroy should become a believer, it is a question, even if there were no other believers, whether the sermon would have been called a failure. Paul's converts also became lay missionaries. Christianity in the first century reached such as the wife of the Consul Plautius, conqueror of the Britanni, Tryphaena, the queen of Polemon in Asia Minor and a relative of the Emperor Claudius, T. Flavius Clemens, a consul and cousin german to Domitian. The wife of Clemens was Domitilla, banished for Christianity, and was the mother of two princes, whom Domitian had once shown as heirs-apparent to the throne. Inscriptions in the great hecatomb of Domitilla leave it without doubt that between fifty and sixty years after Christianity had reached Rome a daughter of the Emperor embraced the faith, and fifty years after the fearful persecutions of Nero, the presumptive heirs to the throne were brought up in Christian houses.

Though there were many evils connected with the union of Church and State at the time of Constantine yet it is a question whether the times did not see a great advance according to Christian ideals rather than a retrogression. Secular and civil action, except the emancipation of a slave, were forbidden on Sunday. The army was encouraged to attend on that day the public prayers, which already contained the germ of the Te Deum. Constantine abolished crucifixion, infanticide, private divination, gladiatorial games, and licentious and cruel rites.

Pantaenus probably established, he certainly was the president of, the great missionary college which in time destroyed the great heathen Serapeum. His school of catechumens was sent from Alexandria to all lands from North-western and Eastern Africa to Arabia, India and Ceylon. His was probably the first missionary institute. Clement and Origen followed his work, being men of yet greater scholarship. St. Patrick did a wonderful work in Ireland, opening schools everywhere, and from the monasteries of Ireland not only was religion spread to other parts of the same country but also to other countries.

Columba developed his workers also by the monastic system, and it was a most effective method in those days. In

Northumbria the Columban church was established by King Oswald, who opened schools everywhere.

When Augustine went to England he was received by Aethelbert, king of Kent. The king himself was baptised on June 2nd, 597, and on the subsequent Christmas day, after the parliament had adopted the faith, upwards of ten thousand were immersed in the Swale. On another occasion a high priest of Odin was the first to pull down the chief temple, and this act by a man of influence did much to spread the faith.

Harold Klak, King of Denmark, when on a visit to Emperor Louis the Pious, had been baptized in the Cathedral of Mainz in 826. He sought a man to face the fierce sea-kings of Jutland and Sweden. Anskar was chosen, and his long life of suffering and prayer was greatly blessed. He trained boys for the ministry, and so lived that King Olak, of Sweden, at last granted religious toleration. Anskar reaped his harvest two centuries later when King Knut (Canute), after becoming King of England, sent missionaries to Scandinavia, from Greenland and even North America and Iceland, to Norway and western Lapland to complete the conversion of those people who lived in the last part of Europe to become Christian.

Prince Bogoris, after being baptised by Photius, helped to spread the faith in Servia, Greece and the Crimea. Nilus influenced Stephanus, first king of Hungary, and through him established Christianity there. Otto of Bamberg, with the assistance of the King of Poland, gradually Christianised Poland; at Pulitz seven thousand accepting baptism.

Wicliff used the Bible as a means to evangelisation, but his methods also created the "poor priests," and Lollards, who not only "prepared England for the full noon of the Reformation, but have formed ensamples to modern missionaries."

It has often been stated that Christianity has spread from the *lower masses* up to those in influence and power, and that that is the way in which it should spread in China. It has come to me as a surprise in reading on ancient missions that as far as I can gather, the majority of cases disprove this popular statement. It seems to me that *the ideal method* is one in which the *various elements* of society in a nation *can be simultaneously reached.* However, the men whose lives have been above mentioned, multiplied their effectiveness by reaching either an influential or a numerous native constituency to propa-

gate the Gospel. In the great evangelistic work accomplished far less *foreigners* were used than are being used to-day.

IV. Before modern times, when the Gospel was carried without political support, the result was persecution, often death, and widespread evangelization.

Some missionaries have claimed the right of political support against persecution on the ground that Paul claimed protection from local authorities. True, but Paul was a Roman citizen and appealed to Roman officials. Rome ruled the world of Paul's labors. He did not appeal to a *foreign* power as against the authorities who were responsible for the locality where the persecution arose. What he did would be the same as a Chinaman appealing to a Chinese official for protection against a local disturbance and persecution.

It is true that in some countries Christianity was introduced with some show of political authority, but I think that where such was the case the results are inferior, notably in the case of the Goths and Franks and again in the time of Vladimir with the Slavs. The rise of Mohammedanism is an illustration similar in character, as well as the attempt of the Roman church to convert the Jews by the tortures of the Inquisition.

Let me also observe that in the early days of Christianity I think that persecution was necessary to keep the church pure as well as to give that intensity of conviction which would strike conviction in others.

It is possible for men to dwell upon lofty themes and yet have no relation between thought and action. I think that if Christ had lived as Confucius did, as far as comfort and safety were concerned, although His teachings were higher, yet with all its sublimity these teachings would have produced comparatively little effect on the world, without their testimony of suffering and death. The world would have had visions of loftier ideals, but would still have considered them impracticable. Even the lower ideals of such men as Seneca were considered impracticable. Christ also would have been somewhat separated from humanity if His immediate followers had not strengthened the link by suffering themselves. Hence though Christ would not invite persecution, yet when it comes he said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." He goes even farther and says: "Rejoice and be exceeding glad."

There are four observations which I have made with regard to the men and methods of the past. Probably the conclusions already stated would not be disputed to any considerable extent. But now the test comes in considering the present conditions of mission work in China and in applying, as far as legitimate, *the lessons of the past to the problems of the present.*

I say there is yet a great and vexing question to be met. There is not nearly the opposition to the teachings of Christ Himself as there is to the *methods* of the Christian propaganda in China. I have no time to mention some of the long and interesting conversations I have had with some of the best thinking men of our Ningpo Fu. Some of these conversations have been a revelation to me. They show that below the superficial and polite remarks that are so often made to our faces by individual Chinese there is an undercurrent of intelligent and more or less rational opposition to the visible church of Christ as it exists in China to-day. They also reveal this fact that many of these Chinese think that the church is not consistent with its profession and true to its Founder.

But let us return to the argument.

I. I said that the message was Christological and ethical, simple and not speculative.

To the *Chinese* mind we make much of speculative differences. We have our numerous denominations when Paul would not even baptize lest sects be formed. Though not often with the foreigners, yet with the native workers there are often rivalries which strengthen these opinions. We believe in a Christological and ethical message, but to the Chinese we have a divided front, and the causes for such a division are *speculative* and non-essential. The result is that the Chinese have, in several cases, joined different denominations to secure support in lawsuits against each other.

In proposition one I also showed that it was *believers* who were primarily sought, and that *church organization* was *secondary*, following as a course of *natural* development. We do differently. We come to China, plant a chapel in a village, often before we have any constituency to speak of, put up a denominational signboard and then seek church members. Many Chinese pastors feel that the foreigner gauges his success by the number of those whom he succeeds in persuading to enter his church. In the New Testament we do not have the

word church members, but believers. In China we use the word church members and not the word believers. Hence with the pastors and with the non-Christian natives, becoming a Christian is identified with entrance into a visible church.

Because we have reversed the Scriptural order we also have a church of a purely Western type. This fact alone is a great hindrance to the spread of Christianity in China. Our business is to preach the Gospel and to get others to preach it, by so doing to develop constituencies of believers, not church members, and when the constituency has sufficently developed, it will naturally form into a church with characteristics which, as far as would not interfere with the spirit of Christ, would be Chinese and Confucian. This may seem to be a strange statement, but it is no more than what the early Christian church did. For example, the form of infant baptism is Persian, with the font and the signing of the child's brow. The throwing of three handfuls of earth on the coffin and saying, "dust to dust," is Egyptian. Incense is wholly Oriental and authorised in the Old Testament as well. Candlemas, an old Roman feast, altered neither in the date nor in the form of the ceremony, was observed in the Christian church in England till the time of Edward VI. In the paintings of Christian artists the devil is simply the God Pan, horns and hoofs and all, but blackened. The black gown, girdle and cowl came from pagan ladies. The tonsure, harmless in itself, but forbidden to the Levites, probably because the priests of Isis in Egypt wore it, was also of pagan origin. Some of these forms were evil, some indifferent, some useful and good, but at least the early Christian church took on something of past characteristics. In different countries it had a national character and in some places a local character. How about the Chinese church? Let me speak as an American. We require Confucius to be less reverenced in forms and ceremony than we reverence Washington by form and ceremony on his birthday. On the fourth of July we feast together, have pyrotechnics, and in speeches celebrate the deeds of our forefathers and on decoration day put wreaths on the graves of our heroic dead. We do all these things and yet allow no provision to be made for a non-idolatrous reverence of ancestors in the Chinese Christian church. I think the church government of the future church in China will be democratic, but will probably have more of the ritual of the Episcopal churches.

The speculative differences of Protestant denominations of the West will have little effect on the Chinese, as these differences grew out of historical causes in Europe and Asia Minor, and also out of local conditions and sometimes prejudices.

II. The second proposition was with reference to the need of great leaders, men who were well versed in Chinese literature, knew Chinese thought, the spirit of the present reform movement, and who were able to do more than the mere sinologue,—to write books that would affect both the conservative and progressive elements in China, bringing them together and making them respect Christianity as a religion that will do more than any other to elevate China and bring it into the universal brotherhood of nations. Out of the several thousands of missionaries who have come to China there have been but a few men to make such an attempt. While not approving of all his schemes of reform let me point to such a man as Liang K'yi-kyiao, a man who, while liberal in his views, has such a skilful mastery of Chinese history and Chinese thought that he compels the most conservative of the literati to read his books, and whether they will or no they have to assent to many of his propositions. In reading his books a conservative Chinese scholar is forced, out of respect to his traditional ideas of the great sages of China, to give an ear to the claim for more liberal advance in the present times. To be true to the spirit of the past he must be liberal. Liang K'yi-kyiao has an easier task than the scholar missionary, but all attempts to mould Chinese thought by thoughtful literature should be encouraged.

We also need to train Chinese young men thoroughly in their own language as well as in the language of the West, so that they can write for their own people and mould public opinion.

III. In proposition three I stated my belief that in ancient times as great results were achieved as by those of to-day by a very much smaller body of foreign missionaries. These men did great things by their consecration and by utilising a numerous or influential constituency of native workers.

It seems to me that we have rather underestimated than overestimated the abilities and possibilties of the Chinese. Well educated Chinese workers can get closer to their fellow-countrymen, convince more people than we can of the claims of the Gospel, do better in building up a local church and, if

sufficiently trained, do anything better than we can put our hands to.

In the past we have probably had to seek for our lay workers from a rather inferior source. While not depreciating the influence of the Holy Spirit to raise up men of power from the lower classes, yet other things being equal, the man of education and good inheritance has vastly the advantage. So in China most of our workers have probably come from the artisan class. There is a much wider distinction between the scholar and artisan classes in China than in the West. In many cases a man who was once an artisan, and in a few years becomes a local preacher, is spoiled by the sudden elevation to social position. A boy from the scholar class, from his associations with men who have traveled somewhat, with merchants, officials, with students who dwell upon the ideal of the Princely Man, has a broader scope of vision, a better knowledge of how to handle men and is better acquainted with those forms of thought that are moulding the opinion of thinking men. He is more polished in the forms of polite society, a thing in itself of much weight in Chinese life. If we can reach such boys and train them well we shall have men who will be in China what Calvin, Knox and Luther were.

Because of this fact it seems to me a question whether the time has not come for us to spend more money and energy in the development of those schools which will train the saviours of China's future, whether we should not have a smaller number of foreign missionaries and train a larger number of Chinese missionaries, paying them better salaries because we will train them better and expect more of them. Do not misunderstand me as decrying the native workers we have already put into the ministry. I am ready to give them a tribute of appreciation as quickly as any one, but I say that we have by no means done what we ought to have done in developing a still higher class of Chinese leaders for China. We have not done as much as we ought to have done in developing more even of the present class of leaders. We need more of them, more than we need foreigners. We must pay them good, honest salaries, based on a Christian ideal of living rather than on an animal ideal of living, and at the same time expect them to endure hardness and persecution as good soldiers of Jesus Christ.

Let me ask in closing this paragraph this question, What do we need more to-day in China, a thousand more foreign

missionaries at the cost of a million dollars, or three thousand more Chinese preachers at the same total cost, or even two thousand well trained, scholarly Chinese preachers at the same cost, or five hundred scholarly Chinese leaders and five thousand lay workers? For my own part I think China would be better off to-day with an addition of five hundred finely trained and educated Chinese leaders than with two thousand more foreign missionaries.

IV. There are two great hindrances to the spread of Christianity in China: the one already mentioned, the Western, non-Chinese type of Christianity in China, and the second hindrance, the one suggested by proposition four, namely, the political support which the church enjoys in China and the abuse of that support.

To introduce this part of the discussion let us imagine our Saviour in an inland village or city of China. As a result of His preaching many are converted. Then the opposition of the Buddhist priests and the Confucian scholars begins, and the people, with the secret support of the officials, commence a case of persecution. Can we imagine Christ, under any conditions, ancient or modern, trying to comfort a man who was wronged by promising to demand the observance of treaty rights by appealing to an English or American Consul at some central port? His was a kingdom not of this world. If it were he would let his servants fight the earthly warfare of diplomacy and gunboats.

Again, let us draw another picture, the picture of a thinking Chinaman as he observes the method of Christian propaganda in his native village.

He sees one of his own countrymen coming to his village, renting a few rooms by means of foreign money, putting up the sign of a strange church, and perhaps on the card of the new comer is the statement that he is a preacher in such and such a church of the Great Flowery Kingdom. He at once suspects the preacher to be a political agent in spite of the fact that many of his doctrines are good. The doctrines are merely a cloak to a secret motive. He sees that the church also is quite strange in its forms and ritual, that those who enter it cut themselves off from all China's glorious past, from its great sages, and consequently he also thinks that those who enter it cut themselves off from the great ethical teachings of Confucius. This to him is treachery and immorality. He then sees a man

who has entered the church being persecuted for his convictions, though he doubts the sincerity of those convictions. After the persecution has gone on for a few days he sees the persecuted man defended by a foreign political power, which only confirms his suspicions that the preacher is a political agent. Later he finds that by fair words some of the men who enter that church are able not only to be protected from persecution but even to wrong their fellow-men. From curiosity he buys a Christian book and finds that the Founder of this church resisted not evil, blessed those who were persecuted, Himself dying for the sins of the world. The scholar says: "Christ Himself was good, but to-day His followers have departed from the spirit of their great Teacher more than we have departed from the spirit of our Master." And then he determines to make the teachings of Confucius appear in a new light, he determines to resist foreign aggression and fight progress with progress along new lines, but thoroughly consistent with the fundamental principles laid down by China's great sage. China for the Chinese will be his cry. He will send for teachers from Japan and from the West. He will fear the Christian with his active propagandism and choose teachers for his schools who, though capable and intellectual, will be agnostics and atheists. He will deplore the faults and sins of his country, but have solid reason for thinking that in many respects there are many better features in the civilisation of China than in the West. He will want the material acquisitions of the West, but hold to the ethics of China's ancient sages. He will prove to the Westerner that the progress of the West is not due to Christianity but due rather to material knowledge. He thinks already with this material knowledge, especially of the scientific kind, that China, with her old moral standards, will be the equal if not the superior of any nation of the West.

Because of this political support to the Christian propaganda in China the pros and cons of the Christian religion are discussed by Chinese scholars from an academical standpoint. They may even admit some strong points of superiority in the Christian faith, but because to them the effect of the Christian propaganda in China to-day is denationalising, they will assimilate into a new form of Confucianism, some kind of eclectic system, what they approve, but still retain their national Confucian type.

Political support must be done away with. The church in

China must stand and stand alone for religious and ethical principles. I think it is lawful to support a Chinaman in persecution, but it is not to my mind expedient, and it has already, in many parts of China, produced terrible abuses of power.

It is probable that in presenting this last point some may say that I have gone to the extreme. I am willing to grant that under ideal conditions it might be a question whether a missionary should not in some severe and specially outrageous cases of persecution interfere to support a native convert,—that his interference would meet the approval not only of the rest of the native Christians but also of the better element of the Chinese in the community. It is probable that there might be conditions where such interference would produce only good results, but since missionaries are not ideal, nor omniscient, since the temptations to an abuse of such a privilege are still stronger with the convert or unregenerated enquirer, and since the results of such an abuse are already baneful and I may say widespread, since the church does not stand in the eyes of thousands of thinking Chinamen to-day as a mere representative of religion, but as a force denationalising in its character, disintegrating the best elements of Confucian tradition and national entity, since these are what I consider demonstrable facts, let the Church stand for Christian faith, let the Church suffer for Christian faith, and unsupported by foreign political power. Then and only then will the truth it *ought to represent* be clear of those suspicions it ought *not to incur*, making a direct appeal to the conscience and thought of China.

In closing let me say that I realise that some of my conclusions may change, that I realise that some of these thoughts are poorly developed, and that some of my judgments and criticisms may be wrong, but there is one thing which I feel more and more, and that is that there are some things in our method of propaganda which have little of scriptural or historical basis, which are not suited to the conditions of the China of to-day, and which make millions of Chinese see things which are prominent to them which are not prominent in the Gospel message. There are some faults which of necessity belong to all organizations and methods that are more or less human, but there are other faults which we ought to seek out and remove, and which we can remove by God's help if we will.

Bishop Westcott on Missions.

II.

BY REV. ARNOLD FOSTER, L. M. S., WUCHANG.

"'A learned man' and 'mighty in the Scriptures,' he 'contended earnestly for the faith once for all delivered to the saints,' and found in the revelation of God in Christ, in the Bible and in the Church, the explanation of the past, the interpretation of the present, and sure confidence for the future. . . It is only the late Bishop's written injunction which has restrained his Diocese from offering to his memory some material monument. Nothing can restrain us from cherishing and profiting by the spiritual monument of his illustrious work and inspiring life."—*Life*. Appendix, p. 408.

IT is not to be expected that any great teacher will appeal to all minds or touch all hearts equally. Dr. Westcott's sense of the vastness and complexity of God's purposes, his 'sympathy with the ultimate mystery of things' and his conviction that the eternal and invisible could not be adequately conceived or spoken of in the language of time and sense caused him to appear to many as lacking in clearness. "To some I am a cloud," he writes to his wife, "and I see not how to help it." Two appreciations written by him of the teaching of others, will help those who are not familiar with his writings to form an idea of some of their leading characteristics.

(1). In a prefatory note to the Hulsean Lectures of Dr. Hort—*The Way, the Truth and the Life*—published after the author's death, Bishop Westcott thus describes the work of one who had been an intimate friend and fellow-labourer for many years. "[These lectures] are chapters in the history of a soul of singular sincerity, subtlety and depth. They bring the reader who ponders their measured words into living fellowship with one who has known what it is to search for the Light and to see it. They become, like the words of a friend, springs of thought. Every page bears the impress of reality, of breadth, of sympathy, of absolute loyalty to truth. From first to last the living man speaks to us. He speaks 'as a learner to learners,' claiming no finality for his own opinions, and desiring not so much to convey conclusions as to invite fellow-students to enter on the paths which lead to wisdom, 'to encourage and aid independent energy of heart and mind.' He tells us from experience how one inquirer has found the truth, and not merely how he thinks it likely that others may find it. He turns aside from special kinds of evidence for the Faith to its general correspondence with what we can discern of human nature and creation. He seeks 'to confront

the truth with personal life and knowledge.' He develops the great saying of Tertullian: *testimonium Deus habet totum hoc quod sumus et in quo sumus.* He insists on a principle which is commonly forgotten, that the evidence for the highest truth 'is to be found in the light which it brings, far more than in any light which it receives.' [He] was better qualified than most students to dwell on this aspect of the Gospel from the variety and thoroughness of his own acquirements. From very early days the keen pursuit of different branches of 'humanity,' of physical science, of history, of philosophy had familiarized him with a sense of the interdependence of things and of the unity of knowledge. [He held that] 'with everyone to whom truth is more than a subject for speculation, there is no line of separation between his thoughts and his life.' With this conviction he shows how 'an endless future is opened for knowledge and devotion' when once 'the truth of God in Christ Jesus is firmly grasped as truth'; how the Christian faith, as founded on truth, is the only sure protection against idolatry; how the knowledge of all things 'is folded up in the knowledge of Christ,' and how Christ is the 'way of God in human history.' He rejoices in the growth of knowledge, and dwells on the gains and perils of our recent advances 'in the knowledge of the lower world.' He brings out under many forms and in many applications that the primary message of the Gospel is the message of life. Everywhere he points to the Incarnation as the supreme fact in which development finds its law, progress its goal, the individual—the fragment—consummation in a Divine unity. But the strength of personal conviction never interferes with [his] scrupulous fairness of exposition and argument. . . He proposed to himself and to others truth and not victory as the one satisfying aim of debate. And truth was something not to be received only, but mastered and known and used. He reminds us that we shall understand better what Christianity is, when we remember that in this 'the knowledge of truth was for the first time set in its proper place as necessary to sound life and rightful action.''

To this description by Dr. Westcott of the characteristics of Dr. Hort's teaching which I have ventured to quote as being almost in every part of it applicable to his own* I would add

* "He [Dr. Hort] was a great friend and ally of Dr. Westcott's; they travelled together in the highest realms, and Hort reminds me constantly of Westcott." *Life of Dr. R. W. Dale, p. 673.*

(2) another quotation from an essay by Dr. Westcott '*On some points in Browning's view of Life.*'* For Browning he had a great admiration. In him he found a kindred spirit. Both "are one in their conviction that humanity is not a splendid ruin deserted by the great king who once dwelt within its shrine, but a living body, racked, maimed, diseased, it may be, but stirred by noble thoughts which cannot for ever be in vain." †

But more than this; the true poet is a prophet, not necessarily in the sense of foretelling the future, but in the sense of discerning eternal truth in the midst of the illusions of time and of appearances. Dr. Westcott was himself, in this sense, essentially a prophet—a seer—and the visions of all seers whose gaze was fixed on the eternal and the infinite were to him full of encouragement and inspiration. "In my undergraduate days, if I remember rightly," he says: "I came across the description of a poet which speaks of him as one 'who sees the infinite in things.' The thought has been to me from that time forward a great help in studying the noblest poetry. The true poet does, I believe, of necessity see the infinite in his subject; and he so presents his vision to his readers that they too, if their eyes are open, are enabled in some degree to share in its lesson. . . . All life, all nature is . . . the legitimate field of the poet as prophet. There is an infinite, an eternal, meaning in all, and it is his office to make this intelligible to his students. No modern poet has more boldly claimed the fulness of his heritage of life than Browning. He has dared to look on the darkest and meanest forms of action and passion, from which we commonly and rightly turn our eyes, and he has brought back for us from this universal survey a conviction of hope. He has laid bare what there is in man of the sordid, selfish, impure, corrupt, brutish, and he proclaims, in spite of every disappointment, that he still finds a spiritual power in him, answering to a spiritual power without him, which restores assurance as to the destiny of creation." These words, full of hope and inspiration to the missionary, who often sees the life of man in its most sordid, most selfish, most corrupt form, suggest the undying and unwearied optimism of Bishop Westcott himself as he looked from the world to God, its Maker and Redeemer. There is an optimism which is false, looking to man as to a self-improving

* Religious Thought in the West. Macmillan's.

† Life. Vol. i., p. 362.

race which in the course of ages will develop itself, through civilization and education, to the highest possible limit. With such an expectation neither Dr. Westcott nor the poet Browning had, so far as I am aware, any sympathy. There is another optimism which if not false is at least poor and insufficient—the optimism which is founded on passing phænomena. It is elated when it sees things moving rapidly in the direction it desires; it is cast down and depressed whenever it sees signs of re-action, or pause, or decay. Of that kind of optimism Bishop Westcott had but little. "At the close of life," he says in his last published book,* "when we look back over our experience the conflicts and controversies which we have watched assume new proportions. . . We become conscious of the illusoriness of partial views. We learn to distrust speedy results, and if we are tempted to hope for less in the near future, our confident expectation of 'the times of restoration of all things' is strengthened by the vision of a continuous movement in the affairs of men and a clearer sense of its direction." But there is also an optimism which is true. It looks backwards to the original charter of man's heritage in the opening chapter of the Scriptures, "God created man in His own image." It looks upwards and beholds Him who hath been made a little lower that the angels, even Jesus, —the Son of man seated at the right hand of God—because of the suffering death crowned with glory and honour, that by the grace of God He should taste death for every one. It looks forwards, and already sees by faith "The kingdom of the world become the kingdom of our Lord and of His Christ." It was this optimism in Bishop Westcott that drew him in sympathy to the poet who sings

> Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made:
> Our times are in His hand
> Who saith, "A whole I planned,
> Youth shows but half; trust God; see all, nor be afraid,"

and this optimism, ever recurring to the Incarnation as its justification, gave a missionary cast to all his theology which shows itself in all his writings.

The foregoing appreciations by Bishop Westcott of the theologian Hort and the poet Browning, both of whom are

* Lessons from Work, p. 3.

regarded by many as somewhat unintelligible writers, will partly explain how he himself is sometimes similarly thought of as a 'mystic' lacking in clearness. He had good evidence that his teaching was touching many hearts. "It is the influence that one seems to have in some places here and there," he writes to his wife, "which troubles me most. It is an opportunity to be used, and I don't see how to use it. On the other hand, to some I am a cloud; and I do not see how to help it." "He always disliked to be described as a 'mystic,' being at a loss to know when all appeared so evident to himself where the mystery came in."*

At the same time his books were not intended for light reading. He aimed at giving those for whom he wrote matter for thought and study, and he was prepared to find that what he said would not always find an immediate response.

"My desire," he says in his preface to a series of lectures† given by him at Cambridge. "My desire has been to encourage patient reflection, to suggest lines of inquiry, to indicate necessary limits to knowledge and not to convey formulas or ready-made arguments. Thoughts cannot be transferred; they must be appropriated. Charged myself with the heavy responsibility of teaching, I have had constantly before me the trials, the dangers, the hopes of teachers. The world is not clear or intelligible. If we are to deliver our message as Christians, we must face the riddles of life and consider how others have faced them. So only shall we come to learn the meaning and resources of our Faith. . . . To some I shall necessarily appear to speak too doubtfully on questions of great moment, and to others too confidently. The relative value of different lines of thought will be variously estimated by different minds. Not by one way but by many must we strive to reach the fulness of truth."

To persons who are already possessed of a complete system of Theology and of Biblical interpretation of their own, that constitutes a fixed standard by which all thoughts or modes of expression that are new to them are to be measured, Bishop

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* Life, Vol. ii., pp. 24, 30.

† The Gospel of Life. Macmillan's. This book contains several chapters of deep interest to the missionary:—'The problems of Life.' 'The work of the præ-Christian nations towards the solution of the problems of Life.' 'The præ-Christian solutions of the problems of being.' 'Præ-suppositions of the Christian solution.' 'Characteristics of the Christian solution: Christianity absolute.' 'Characteristics of Christianity: Christianity historical,' etc., etc.

Westcott will come as a teacher without a message. They may even think of him with suspicion, as one whose books are to be branded as "dangerous" or with some still more severe epithet. If they will patiently hear him to the end, they may find that he has been a messenger of God to them to give them loftier, deeper and more worthy thoughts of God and of the vastness of His ways of working than they ever had before.

"He who believes that every judgment on the highest matters different from his own, is simply a heresy, must have a mean idea of the Faith, and while the qualifications, the reserve, the lingering sympathies of the real student make him in many cases a poor controversialist, it may be said that a mere controversialist cannot be a real Theologian. This sympathy, this feeling after the manifold fulness of Truth, does not spring from any indifference to exactness of statement or any indefiniteness of personal conviction. It is really quickened by both. It springs . . . from a living faith that Doctrine which is based upon the Incarnation and Passion and Resurrection of Christ, must be progressive and social and co-extensive with creation."*

The above quotation, taken from a lecture on "*Christian Doctrine: the method and spirit of studying it*," while dealing with the study of doctrines which are differently thought of amongst Christians themselves, shows the spirit in which Dr. Westcott believed the pursuit of truth and the teaching of the truth must always be carried on. "The true Theologian will look with vigilant sympathy in every direction for each fragment which can be added to his treasure. Those who are called upon to teach the study of Theology will acknowledge that it is their office to prepare the way for the admission of new aspects of Truth into the current estimate of life, and to provide against the misconceptions of impatient controversy, and the waste of sectarianism. And those students of Theology who have the opportunity will strive from the first and with glad willingness to assimilate the acquisitions of inquiry. In some way or other both teacher and student must acknowledge in time the power of the new influences. It is only left for them to choose whether they will do so with ready foresight, or simply under that blind pressure which is disastrous in proportion as it is alarming."† Sympathy, the desire to understand thoroughly and to deal fairly by the thoughts and religious

* Lessons from Work. Macmillan's. Pp. 85, 86.

† Gospel of Life. Pp. 47, 48.

aspirations and the ideals of the non-Christian nations of the world, seemed to him a first essential of winning to the Faith those who are now seeking in various forms of heathenism satisfaction to heart and mind where it is absolutely impossible that they should ever find it. But he had no idea of yielding any fragment of the Truth that we have been entrusted with, as a compromise. To compromise the Truth can never be a means of winning others to the Truth. "We shall, indeed, always feel and show tender and sympathetic regard for the partial truths, not untaught by the Word 'that lighteth every man,' through which the great faiths have preserved the life of nations for long ages; but we shall not exaggerate them, and we shall not dissemble our own claims. We have committed to us 'a new thing in the earth,' a revelation absolutely unique, essentially different in kind from all other religions. The 'repentance'—a most inadequate rendering of the original word—which we preach is not simply genuine sorrow for the past, but a complete revolution in our natural view of God and self and the world. The 'remission of sins' which we offer in Christ's Name is no simple act of sovereign mercy, but a disclosure of human and Divine relationships, reaching to the depths of the individual soul and to the utmost extent of being, as we with our poor powers can conceive of them. We set forth, Christ Himself, in His self-sacrificing love, as "the image of the invisible God, through Whom it was the good pleasure of the Father to reconcile all things to Himself, having made peace by the blood of His Cross," the spring and the support of life. Of this Gospel there is no anticipation in the noblest utterances of præ-Christian Gentile teachers, though their speculations and their hopes cannot find satisfaction without it. And we must not scruple to insist on the novelty of our message. At the present time there is great danger from loose, vague ways of thinking by 'ungirt minds.' There is a temptation to transfer to primitive times thoughts which we recognise as answering to our nature and our condition when once they are made known. Christ is indeed the touchstone of humanity. He answers to the witness which God has left of Himself among all peoples. This is our starting point, but it is not our end. He is what He is revealed to be, that in Him every desire of man as God made him may find full expression and be satisfied."*

* Christian Aspects of Life. Macmillan's. Pp. 170-172.

I cannot doubt that we have in these words (1) a wise and Scriptural statement, on the one hand, of what the Christian's attitude should be towards the faiths of the Gentiles as exhibited in their religious ideals and in their sacred writings, and (2) a not unneeded caution, on the other hand, against the tendency that exists in the minds of some eager missionaries to credit the non-Christian faiths with truths that they do not really teach, and to make light of essential points of difference between them and the Gospel of our Lord and Saviour Jesus Christ.

"Loose, vague ways of thinking by ungirt minds" constitute a real danger when they are applied to the great mysteries of religion and of life. This is equally true whether the conclusions arrived at are at variance with popularly received views of truth or whether they are thought to be in accordance with them. Of this sympathetic dealing with non-Christian beliefs combined with uncompromising insistence on the Revelation of Jesus Christ, God only begotten, as the sum of our message to the nations, we shall find many illustrations in our examination of Bishop Westcott's teaching on missionary topics.

Index of Annotations in a Christian Commentary to Mencius.*

BY REV. P. KRANZ.

English Preface: Our attitude towards Confucianism. Dr. Faber, Dr. Legge, Dr. Ross: ***"Confucius our Ally."***

Chinese Preface: The new pedagogical method of teaching the Classics. Relation of Christianity to Confucianism. Their *difference:* Christ offers (1) forgiveness of sin, (2) reconciliation with God, (3) new strength for a holy life, and (4) eternal life.

Page 1, a. On the life of Mencius. His mother. Contemporary philosophers in the West.

1, b. King Huei of Liang already fifty years on the throne when Mencius saw him; in the next year he died.

2, a. Seek ye first the kingdom of God; lay not up for yourselves treasures upon the earth.

2, b. Difference between selfish desires after riches and the desire to benefit one's country. *Difference* between Christianity and Confucianism. The former *not only admonishes*, but *gives strength* to do the good. Why and how.

* See Editorial Comment.

4, a. Evil of cutting down trees on the hills of China. Need of forestry. Inundations of the Yellow River may be partly remedied by it.

4, b. Elementary and middle schools more important for the people than high schools. China needs 500,000 elementary schools and one million teachers trained in normal schools.

5, a. School system of Japan and Germany as models. Germany has 60,000 elementary schools and 140,000 teachers, at a public expenditure of 354 million Mark (about 177 million Dollars) annually. China's population being about eight times larger than that of Germany or Japan, China ought to have ***one million properly trained teachers*** and spend yearly about 1,400 million Dollars on her elementary school system. The flourishing of government and people depends on this.

5, b. Confucius' condemnation of the man who first made wooden figures to accompany people into the grave. Some facts about people being buried alive with their ruler.

7, b. Explicit disposition of chapter 7.

12, b. Three important principles of political economy: agriculture, industries, education. China ought to follow the best Western methods in these three departments.

15, a. Heaven *hears*, Heaven *sees*. Therefore Heaven is, according to Chufutse, not only a principle, but the ruler of the Universe, God.

15, b. Rulers are assistants of God, cf. Rom. xiii. 1-5.

16, a. Mencius mentions the name of Shangti; other passages. (cf. p. 90.)

17, b. The old system of land tenure, a public field in the centre and eight private fields around.

18, b. Tai-wang probably a monogamist, a pattern to the people.

23, a. Rom. v. 7.

23, b. Prov. xvi. 9: A man's heart deviseth his way; but the Lord directeth his steps.

24, a. With patriotism one ought to die for one's country.

24, b. If Mencius' father died, when Mencius was three years old, the child could not be responsible for the style of the father's burial.

25, a. Heaven, i.e., God, rules our life. *Confucius and Mencius trusted in God.* Mencius submits to the will of God and retires into private life.

29, a. On the term 氣.

29, b. "My meat is to do the will of him that sent me and to accomplish his work." John iv. 34.

30, b. Matt. vi. 3: Let not thy left hand know what thy right hand doeth. Luke xviii. 11-12.

32, b. That Confucius' disciples praise him is in order. Christians also acknowledge his merits with regard to China. All truth comes from God. We give thanks unto God for all the good which He has done to China through Confucius. We will preserve all that is good in his doctrine. We truly honour Confucius, but we cannot worship him as a god. About 54,000 pigs, 11,600 sheep, 54,000 pieces of silk and many other things are annually sacrificed to Confucius. If Confucius became alive again and could speak to us, would he approve these sacrifices? True reverence to Confucius does not mean to join in these ceremonies, but to obey his doctrines. To compel educated Mandarins and scholars to join in these ceremonies, leads to hypocrisy, injures the conscience, and tempts them for the sake of profit to deny the truth; this is not in accordance with the principles of Confucius. Confucius always admonished men to be *truthful*. Christianity agrees with him in this.

33, a. To subdue men by force is not sufficient. This is true also with regard to religion. Freedom of conscience and of religion is granted by America, England, Germany, France, Japan. China ought to do the same.

33, b. To revise the laws is most important for China. Japan has done so and thus *extraterritoriality* has been abolished there. To revise the laws is in accordance with Confucius' expressed wish.

34, a. "Always in harmony with the will of God." "I do always the things that are pleasing to Him." John viii. 29. "Not as I will, but as Thou wilt." Matt. xxvi. 39.—By repentance and prayer calamities may be averted, cf. Nineveh, Jonah iii. 5.

34, b. To lighten import duties, attracts trade. What would Mencius say about the Likin system? To squeeze the people is not the method of the ancient kings.

35, a. The minister of Heaven.—Good men have often been outwardly unsuccessful and in tribulation in this world.

35, b. The law of conscience written in our heart. Rom. ii. 14. Our conscience *convinces us of sin*, we need the Saviour Jesus Christ; through Him we obtain hope, peace and joy.—The shoots of goodness.—True knowledge.

36, a. Luther said: True faith is as a fire; as fire must give out heat, so true faith must produce love.—Jesus by the Holy Spirit helps men to extend and develop those four principles. Thus, *what the true Confucianist desires, is fulfilled by Christ*.—Dr. Faber differs from Chufutse's explanation. All useful labour is honourable.—Luther said that an amah washing clothes does better work than the Roman monks of his time in their monasteries.

37, a. Men of our present age, if you tell them their faults, easily get angry.—The incredibility of the Shuking, cf. Legge's

Prolegomena to the Shuking, pages 47-80, and Dr. Faber's "Prehistoric China." The detailed stories about Yao and Shun are legendary productions of the longings of the ancients for an ideal ruler. As a mirror reflects a figure, so those ideal sage-kings reflect the heart-longings of the ancients. But what they longed for, without really having obtained it, has become actually and historically *fulfilled in Jesus Christ.*—The truth will make China free from an uncritical belief in the pseudo-history of antiquity.

37, b. The greatest thing in the world is love. I Cor. 13. The love of Christ constraineth His disciples to help men to become good, not only in their own country, but in all other countries. Matt. xxviii. 19.

38, b. Liu Hsia Huei defended against Mencius' criticism.

39, a. Against "lucky days."

39, b. The confidence of the people is even now more important than soldiers and food.—Mencius did not tell a lie, as he informed the king of his true motive. So also Confucius. We ought to hate a lie more than death. God knows our thoughts.

48, a. Men may be *made* to become good.

48, b. To be sorry and to look grieved does not necessarily mean that one murmurs against Heaven.—Confucius. Christ in Gethsemane.—Correction of a wrong traditional interpretation.

50, a. A medicine to be effective must stir up a commotion, so also effective reform-measures.

52, a. You cannot serve God and mammon.

55, b. Division of labour. The upper and lower classes of society are as members of one body, cf. I Cor. xii. 12.

57, a. The eastern barbarians were the people around Laichow in Shantung.

59, b. ***Micius*** said, love should have no different degrees. This is wrong. Christianity stands on the side of Mencius in his disputation with the disciples of Micius.

61, a. Against the maxim: "We may do evil, in order to accomplish what is good."

64, a. "If any will not work, neither let him eat." II Thess. iii. 10.

68, a. Recognised abuses should be at once abolished. To take more taxes from the people than are legal, is like *stealing the neighbour's chicken.*

68, b. The great Yü did not dam in the waters by embankments, but according to the condition of the ground he opened natural watercourses to lead the water off. How to remedy the inundations of the Yellow River.

69, b. Confucius is the real author of eight-tenths of the Tso-chuan.

70, a. For a proper understanding of Confucius the Ch'un-ts'iu and Tso-chuan are even more important than the Lun-yü. —On Micius and Yangchu. Only the love of Christ gives *strength* to overcome our selfishness.

70, b. *Chufutse condemns Buddhism.* Yet China wastes annually about 400 million Taels in idolatry.

71, a. Mencius desires to refute heresies by his *words* (言距); he does not suppress them by outward force. Freedom of conscience and religious toleration are conditions of true progress.

72, b. Not to leave the world, but to keep one's self unspotted from the world.

73, a. The methods of the ancient kings were progressive.

74, a. In China about 370 million people cannot read properly; all children ought to go to school.

78, a. Our duty lies near at hand.—Jesus is the entirely sincere One under heaven, cf. Chung-yung.

79, a. Confucius would in three years make the government perfect.—Ministers, who stir up war, are the greatest criminals.—The eye is the lamp of the body.

80, a. "Do the right in a peculiar exigency, even at the sacrifice of the letter of the law" (從權).—But I ought never for the sake of my advantage neglect my duty.

81, b. We shall give account of every idle word.

82, a. Be not many teachers.

82, b. Children are a gift of God: not to have a son, is no sin. On ***monogamy*** in the Old and New Testament. May a man, who already had a second wife before his conversion, be received into the church? Yes.—The evil of polygamy. Children cannot help parents in the world beyond. On reverence for ancestors.

84, a. On the incredibility of the Shuking.—The truth is not confined to one place. Christianity is for the whole world, as the light of the sun is for the whole world.

85, b. A beautiful Chinese quotation; the benevolent ruler should "embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule." (Cf. Legge.)

86, a. The childlike heart as a model, cf. Matt. xviii. 3. Original sin stated in a Chinese Commentary to Lun-yü xii. 1. Yet sin comparatively undeveloped in the child. All men have lost their child-heart.

86, b. The experienced scholar bringeth forth out of this treasure things new and old.—Rivers of living water. The truth shall make you free.—"I am the Truth."—Abide in Christ.

87, a. Government wins the people's heart by benevolence and good education.—The greatest should serve all, as Jesus did.

87, b. The moral conscience differentiates men from animals.

88, a. Chinese sayings on the danger of wine-drinking.—The Duke of Chou as a reformer. His principle.

88, b. Mencius a disciple, not of Tsï-sï himself, but of his disciples.

90, a. The common people, according to Confucius and Mencius, may worship God.

90-93. ***One hundred and fifty-three*** quotations from the Classics about ***Shang-ti,*** in Wên-li and Mandarin, with explanations.

93, b. Summary of the Doctrine of the Classics on Shang-ti in twelve paragraphs.—Shang-ti is *not only the God of the Chinese.* He was at liberty to reveal Himself more fully in a foreign country, and as He has done so, the Chinese should now gladly receive this His self-revelation. By repentance and faith in Jesus Christ we become reconciled to God and are enabled to trust in Him.

94, a. To investigate the nature of things by examining their phenomena (inductive method), as Mencius proposes, this is indeed the true principle of science (cf. Bacon's Novum organum).

94, b. Judge not and ye shall not be judged, Luke vi. 37, 38.

95, a. Rom. viii. 28: All things work together for good to them that love God, and II Cor. iv. 17-18: Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory, etc.

96, a. The great Yü and Hou Chi regarded all men under heaven as relatives dwelling with themselves in the same apartment.

96, b. That Chang-tsï ejected wife and son because of his own disagreement with his father was not right.

99, a. Disagreement between Mencius and the Shuking about Shun.

103, a. "Heaven" means God.

104, a. Chufutse believed in God.

104, b. The acknowledgment of Providence: "That which is done without man's doing is from Heaven. That which happens without man's causing it to happen is from the ordinance of Heaven." (Mencius' own words in the text, verse 2.)

105, b. Be ye doers of the Word and not hearers only.

106, a. Christians also, according to the plan of Heaven, should, as those who are first informed, instruct those who are later in being informed.

106, b. Confucius trusted with regard to everything in the will of Heaven. (Mencius' text, chapter viii, verse 2.)

108, a. The truly patriotic minister ought to be prepared to die for his country.

109, a. The government should care for the life and health of the people. Need of ***sanitation.*** The crime of accumulation of filth in Chinese towns. Need of pure water. Danger of epidemics, cholera, typhus. There is no difference, according to Mencius, between killing the people with a sword and killing them with the style of government.

117, a. In order to understand great men one must understand their contemporary history.

118, b. Kaotse teaches that human nature is indifferent with regard to good or evil.

119, a. On Prof. Legge's explanation of Mencius' theory of human nature. The "nature" of man means his *destination* towards which his conscience directs him, cf. Rom. ii. 14. Man's nature, as originally created by God, was good. Even after the fall God's image remains in man, though obscured; as the lost coin covered with mud still bears the impress of the mint, and as the prodigal son still bears the likeness of his father in his face. Our being created in the image of God, manifests itself in our conscience, which is the relic of our originally good nature. But Mencius knows that men in reality *have lost their child's heart*, they have *violated their nature* as if cutting down trees. Thus far Mencius' theory may be reconciled with the Christian doctrine. Yet there are two differences: (1) Mencius does not clearly teach that men have inherited original sin from their first ancestor, and that therefore there is no man without sin; (2) He does not show clearly how man may renew his nature; he thinks man may by his own strength overcome the selfish desires and obtain sanctification, but this is impossible. We need the help of an almighty Saviour, cf. Rom. vii. 21; I John i. 8-10; John iii. 3.— But Mencius' doctrine, that the destination of our nature is good and that we have violated our nature, should drive us to repentance and lead us to the Saviour, cf. Legge's Prolegomena, page 76, cf. also Dr. Faber's Review of the Chinese Classics, vol. 2, chapter 1.

119, b. Kaotse teaches that life is the nature, i.e., whatever manifests itself in life is nature, without any regard to good or evil. Mencius refutes him.

121, b. Kaotse does not recognise the difference between good and evil. Chufutse does not clearly differentiate the two first classes mentioned in the chapter.

122, a. Human nature, from the feelings *proper* to it, is *constituted* for the practice of what is good.

122, b. God implanted in the human heart the admiration for virtue. Tertullian's expression: "*Anima naturaliter Christiana.*"

124, a. The minds of men all similarly approve the Heaven-conferred principles of our nature and the determinations of righteousness.

125, a. Confucius said: "If a man holds fast his conscience, it remains; but if he lets it go, he loses it. Its outgoing and incoming cannot be defined as to time or place." Chufutse said: "Mencius quotes Confucius' words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and *how it may not be left unnourished for an instant.* Learners ought constantly to be exerting their strength to insure the pureness of the spirit and the settledness of its passion-nature, as in the calm of the morning, then will the mind always be preserved, and *everywhere and in all circumstances* its manifestation will be those of benevolence and righteousness." (Cf. Legge's translation.)

126, a. The Martyrs of China preferred righteousness to life. Their martyrdom is a great proof of the truth of Christianity.

126, b. What shall a man be profited if he shall gain the whole world and forfeit his soul? or what shall a man give in exchange for his soul?

127, a. In the present educational reform of China not the accumulation of knowledge, but the building up of character should be the most important aim. Christ will give us a new heart and endue us with His Spirit, that we may carry out His commandments.

129, a. "How can ye believe, which receive glory one from another, and the glory that cometh from the only God, ye seek not?" John v. 44.—Bad men often enjoy happiness in this world, and good men are in poverty, but there is a just retribution after death.

129, b. Blessed are they that hunger and thirst after righteousness; for they shall be filled. Matt. v. 6. Be not overcome of evil, but overcome evil with good. Rom. xii. 21.

132, a. The traditions about Yao and Shun are not real history. The character of Shun as portrayed even in the Shuking cannot be a model for us in our time; he worshipped other spirits besides God and he married two sisters. The *intention* to imitate the ancients does not yet give the *power* to do so. The spirit is willing, but the flesh is weak. Matt. xxvi. 41. cf. Rom. vii. 18-25. Only by relying on the love of God, the grace of our Lord Jesus Christ and the influence of the Holy Spirit do we become regenerated.

138, a. Importance of primary education for the military strength of a country. The result of the wars between Germany and France, the United States and Spain, Japan and Russia was influenced by the condition of primary education in each country.

139, a. The study and practice of any doctrine (or science) implies faith in the principles of that doctrine.

141, a. The educational value of suffering.

142, a. Our conscience teaches us that God does exist, but that we must fear God because of our sins. Only through Jesus Christ do we get the assurance of the love of God.

143, a. The consecration of *our life* to the service of God is our "reasonable service."—Man should not tempt the providence of God by carelessly exposing himself to unreasonable danger. Misfortune brought about by our own faults cannot be ascribed to the direct appointment of Heaven.

143, b. The uncertainty of riches. Man is a "microcosmos." Chinese positive definition of "reciprocity."

144, a. The true sense of honour. *(Ehrgefühl.)*

146, b. "Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his own sense of righteousness tells him not to desire; to act thus is all he has to do." (Legge's translation of the text.)

149, a. The parable about the friend asking for bread at night, Luke xi. 5.

150, a. "Leaving room for the exigency of circumstances, 從權."

150, b. "Throwing away the well."

151, a. "If any will not work, neither let him eat."

151, b. "The labourer is worthy of *his* hire."

153, a. The destination and redemption of our body.

154, b. Mencius admits that a teacher can only admonish the pupil and cannot give him strength. But he, who recognizes his own weakness, can obtain strength from Christ.—Sometimes it is necessary to sacrifice one's life for the doctrine.

155, a. Different degrees of love (kind to animals, being benevolent to the people, being affectionate to parents). The love of God.

155, b. "One thing is needful."

157, b. Against lynch-law; the people ought to wait for and abide by the decision of the government.

158, a. Mencius saying: "the people are the most important element in a nation," is a good foundation for the establishment of a ***Parliament.*** (See my commentary on the Tahsio, chapter 10, verse 3, p. 7.)

159, b. Good men are often hated by the world.—Blind leaders of the blind.

160, a. The antiquity of a doctrine and that it has many followers, does not yet prove its truth.

161, a. Man's moral nature differentiates him from animals.—Man has a free will, which he must exert; even God does not force a man to follow the good.

163, a. Mencius praises a simple, clear language full of deep meaning. I believe that a *standard Mandarin language* should by government command be introduced in all schools of the empire, as the language of all educated men and as a pattern to the people.

164, b. Not to judge others harshly (not to see the mote in a brother's eye, whilst forgetting the beam in one's own eye).—Truthfulness in mourning, from true sorrow about the dead, but not to make a show for the sake of living men looking on.—Truthfulness should be natural to us.

167. Appendix (附論): True Confucianism a *tutor for Christ;* it helps us to recognize our sinfulness and thus leads to the Saviour. Jesus Christ enables us really to carry out all that is good in the doctrines of the sages, and more, He transforms us into His own image and gives us ***eternal life.***

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Soochow University.

WE have the pleasure of presenting this month two cuts of the main building of Soochow University of the M. E. Church, South. This building was completed last spring, and has now been occupied above a term. It contains the recitation rooms, library, offices and assembly room of the college.

The college property contains about eight acres inside the walls of Soochow, and this building stands in a commanding situation in the midst of a large open campus, so that it presents a striking appearance. The editor had the pleasure of visiting the building shortly before its completion, and was especially struck by the beauty of the assembly hall. This is, without doubt, one of the most successful pieces of architectural effect in this part of China. The view of the south front gives a good idea of the superb window in the end of the hall with its striking design formed by a rose pattern resting on Gothic arches. The interior decorations are in keeping, and the hall

SOOCHOW UNIVERSITY—SOUTH FRONT.

is certainly an impressive one. It seats, with the aid of a gallery, about six hundred.

The Soochow University had its beginning, as a pamphlet by its president, Dr. Anderson, tells us, in the Hung-hong school, which was opened in Soochow in November, 1895.

At first there were only twenty-five pupils and one teacher, but the school won a success and the attendance rapidly increased, and by 1898 ran up to 109. At this time the work of the school was chiefly given to laying the foundation of English training. Chinese was never made compulsory in the course. The tuition was sufficient to meet the running expenses and pay the salaries of the Chinese teachers and one American teacher.

The first marked step upward was in the union of the Hung-hong school with the Buffington Institute, with the plan of raising money to erect buildings on ground belonging to the latter. Meanwhile the success of the school and the support of the Chinese gentry seemed to make it possible to begin higher educational work and turn the school into a university.

Subscription books were opened and $15,000 Mex. was obtained from Chinese friends, and with the start more land was bought adjoining the original property, making a block of about eight acres.

In May, 1900, the Board of Missions passed resolutions approving the university project in Soochow and elected a Board of Trustees. Collections were made in America, with especial help from New Orleans, and soon amounted to $80,000 gold.

With this in hand work was begun on the main building and residences for the staff. $20,000 gold was also invested in Shanghai as an endowment. The buildings, begun at this time, are now completed and the transition from school to university is now made.

The course includes both Chinese and English. The former includes a thorough course in Chinese literature and history, together with a full training in composition.

All Western learning is taught in English, from arithmetic and geography on through higher mathematics, science, history and literature. It seems better to teach the pupils English than in such subjects to depend upon the use of translated books. The system of teaching the English language is that of Prof. Gouin.

At present there are 122 students registered in the institution. The faculty consists of six foreigners, aided by a Chinese staff of the same number. The foreign members of the faculty are :—

Rev. D. L. Anderson, D.D., *President.*
Rev. W. B. Nance, B.D.
Mr. N. Gist Gee, M.A.
Mr. R. D. Smart, M.A.
Mr. W. W. Brockman, B.A.
Rev. B. D. Lucas.

The medical department of Soochow University has a longer history than has the arts course. It was established in 1882, and for twenty years was known as the Soochow Hospital Medical School. Soon afterwards a woman's hospital was begun, and in connection with it was instituted a course in medicine for women, upon whose graduates was conferred the certificate of the Medical School.

Upon the organisation of Soochow University the Medical School became a department of the University, and is continued in that connection. Dr. W. H. Park is the dean, and it has a foreign faculty of five. The course is five years, and in 1902 the school already numbered twenty graduates.

Notes.

IN the July number of "The East and the West," the London publication of the S. P. G., there is an interesting article by the Rev. W. N. Bitton on "The Educational Outlook in China." The author points out that "three courses are open to the Chinese government in the work of educational reform. It may, *first*, decide to train its own teachers in provincial universities and colleges by calling in a body of foreign professors to staff these institutions." But the difficulty here lies in securing enough foreigners to do the work.

It also means a preponderance of foreign influence which the government does not like. On account of this many students are now being sent to Japan. But this cannot be a permanent solution of the problem.

Secondly. China, "realising her own ability to cope with the situation, may call in the aid of Japan. There are many less likely things than that within five years a Board of Education

may be established at Peking under Japanese direction." It is doubtful, however, whether the Japanese would work disinterestedly for the good of China. But at least it is certain that Japanese supremacy in the councils of Peking would lead to an edict of toleration and the consequent opening up of the public services to Christians.

"With toleration a *third* course is open to China. She may call upon the graduates of mission schools and colleges for aid as teachers. At present a majority of these young men are, by the necessity of the case, driven into commercial life. But in the end the mere fact that the missionary, as a class, is the only really disinterested friend represented in the wide clash of national and commercial interests in China, is bound to tell. If in addition to her evangelistic and philanthropic work in China the Church of Christ can, in the next ten years, train ten thousand Christian young men as teachers, she will, in all human probability and in the providence of God, have saved China. Issues so momentous as those presented by China have not been raised in the whole history of the Christian Church."

The *China Methodist Forum* for October-December has a comprehensive and interesting educational department edited by C. M. Lacey Sites, Ph.D. The latter, during the summer vacation, visited the Chinese Students' Club of Japan in Tokio. He found "a large, two-storey building, rather old, on a high and wooded site in the heart of a vast student population in the university quarter of Tokio. The students mostly live in private houses, but this is their meeting place. The Club counts as members all Chinese students coming to Japan, numbering, some say, now nearly 5,000, of whom more than 2,000 are in Tokio. The Club has ample rooms, but indifferently furnished."

Dr. Sites closes by quoting from the Rev. J. Harada's address (already published in this department): "No greater opportunity has ever been presented to missionary work for the Chinese than that at present offered among these young men and women who are studying in the Japanese empire."

We also note that the *Forum* is bringing forward and discussing the plan of a union Methodist college for women, to be placed in Shanghai or Nanking or some convenient centre. Truly we may feel that we are well forward on our road when

one can speak of a college for women in China. What a picture even the bare suggestion brings forward of the influence of Christian work upon this empire.

Higher education for women is felt as a serious need here on account of the lack of women capable of acting as teachers in girls' schools. On the other hand, as the *Forum* admits, the Chinese marriage customs make such very difficult to obtain. To keep women on as unmarried teachers is contrary to Chinese ideas and hardly to be desired. It looks decidedly as if girls' schools would have to depend for their teachers upon foreign workers and upon men trained in our own normal schools and colleges, so far as the latter can be used.

The Chinese students in America at the present day number about 105. They have organised themselves into a society known as the Chinese Students' Alliance. They have recently issued Vol. II. of an annual, "The Dragon Student," a well edited and printed book, generously illustrated with both English and Chinese sections, the former predominating. From it we quote a few facts :—

The total number of Chinese students in American colleges is 51, of whom 19 are graduate students. Of these there are 17 in the Univ. of California, 6 in Columbia, 5 in Cornell, 5 in Mass. Institute of Technology, 4 in Yale, and the rest scattering.

Their lines of study are diverse. Railway engineering leads with 18 ; mechanical engineering and mining are next with 9 each. Law and agriculture each have 8, teaching 7, commerce 6, and medicine 5, while there are 4 each in political science, economics, electrical engineering, physics, chemistry, and textile manufacture. Over half are studying branches of engineering and kindred scientific pursuits.

One article in "The Dragon Student" is of special interest to Christian educators in China. It is an account of the proposed "Oriental Institute of California." If this institute can be successfully put into operation it is sure to enter closely into relationship with our colleges here. It is designed as "a *boarding-school* of both grammar and high-school grade, with such special courses as may seem best for the benefit of boys and young men of Oriental origin."

"We might, with reason, expect to see in such a school

not only those who are native sons (of America), but also bright and earnest youthful students from the Orient. Each year finds more such young men coming to America, all anxious to participate in the various branches of learning which they clearly understand have been the sources of our national greatness and prosperity. Few of these, however, are ready to enter the universities at once. One or two years of preparatory work are generally necessary, and at present there is no educational establishment suitable for this purpose.

"This school is to be a Christian but non-sectarian institution. The constant effort should be to realise here as far as possible the attitude of a Christian home, in which the students shall be trained not only to benefit themselves, but also to become wise leaders and helpers to others.

"A high intellectual grade should be maintained, comparing favorably with other schools of a similar character. In addition to the usual branches of instruction carried on in the English language there should be special facilities for the study of the different Oriental languages, both spoken and written.

"The school is to be open to all of Oriental origin, in whole or in part, of good moral character.

"The age of regular students should be preferably from 10 or 12 years to 18 or 20. Students under or over this age may be admitted if valid reason be presented.

"Tuition and boarding fees of a reasonable character to be collected.

"It is in view of all these requirements that the Oriental Institute of California has been founded. A Board of Trustees, consisting of fifteen members, has been elected. Committees on Finance, Education, Ways and Means, Building and Grounds, etc., have been appointed; a strong Auxiliary Committee will be formed to co-operate with the trustees. A fine tract of land in Berkeley, of about six acres, conveniently located and suited for the purpose, has been purchased, though not paid for; and now the Board earnestly asks the assistance and co-operation, not only of all Christian church organisations but also of all philanthropic individuals and men of business who recognize their duty in this direction."

Such a school might evidently be of great value to Chinese students leaving home and going to America to study. The shock to such a boy on entering upon his new mode of life is necessarily a great one, and it might greatly ease the process for him if he began his experience of American customs in the company of men of his own race. If such a school could be established, with a good Christian influence and a satisfactory course of study, we all might be glad to know about it some day when we have Chinese friends applying to us for advice on the subject

of going to America. Let us hope that its Board of Trustees will be successful in raising the money which they need and in putting their school upon a strong foundation.

All those who were present at the Educational Conference in Shanghai last May probably became acquainted with the *South China Collegian*, an educational journal published at the Canton Christian College—C. K. Edmunds, editor. This magazine has hitherto been published monthly, containing both English and Chinese departments. Instead of being devoted to general literary purposes, as most college papers are, it makes a special effort to deal with questions of educational interest in China at the present time, and hence has a particular appeal to missionaries and to educators in this country.

The field occupied by this paper can be shown by the table of contents of the July number, the last received. There is an editorial on "Mission Institutions must be Greatly Strengthened." This is followed by "Teachers as Learners; or, Some Fragments from the Fifth Triennial Feast of the Educational Association of China at Shanghai," by C. M. Lacey Sites, Ph.D. Prof. David Lattimore contributes an article on "The Nanyang College, Shanghai." There is the third installment of "Chinese Education from an Ethical Point of View," by the Rev. F. L. Hawks-Pott, D.D. Then comes a printed essay on "Medical Education of Chinese Young Women," by Dr. Mary H. Fulton. The last article is "A Letter from a Student," an interesting essay by a Chinese school boy on the boycott. Some "Notes" on educational matters close the number.

This variety of subjects shows the general interest of this magazine to the educators of China.

Those who desire to be in touch with affairs throughout the empire most certainly ought to see it, and we can most heartily recommend the *South China Collegian* to their attention.

In the future a change is to be made in the plan of the magazine, dividing the English from the Chinese department, and continuing it as a separate magazine under the old name. But on this point we will let the editors speak for themselves.

"At the same time the publishers persevere in the effort to build up a high-class educational journal for English-speak-

ing readers. The number of issues of the English magazine will be reduced from nine to four per year, but the number of pages in a volume will be undiminished. A copy of the *Collegian*, containing twice as much reading matter dealing with educational problems in the Chinese empire, will probably be more acceptable and influential among foreign educators than the monthly magazine, although appearing but half so often.

"Such magazines, both the English and the Chinese, as it is the earnest purpose of the editors to issue, ought to be of value to others besides those living in South China. If the magazines are really what it is our purpose to make them, they will be as helpful in any part of the empire as in the south. We therefore solicit subscriptions from China at large to both of these journals, and we shall be grateful if the leaders of education in Middle and North China will continue to aid us as generously in contributions as they have done for the past year and a half. The subscription price is one dollar a year (Mex.) to each of these papers, and may be sent to H. B. Graybill, manager, Canton Christian College, Canton."

At the meeting of the Educational Association last May the following resolutions were presented by the Section on Normal Training. They were favorably reported by the Committee on Resolutions and, after amendment, were adopted by the house. We regret that owing to an oversight they have not been previously published in this department.

1. The committee recommends that this Conference bring to the attention of the different missionary societies the urgent need of additional normal instructors to meet the present crisis.

2. That in institutions where present circumstances permit there be a normal department organised.

3. That classes of teachers be gathered and given instruction, during vacations or at other times, in the theory and practice of teaching.

4. We urge the organisation of well-equipped union normal colleges in the large centres as rapidly as possible.

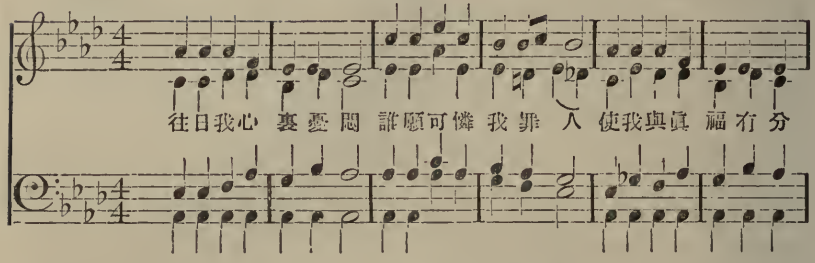
5.–6. (Stricken out by amendment.)

7. In view of the prime importance of normal training, we request the editor of the MISSIONARY RECORDER kindly to print these resolutions in the Educational Department of its next number.

Committee :—P. D. Bergen, Geo. S. Miner, E. Box.

'TWAS JESUS.

Andante. C. S. CHAMPNESS.



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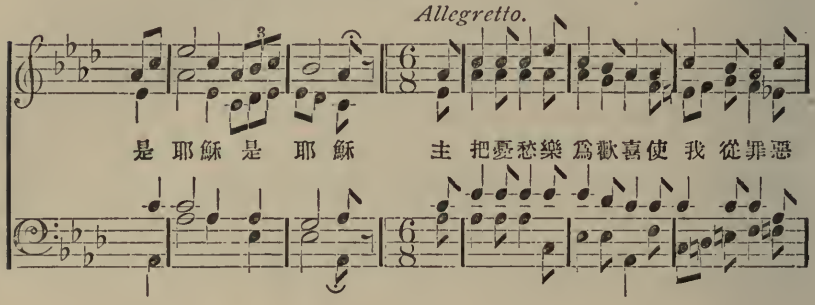
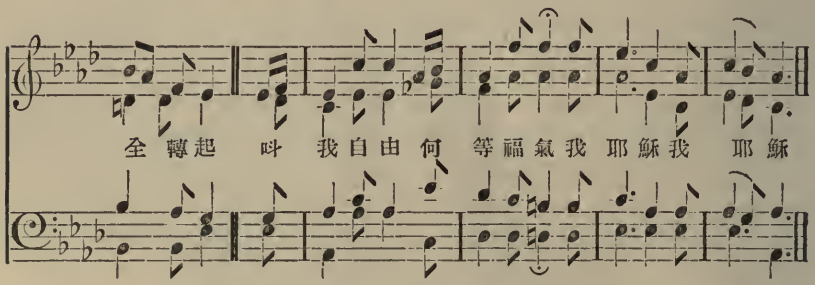
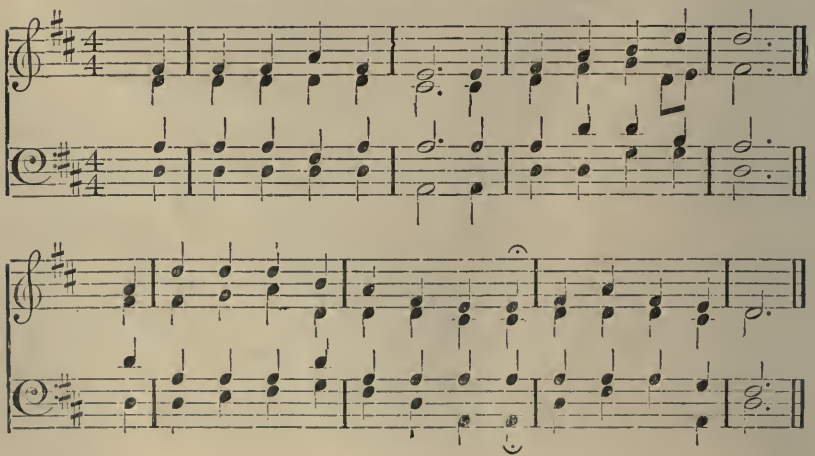

NOT ALL THE BLOOD OF BEASTS.



Centenary Conference Notes.

SINCE the announcement in the August RECORDER that the China Centenary Missionary Conference would meet about May 1st, 1907, the committee have issued a circular calling for the election of delegates. These are to be elected on the following basis :—

"Each Missionary Society with ten or less than ten members on the field shall be at liberty to elect one delegate. Societies with over ten members shall elect one delegate for every ten, or fraction of ten higher than one-half. Thus a mission with 20-25 members will be able to send two representatives only, but a mission with 26-29 members will have the right to send three. In cases where a society or mission has organized groups of workers in different parts of China, the proportion will be adjusted so as to allow the mission to have at least one representative for each of its groups or districts."

In anticipation of questions that may be asked the circular further states that

(1). Each mission, after the receipt of this circular by *any of its members*, is expected to appoint its delegates without further notice from the committee.

(2). "Mission" in this connection refers to the District Committees, Councils, Conferences, etc., into which the missionaries belonging to any one society may be divided. Thus each of the "District Committees" of the L. M. S. and the "Conferences" of the Methodist Mission, etc., should act independently and appoint their own delegates.

(3). Lady missionaries (married or single) are eligible for election as delegates.

(4). The basis of representation is to be the number of missionaries (including wives) who will be on the field at the commencement of 1906.

(5). Missionaries who are *ex-officio* members of the Conference are free to take part in the election of delegates.

(6). It will be advisable for each mission to nominate one or more *alternates* or *substitutes* in addition to the right number of delegates, so that vacancies may be speedily filled.

To prevent the exclusion of any of our senior workers from the Conference through missions having a limited representation it has been decided

"That all missionaries on the field at the date of the Conference of 25 years' standing or over shall be members of the Conference. The members of the General Committee shall be also *ex-officio* members of the Conference. The number of delegates to be elected by each mission, however, shall remain unaltered."

Missions will thus be free to delegate some of their younger men. Men with new ideas and fresh enthusiasms are wanted at the Conference, as well as men of experience.

The names of delegates should be in the hands of the secretary by the end of February, 1906, for until it is known who will be delegated to attend the Conference, committees and writers of papers cannot be nominated. It is hoped that every mission on the field will act promptly and nominate its delegate forthwith.

Two sub-committees have been appointed to deal with statistics and historical summaries and to draft a programme. All who have suggestions to make should communicate at once with the secretary.

Notice of the Conference has been sent to the Home Boards or committees of all societies working in China as far as the home addresses could be ascertained.

G. H. B.

Suggested Topics for the Week of Prayer, 1906.*

SUNDAY, JANUARY 7th, 1906.

Topics Suggested for Sermons or Addresses.

"CHRIST shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain."—Philippians i. 20, 21.

"AND it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh.....wonders in heaven above, and in the earth beneath.....and it shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Acts ii. 14-21.

Also suggested: Acts i. 6-11. Heb. x. 11-14 and xiii. 5-8.

MONDAY, JANUARY 8th.

Thanksgiving and Humiliation.

THANKSGIVING for the beginning of revival reported from many parts of the world, and for the manifest fruits of the Spirit resulting; for the spirit of prayer poured out, and the abundant answers to prayer; for the opportunities of spreading the Gospel, and the measure in which they have been used.

HUMILIATION for the unhappy divisions which so often afford the best weapon to unbelievers against the Gospel; for the small proportion of Christians who are eager to pass on to others the blessings they have in trust; for the self-seeking and self-pleasing that too often weakens the sinews of Christian service; for the censoriousness that prevails where the spirit of love ought to rule.

PRAYER that this new year may see the far-spreading power of God the Holy Ghost, reviving the churches, awakening the slumbering, quickening the spiritually dead, saving the lost, making the Church ready for the Lord's return.

Psalm c. Psalm xcv. Isaiah xii. Hebrews xiii. 15. 1 Chron. xvi. 28-36. Daniel ix. 8-10, also 17-23. Psalm li., xvii.

* Extra copies of this programme may be had at the Presbyterian Mission Press Book Room, 18 Peking Road, Shanghai. Price $1.00 per 100.

Tuesday, January 9th.

The Church Universal: Prayer and Praise for the "One Body" of which Christ is the Head.

PRAISE for the oneness which is His work; for all the manifestations of it at home and abroad, among Christians and Christian churches; for the proof thus given that He is the One Head.

PRAYER for the wider realisation of this truth and manifestation of it to the world; for more of the unity which marked the early days of the Church; for a wider response to the parting command of the Lord that the Church should be His witness to the uttermost parts of the earth; for a greater appreciation of the fact that all which men call their possessions are but held in trust for the Giver; for an increased spirit of liberality among all followers of Christ.

Eph. i. 10. Eph. iv. 3-13. John xvii. 11-21. Col. i. 17-19. Col. iii. 12-17.

Wednesday, January 10th.

Nations and their Rulers.

PRAYER for all sovereigns and governments that they may rule in the fear of God; may seek the real welfare of their subjects; may serve God in their high estate; and may find faithful servants like Daniel of old. For all in positions of authority in every land. That in all lands the things which make for righteousness may be strengthened, and that evil and oppression may be checked. That the rulers of all nations may with one consent aim at conditions of righteousness, peace and welfare for all classes.

1 Tim. ii. 1-4. 1 Kings iii. 7-10. Jer. v. 20-29. 2 Samuel xxiii. 1-5. Romans xiii. 1-8.

Thursday, January 11th.

Foreign Missions.

THANKSGIVING for all the blessings of the past year and the past century; for the opened doors the whole world over; for the readiness to listen to the Gospel and the desire to possess the Bible shown in many lands; for the blessings the Gospel has brought into heathen and Mohammedan homes, and for the courage to confess Christ given to the many who have suffered for Him.

PRAYER for more workers, male and female, ready and prepared to obey the call of their Lord and go for Him to the ends of the earth; for a deeper sense of individual responsibility towards missionary work; for larger liberality towards this portion of the Lord's service; for all native converts that they may be kept pure in life and doctrine and filled with zeal to spread the Gospel to their fellows. For all missionaries already in the field and all medical missions.

PRAYER for Japan, China, Tibet, India, Arabia, Turkey, Africa, specially the Soudan and Nigeria, the unevangelised portions

of North and South America, the Islands of the Indian and Pacific Oceans and Australasia.

PRAYER that the great purpose of God to take out of the world "a people for His name" may soon be accomplished, and the whole earth be filled with His glory.

Psalm ii. Psalm lxvii. Psalm lxxii. 8-11. Acts x. 34-48. Rom. xvi. 25-27.

Friday, January 12th.

Families, Educational Establishments, and the Young.

PRAYER for the revival of family piety in all Christian lands; for the realization of the value of the teaching of the Word of God in all families and schools the whole world over. For our own lands, their universities, colleges and schools, that in them the doubting and denying attitude often taken towards the Word of God may become one of belief and reverence. For Sunday schools, Bible classes and all agencies aiming at the spiritual welfare of the young, also for all institutions which care for the destitute, afflicted and orphan children. For Young Men's and Young Women's Christian Associations, for members of Christian families living abroad and in the Army and Navy.

Deut. vi. 4-9. Deut. xxxi. 12-13. Gen. xviii. 17-19. Matt. xviii. 1-6. Matt. xix. 13-15. Eph. vi. 1-4.

Saturday, January 13th.

Home Missions and the Jews.

PRAYER for all missionary effort among the Jews in all lands, that the work of their evangelization may be more in the heart of all true Christians, and that the dissemination of the Bible, Old and New Testaments alike, may be widely extended, so that many eyes may be opened to see in Christ the true Messiah.

That all home mission operations, evangelistic and otherwise, may be greatly blessed and furthered, and that all efforts to lessen the power of intemperance and every form of vice may be divinely guided and prospered, and that the welfare and harmony of all classes may be promoted. That false doctrine in every form may be checked.

Zech. x. 9-10. xiv. 20-21. Mal. iii. 1-6. Rom. x. 1-2. xi. Acts xv. 13-18. xvii. 22 to end.

Sunday, January 14th.

Topic Suggested for Sermons or Addresses.

"*He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.*"—Rev. xxii. 20, 21.

Correspondence.

THE MANDARIN UNION CHURCH IN SHANGHAI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It may be interesting to many friends in the interior to know that the Union Church for Mandarin-speaking Chinese in Shanghai has now moved into new and better quarters, namely, *210 Kiangse Road*, near Foochow Road. The evangelistic meetings in Mandarin are still continued in the L. M. S. chapel, Shantung Road, on Sundays at 4 p.m., and on Mondays and Thursdays at 8 p.m.; but in the place in Kiangse Road the Christians meet on Sundays at 10.30 a.m., and for an Endeavour meeting on Fridays at 8 p.m. Here we have in the attic a nice room, *where Christians from the interior*, if they are properly recommended by their pastor or church, may lodge free of charge during their temporary stay in Shanghai.

P. KRANZ.

Shanghai, 18th Nov., 1905.

CHEERING TESTIMONY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just received the following from Rev. A. L. Warnshuis, of Amoy:—

"For your encouragement I am glad to be able to say that your translation of the 'Spirit of Christ' (Andrew Murray) has been owned by the Spirit and used during the past year in most wonderful ways. It has transformed not only a number of individual Christians, but has, through them, revived several congregations. You will rejoice with us."

I pass on the good news to your readers, so that he that soweth and he that reapeth may rejoice together. Dr. Arthur Smith bears similar testimony regarding the blessings granted to the circulation of the same work. We would be greatly refreshed to hear from other brethren in the same strain, as some doubtless could testify. Where blessing is found, tell it.

Yours sincerely,

DONALD MACGILLIVRAY.

TWO CORRECTIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When referring to and recommending a book lately edited by the Rev. F. W. Baller, called 傳道啟悟集, "J. J. C." has made in the RECORDER of July a fallacious statement, which please allow me to correct. He says: "It has an advantage over a work written by a foreigner since it is the product of a well-informed Chinese brain naturally acquainted with the trend of native thought and able to state the case in a manner likely to be more convincing to his countrymen." The little book in question is not a product of a Chinese, but only a reproduction or a re-translation from Mandarin into easy Wên-li. The book has been in existence since 1863, and appeared under the title 盛世芻蕘. In the "Catalogus Liborum Venalium" of the Catholic Mission in Sicawei (Shanghai), of 1889, P. Francisco Moyra de Maillac, S. J., is

given as the author. The contents of the book are given there in Latin as follows :—

"In hoc opere sequentes invenies tracta tus: 1° de Deo et creatione; 2° de peccato Adae et mundi redemptione; 3° de anima; 4° de remuneratione meriti ac demeriti; 5° de variis falsis religionibus earumque erroribus."

It appears from this that only the order of the five sections has been altered. The first, third, and fourth sections are the same in both books. The second section of 傳道啟悟集 answers to the fifth of 盛世芻蕘, and vice versa.

In the Chinese preface of Mr. Baller's book is another misleading statement which ought to be corrected in another edition of this useful book. There the authorship of the book is attributed to a certain Sz, who lived in the years of the Emperor Ham Fung (此書乃司君於咸豐年時所著). The real author is, as I have already stated, Francisco Moyra de Maillac, and his Chinese name is 馮秉正.

With kind regards,

Yours truly,

I. Genähr.

THE TERM QUESTION AND CO-OPERATION.

To the Editor of

"The Chinese Recorder."

Dear Sir: I feel moved to make a few little suggestions in regard to the compromise on the "Term Question." I say compromise; but before my own mind it lies not as *compromise* but as *co-operation*, that is, I want to unite with others on a basis which will enable us to co-operate heartily and effectively without surrendering conscientious convictions.

When I was a youth in academy and college we had our debates in which we divided on some question, and each side exerted itself to say the best things it could in its own favor, and the worst things it could against the other side of the question; and this is about the manner in which this term controversy has been carried on. Each side has exaggerated the objections to the set of terms used by the other side; and in this way we have given an undue bias to our own minds, and have bred in them a set of conscientious scruples which are a bondage and a harm to us. Even when I was a callow student I never really liked the debating club style of argument; its tendency is toward unfairness, bias, and divisiveness.

From henceforth to the end of my life, God helping me, I will never say one word against *Chên Shên* and *Shên Lîng* for God and Holy Spirit. To me these terms are consecrated by the blood of many martyrs. Is it unreasonable in me to wish, and even to ask, that those who prefer these terms will, so far as they conscientiously can, pursue a similar course in regard to the term *Shang Ti* for God? To me this term has been consecrated by thirty-three years of usage, and now, since 1900, doubly consecrated by the blood of many martyrs.

In our so-called Christian civilization two forces or principles are at work—competition and co-operation. But the former finds its culmination in the savage whose hand is against every man and every man's hand against him, while the latter has its culmination in heaven, and will yet reach a culmination on earth when God's will is done

here as it is in heaven. But the Gospel of Christ our Saviour ought always, everywhere, and in every good thing, to stand for co-operation.

The defective character of all Chinese religious and spiritual terms is a heavy burden to us in our work; but let us "Bear one another's burdens and so fulfill the law of Christ."

Fraternally yours,

J. E. WALKER.

SOMETHING IN IT!

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having just returned to Shanghai after an absence of less than five months, and during this time going round the world, I wish to mention that on several occasions I met people who were sceptical about missions and missionaries.

Fortunately I had provided myself with a few copies of "Is There Anything In It," by Mr. McIntosh. The loan of a copy of this book proved most useful in giving light to the candid critic. Any missionary going an ocean voyage will be well advised to take a few copies of this small book with him.

Thanking you in anticipation,

I am, yours truly,

FREDERICK BROWN.

Letter from a Young Missionary to his Old Uncle.

MY DEAR UNCLE WILLIAM: I need not tell you how much I appreciate your valuable letters, nor how earnestly I strive to put your wise instructions into practice. I always read your letters to my fellow-workers in this station, and we discuss them together to our mutual edification.

We are honoured this month in having as our guest Miss Goodheart from South China. I don't think you have met the lady. She has been out for three years and is already proficient in the dialect of her province. Her school is very successful, being attended by the daughters of some of the leading gentry of the large city of Ahsan. We were astonished to learn that for the first three years instruction is given through the medium of Romanised books. The scholars read, write and study exclusively Romanized. When reading your letter to our little company, gathered in Dr. Grunther's cosy study, the remark you made about the so-called standard system of Romanization being a "flat" system (I remember you made a similar remark in a previous letter) called forth an animated conversation.

When I first arrived in this station, now nearly a year ago, I commenced to learn this standard system. I was much pleased with it, as I was able, from the very first, long before I knew the meaning of any of the characters, to read my verse in the Romanised Gospel of Matthew at evening worship. The Chinese Christians beamed approval and nodded encouragingly to me, but after the first evening they took it quite as a matter of course that I should read when my turn came. What seemed to astonish the dear natives was that I should be able to read Chinese so fluently

and yet be unable to say a word or understand even their congratulations on my scholarship.

Even Dr. Grunther said, with a smile, that my enunciation was "not at all bad." I found, too, that sentences which I had noted down in this system of spelling were invariably understood when I came to use them. However, when you referred to the system as "flat," I at once decided to learn some other. I must say I do not understand why one way of writing Chinese sounds should be *round* and another *flat*. I suppose it has something to do with Wên-li, and perhaps you will tell me in your reply to this.

I have been trying to get on with Wade's system recently, but it does not suit this district at all. The ruh-sheng tones are distinct here, and Wade ignores them. He has no initial "ts" followed by "i" as in "tsien," and he has no "iai" sound. The word for street is pronounced here as the Scotch say kye—English kine—but Wade spells it the same way as he spells the word for verse, which sounds to me more like the Jeff in Jefferson with the f elided. I find it very difficult to remember that all of this class of sounds are pronounced differently here, though spelled the same in Wade's book.

I explained to Miss Goodheart that you called the standard system "flat" because it used b for the unaspirate p and d for the unaspirate t. She opened her eyes wide—she has *very* pretty eyes and *such* a sweet smile—and smiling said: "There is nothing 'flat' in that." Then turning towards Longley, who sat next her (I don't like that fellow. I think he has mistaken his vocation), she said: "Does not Dr. Mateer say in his book that b and d represent the sounds as well as p and t, and that it would be well to abolish the awkward inverted comma?" "Of course he does," said Longley in that forward manner of his, and, jumping up, "I'll get the book." "No, no," said Miss Goodheart, "never mind. I only wanted to know if I had got the name right. I always do get confused when I try to remember foreign names." Then she said to me, but in a very winning way: "You know, Mr. Trumble, I have taught school now for three years, and I am just as sure as sure can be that no man or woman could teach a Chinese scholar the difference between b and p unless he said the one was aspirated and the other was not. And you know the standard system is prepared in order to teach illiterate Chinese Christians to read. Isn't it more important that it should accomplish this great end easily than that it should satisfy the fastidious taste of your erudite uncle? An unaspirate p is to the Chinese incomprehensible, and when they compare it with b they say it is one of our foreign ways of distinguishing things which have no difference." "And quite right too," said Longley in that blustering way of his. "When I was at home on furlough I talked with a professor of stenography, a man who knows as much about the sound values of the letters in various alphabets as any man living. He was interested in the account I gave him of the Chinese language, and wrote rapidly in shorthand the first verse of a Chinese hymn at my dictation. I told him we had an unaspirate as well as an aspirate p and t in Chinese, but he laughed right out and said that was nonsense. 'Unaspirate p is b,' he said, 'the world over.'"

Dr. Grunther then took up the conversation. "I fear, Henry," he said, "your uncle lays himself open to the charge of being what moderns call disgruntled. You know your uncle and I learned the same system of Romanisation when we were young. I have a good deal of sympathy with my old friend's dislike of the new Romanisation, but then when I catch sight of my face in the glass and see how old I am getting I realise I am a fossil and fossils never change." We all protested vigorously against this. Dr. Grunther's heart is as young as it was when he was five and twenty; when the uproar ceased he went on. "The New Testament was published in what we called "our system" of Romanisation by the British and Foreign Bible Society, and for almost twenty years it was the only book printed in Mandarin Romanized. Every missionary in the Mandarin-speaking part of China, I suppose, possessed a copy, but in spite of this they, almost without exception, abandoned that system as soon as they had a few years' experience. ("It fell flat" I heard Longley whisper to Miss Goodheart, but she did not smile at the pun. I am sure she is too good to care for that kind of smartness.) "Indeed," the Doctor continued, "Your uncle in his last great work, The Radicals and Ramifications of Sinography, has abandoned, to some extent, his own earlier spelling. I was in Shanghai last week and heard something of the progress made by the standard system, and it is really astonishing. The primer is now in its third edition. That fact indicates that a large number of missionaries are teaching the new system to their converts. The first three Gospels are published and are having a rapid sale, and the agent of the B. and F. Bible Society told me they were having many requests for John's Gospel in the Standard Romanisation, but that the book is not yet in the printer's hands. It will not be out for a month or two yet. The rest of the New Testament is being prepared for the press. The syllabary is in its second edition. A catechism is being printed, and a hymn book will shortly be ready for the printer. The bright little Pu Tung Wen Bao is steadily increasing its circulation, and altogether, you may take it from me, Henry, that in a few years' time the standard system will be very much in evidence in all Mandarin-speaking China."

Now, my dear uncle, I could say nothing in reply to these criticisms, but I am sure you will sweep them away as the fine chaff of the threshing-floor is scattered by a summer wind. Anxiously awaiting a reply,

I am,

Your dutiful nephew,

HENRY.

Our Book Table.

A Manual of Nursing. Compiled by the Central Branch of the China Med. Miss. Association. Presby. Mission Press. Price 25 cents.

This book is the combined work of no less than eight doctors. The doctors agree, and the result is an excellent booklet on the art of nursing. The book is written for the instruction of those who are employed as nurses in hospitals and tells them pretty nearly all they need to know of their duties and responsibilities. Would it not be well if these worthy medical men would write another manual of nursing for the information of that large class of Chinese who have to nurse patients in their own home, maybe a few days' journey from the nearest doctor? Such a book would meet a deep need and, if well done, as this one is, would probably have a large sale.

J. D.

Clodd's Primer of Evolution. 天演學. Translated under the supervision of Jno. Darroch. Published by the Shansi Imperial University.

This is a book of sixty-six pages, printed on foreign white paper and bound in red Manila paper covers. The printing and binding have been very neatly done by the Methodist Publishing House of Shanghai.

The translation is well done into an easy flowing *Wên-li* that will be readily understood by all, even fairly well educated men. Of course the subject is new to the Chinese in general, as they have not thought along the lines of science and evolution. But many of the people of this empire, especially those who have been more or less in contact with the schools for Western education, have had their minds opened to the fact that Western scholars have made many wonderful discoveries in realms of science, and this book will serve to give information that many of the Chinese want and that they can appreciate at something like its true value. The subjects discussed are, in part, "The Material Universe," "The Distribution of Matter," "The Solar System," "The Origin of Life," "The Origin of Species," etc., etc. Each of these subjects is treated briefly but comprehensively, and the information given must be of great value to Chinese students.

I note in one place a very serious error in a statement of fact. In the 5th chapter the statement is made that the velocity of light is twelve million English miles per second, although the correct velocity, 186,000 miles per second, is given in the third chapter. It is probably a printer's error, putting 秒 instead of 分.

In general, while commending the work for its clearness and consciseness of statement, one is quite disappointed to find in a book published under the auspices of an institution which is supposed to be under Christian leadership, that the whole idea of God in His creation is absent from it. Take the chapter on the "Origin of Life." A long dissertation is given, summing up the facts of biology as far as they are known, but stating finally and repeatedly that as to the beginnings of life on the earth no one knows how it originated. Such an expression of ignorance will do for a

Huxley or a Darwin and those who believe with them. But certainly a Christian man cannot endorse such agnosticism. Surely a man who believes the Bible cannot have any doubt as to how life originated, and, as missionares, we cannot endorse the publication and use of a book in which God's creative work is so absolutely ignored as in this one. Hence I would say that if any teacher finds it desirable to use this book in his school it will be necessary for him to take special pains to correct the wrong impression that is liable to be made on students from reading such a chapter as that on the "Origin of Life."

A valuable glossary of terms in English and Chinese is given at the end, which will greatly facilitate the use of the book by English-speaking teachers.

A. P. PARKER.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

S. D. K. List:—

Translated by Miss Laura White :—Christmas in Different Countries.

By Rev. J. Sadler :—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer. By Miss Jewel.

S. D. Gordon's books on Prayer and Power. By Rev. D. MacGillivray.

A Simple Mandarin Church History. By Rev. D. MacGillivray.

Commercial Press List:—

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Tales from Tolstoy. By Rev. I. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

We are glad to note from the Report of the C. I. M. that Rev. F. W. Baller is preparing a Chinese version of *Pastor Hsi*, for which many are now enquiring. Also by same author, *Mandarin Hymnbook for Women and Children*, a great want.

Editorial Comment.

WITH horror and grief we heard, and gradually realised the dreadful significance, of the tragedy in Lien-chow, when all the members of the mission station were brutally murdered, excepting two who providentially made their escape. In our Missionary News columns will be found full particulars prepared for the *Hongkong Daily Telegraph* by one who had good opportunities of acquiring a knowledge of the facts at first hand.

* * *

A VALUED correspondent from the South writes us with regard to the massacre :—

"The news of the massacre came to us like a thunderbolt from clear sky. Everything had been so quiet for years at Lien-chow that we could not have imagined such a catastrophe would come to the missionaries there. It was so quiet during the Boxer troubles that the missionaries did not leave their post till the end of August, after the Allies had taken Peking, and then not because they feared the people of the locality, but because there were threats of Hunanese roughs coming in from the north to attack them. With rare tact and constant kindness the missionaries had seemed to live down all opposition, and had the goodwill of officials, gentry and the people at large."

We would refrain from comment on the causes or details of the massacre until we learn the finding of the commission of enquiry. It consists of Consul-General Lay, Lieutenant-Commander Evans of the *Oregon*, Lieutenant Dismukes of the *Monadnock*, and Wen Taotai ; the latter representing the Chinese government.

Rev. Dr. A. A. Fulton, Rev. Dr. A. Beattie, Dr. E. C. Machle and Rev. William D. Noyes accompanied the commission, having been invited to be present at the examination.

* * *

MR. AND MRS. PEALE were new arrivals on the mission field, and their fellow-passengers on the *Siberia* speak with happy reminiscence of a Sunday service held in Union Church, Kobe, as they touched at that port. The hymn given out by Mr. Peale was :—

> Jesus, Savior, pilot me
> Over life's tempestuous sea.

None of that happy company realised the harbor was so nearly in sight for two of their number.

Our friends who departed in such sad circumstances, in the midst of a mob set on fire of hell, are past all need of sympathy or pity. We believe that, while passing through the "unknown waves," to their spiritual sense the wild tumult was hushed, and their experience was :—

Boisterous waves obey Thy will
When Thou sayst to them "Be still."

To their sorrowing friends and co-workers we tender our deepest sympathy ; and as for ourselves we would repeat the thought most appropriate at such sad times, that as soldiers of the Lord Jesus Christ, whose weapons of warfare are not carnal but spiritual, we should follow the example of the bereaved disciples of John the Baptist—go and tell Jesus. In the Resurrection power may we be able to still further spread the knowledge of the light and truth that will drive away the darkness and error that cause such fearful crimes.

* * *

VERY regretfully we record the loss of other two missionary workers. On the morning of the 19th of October, occurred the death of the Rev. James Simister, D.D., of the Foochow Methodist Episcopal Mission. We have heard of his ability and earnestness, and sympathise with his Mission in the loss sustained in educational and other forms of work through the cutting short of a career of great promise. Our deepest sympathies go out to Mrs. Simister and her four fatherless children.

THE other worker who has been taken away from a unique but useful work is Miss Marietta Melvin, who died in Shanghai on 9th November. She was a gracious and striking personality and takes an honorable place in the band of unpaid independent workers who have done so much for the salvation of China. Although over fifty years of age when she arrived in China she rendered good service for some years in the superintendence of a girls' boarding-school in Shanghai, and after that in literary work for the Diffusion and other Societies. For ten years she acted as one of the editors of our contemporary, *Woman's Work in the Far East*. The friendships she made in her travels, and helpfully continued, the missionary tone of her correspondence, the unobtrusive help she rendered to the needy, and her willingness to work on humbler lines and so save the time and energy of more experienced workers, make us deeply mourn the loss of this valuable life, and form a strong incentive to like willing service on our part.

* * *

THE fact that we have printed extra pages in this issue will reconcile some of our readers to the amount of space given (see pages 617-626) to the English index and summary of the annotations in the commentary to Mencius prepared by Rev. P. Kranz. Those of our readers, however, who know and appreciate the solid and scholarly work of Mr. Kranz, will im-

mediately recognise their fresh obligations to him and put a high value on this index. We found a perusal of the summary of annotations highly suggestive and illuminating; but the real value of the work as a whole can best be seen from the following quotation from Dr. Faber's paper on the use of the Classics in mission schools. (Records of Educational Association, 1896, p. 75).

* * *

"This then," he says, "is the task which belongs to those who undertake to teach the Chinese. The Chinese Classics, literature, and history have to be thoroughly digested and put into a form *suitable both for teachers and students.* No foreigner can accomplish this gigantic work. Still it has to be done. *There* is the stronghold of Chinese heathenism, which *must be taken* if the battle is to be won."

The Christian church of China has long been desiring such a Christian Commentary on the Classics. Many have felt that neither from a pedagogical nor from a missionary point of view is it justifiable to leave the instruction of the many thousands of children in our schools, in their own classical literature, entirely in the hands of old-fashioned Chinese teachers. Yet this has been the case in many mission schools, colleges and day-schools, mainly because of the want of a suitable text-book. Pastor Kranz has now supplied this need by giving an explanation of the Four Books in Mandarin with suitable Christian Annotations.

* * *

The index and summary which we have already referred to give an insight into the nature of these Annotations. As Socrates and Plato were not enemies of Christianity, but according to the providence of God had to do an important work of preparation for Christianity in the Roman Empire, so the high moral teaching of true Confucianism is regarded by the author as "a tutor for Christ," and true Confucianism thus becomes a most powerful ally to the missionary cause in China. This is the attitude which probably most scholars and educated people in China will take when they become converted to Christianity. We cannot expect them to despise and reject all the noble teaching of their sages, but they will learn to regard them as preparatory agencies in the Divine process of evolution, leading the East of Asia up to the actual fulfilment of their highest ideals in Christ. The work which Pastor Kranz has published, should be widely used in all educational and evangelistic work and should render most valuable help in leading the young men and women and the educated classes of this great nation to the Saviour.

* * *

In the November number of *China's Young Men* the editor presents an interesting review of some of the leading facts

regarding the present numerical strength of Protestant Christianity in China, with a view to a better appreciation of the task before us, as well as a more intelligent gratitude to God for what He has already wrought.

Mainly from Dr. Harlan P. Beach's latest statistics, and the last census returns from the Treasury Department at Peking, a table is compiled showing the number of communicant Protestant Christians in China in January, 1904, in relation to the population of China in provinces. We have, unfortunately, no space for the table, but the total shows 131,000 Christians to 416,250,000, the total inhabitants, or one to 3,177. A study of the table reveals some very interesting facts which we quote from the paper before us :—

There are 109,000 communicant Christians in the seven coast provinces, whereas in the twelve interior provinces there are only 22,000.

In only three provinces (viz., Fukien, Manchuria, and Chehkiang) is there more than one communicant Christian for every 1,000 people.

Outside of the seven coast provinces there is no province where the proportion of Christians is greater than 1 to 3,000.

In only four of the interior provinces is the proportion better than 1 to 15,000, viz., Hupeh, Kwangsi, Shansi and Shensi.

In three of the interior provinces the proportion is between 1 to 15,000 and 1 to 20,000, viz., Kiangsi, Anhui and Szechuan.

In the five remaining interior provinces the proportion is less than 1 to 33,000, and in two of them (Kansuh and Yunnan) it is less than 1 to 100,000.

As these facts might be somewhat appalling and depressing we are presented with another table showing the rate of growth from 1842 to 1904. From it we see that, to quote the editor's words :—

Between 1865 and 1875 the yearly increase averaged about 1,000. During the next decade it averaged 1,500. Between 1886 and 1889 it was at the rate of about 3,000 per year. From 1889 to 1893 it averaged 4,500, and from 1893 to 1900 the average growth was over 8,000 per year. After the Boxer outbreak there was, of course, a temporary arrest in the growth which lasted for nearly two years. In spite of this, however, the growth between the first of January, 1900, and the same date in 1904, was nearly 19,000. It will be noted that since 1886 the number of Christians has doubled about once in seven years. It would not be surprising if, on account of the Boxer interruption, this same rate failed to hold good between 1900 and 1907, yet there are signs that the communicant membership on January first 1907 is not likely to fall short of 200,000. One of these signs is the fact that the statistics available for last year, though incomplete, are sufficiently full to warrant us in believing that the numerical growth in 1904 alone was as great as during the whole four years preceding, making the total communicant membership on January 1st, 1905, probably not less than 150,000.

* * *

THE increasing momentum fills our hearts with devout thankfulness and glad anticipation. But may not the thought of the many who have not yet seen His star in the East quicken our own zeal and increase the fervor of our native brethren and sisters in the work of China's evangelization. In this hope and effort may we all have

A Happy Christmas.

Missionary News.

We have been asked to state that there are for sale:—

Files of the CHINESE RECORDER for the years 1891, 1892, 1893 1894, 1897, 1898, 1899, and 1904. Address "F.," c/o RECORDER.

The Scripture Union Readings (Chinese edition), beginning with Chinese New Year (January 25th, 1906, to February 12th, 1907) have been issued. Further supplies, Picture Leaflets in Chinese, etc., may be had from the Honorary Secretary for China, Mr. Gilbert McIntosh, 18 Peking Road, Shanghai, who will gladly give information with regard to the work of the Children's Scripture Union in China.

The Lien-chow Massacre.

[*From "The Hongkong Telegraph," November 11th, 1905.*]

The party sent up the river to bring Dr. Machle and Miss Patterson down reached Sam-shui this evening. From them we have been able to gather the full story of the killing of the missionaries and the destruction of the mission property.

Dr. Machle with his wife and daughter, the Rev. J. R. Peale and wife reached Lien-chow on the evening of the 27th Oct. About nine o'clock Dr. Machle with Dr. Chesnut went to the hospitals. There are two hospitals: one for men and one for women. These hospitals are across the river from Lien-chow city. Dr. Machle found the Chinese engaged in a *ta tsiu* at a little temple situated near the hospital. The matshed of the *ta tsiu* was built partly on the mission ground. In passing the temple Dr. Machle picked up three cannon which a boy was preparing to fire. At the same time Dr. Machle told the boy to tell three old men to come out and speak to him. This he supposed would be better than going into the temple and disturbing the people at their worship. Three old men came to Dr. Machle at the entrance to the hospital. They agreed with the doctor that it was not right to build on the mission ground, but asked that as it was the last day of the feast that the matshed be allowed to remain. They promised not to build in the same place next year. Thereupon the cannon were handed back to the elders and the matter was settled. But some young roughs were not satisfied and would not listen to the old men. One rough

STRUCK DR. MACHLE ON THE ARM

and bricks were thrown. Mrs. Machle and Mr. Peale joined the doctor at the hospital about this time. Dr. Chesnut thinking there would be trouble started for the yamên, but could not get there because of the crowd and was taken on board a guard boat. The mob then seemed to scatter and Dr. Machle, his wife and Mr. Peale returned to the Mission residence, which is about seven minutes' walk from the hospital. Soon after this Dr. Chesnut returned under the care of some soldiers. The two civil officials and three military officials were also gathered on the Mission compound. The mob had not scattered as was supposed, but began to loot the women's hospital.

WOMEN'S HOSPITAL LOOTED.

In looting they found a skull of a child and a pelvis which Dr. Chesnut had brought from America to use in teaching the students. The finding of these things enraged the mob. The men's hospital was next searched and a monkey and some specimens which Dr. Machle used in teaching were found. These were all placed on a bamboo tray and carried through the city with a man beating a gong in front. A great mob gathered. The hospitals were burned. Then the mob made for the residences. The missionaries, fearing that their presence in the buildings would anger the mob, started for the river to a boat which they expected the officials had in waiting to take them to the yamên.

AN ENEMY.

The man who came offering to lead them to the boat [?] professed to be from the yamên. Instead of getting

to the boat and across the river they were delayed until it became evident that this man was an enemy seeking to deliver them into the hands of the mob. The seven missionaries then followed this man to a small temple, behind which there is a cave. As soon as they entered the temple the priest and the guide demanded money. Fearing that there would be no safety in the temple they were preparing to leave when the mob came upon them. They rushed into the cave and scattered in all directions. After this separation one did not know what was befalling the others. It seems that Dr. Chesnut and Mrs. Machle were soon found.

HORRIBLE BARBARITIES.

They were taken to a tree in front of the temple and the mob looked at them and deliberated for about fifteen minutes. Then Dr. Chesnut and Amy Machle were taken to the river. Amy was thrown in with her clothes on. Dr. Chesnut was stripped almost naked and thrown in. Dr. Chesnut could swim and made her way to a sand-bank. Amy Machle caught a shrub growing by the river. Here they were allowed to remain for about fifteen minutes. Then a man waded into the river and pierced Dr. Chesnut through the body and Amy Machle through the head with a Chinese trident. They were then knocked about a good deal and then tossed into the river. Mrs. Machle was sitting under the tree telling the people the folly of these wicked deeds when a man lifted a large stone and beat out her brains. She was then stripped of her clothing and dragged to the river and thrown in. After these had been killed search was again made and soon the Peales were found. They had evidently been hiding together. They were brought to the front of the people and stripped of all clothing and made to stand before the crowd for upwards of fifteen minutes.

CLUBBED TO DEATH.

Then a man with a club knocked Mr. Peale on the head and beat him to death before his wife. Shortly after Mrs. Peale was killed in like manner. They were also thrown into the river. Dr. Machle found a small hole in the cave with water in it, and he lay in the water almost covered for some hours. Miss Patterson found a deep hole, almost like a well, into which she plunged and remained hidden. Search was made for these two for hours, but they escaped. About four o'clock the military official with some soldiers came to the cave, as the mob had withdrawn to feast. Dr. Machle recognized the official by his clothes and came out. A Chinaman told him where Miss Patterson was hidden and brought her out. They were then dressed in Chinese clothes as soldiers and after dark taken to the civil magistrate's yamên. During the night there were rumours that the mob was looking about the yamên, and during the darkness the two were transferred to the military yamên. Four days later they started for Canton and met the rescue party a little above Tsing-un and reached Sam-shui this evening.

We understand that the United States Consul-General will proceed at once to Lien-chow and make an investigation. From what we can learn the local migistrates were friendly but helpless. The city has only about thirty soldiers of all kinds, and these went to the scene of the trouble unarmed. The Viceroy withdrew nearly all the troops some weeks ago.

There does not seem to have been any direct connection between the outbreak and the boycott of American goods. Yet indirectly the boycott had much to do with it. The people are in a state of unrest and dissatisfied with all things foreign. They are in a surly mood, and just ready for anything.

Diary of Events in the Far East.

August, 1905.

26th.—The Chinese Government telegraphed to-day to Sir Chentung Liang Cheng to communicate to the American Government that instructions have already been given to Viceroys Yuan Shih-k'ai and Chou Fu to order their subordinate officials to issue proclamations, advising the people to discontinue the boycott.

September, 1905.

5th-7th.—Serious rioting in Tokyo as a result of dissatisfaction with news of peace terms.

The Russo-Japanese Peace Treaty was ratified by the Emperors of both countries on the 14th inst., and on the 15th notifications thereof were exchanged with each other.

One of the more important provisions in the Treaty is:—Russia recognises Japan's preponderating interests in Corea from a political, military, or economic point of view, and will not oppose such measures of guidance, protection, or control as Japan may consider it necessary to take in the peninsula upon agreement with the Corean Government.

24th.—This noon just as the five High Commissioners were about to embark on their train at the Machiapu terminus, Peking, en route for Tientsin, some one, in the large crowd that was asembled there to witness the departure of their Excellencies, threw a bomb at the train, resulting in H. E. Shao Ying (one of the five Commissioners) being wounded, and their Excellencies Duke Tsai Tsêh (another Commissioner), and Wu Ting-fang being slightly injured. Besides these, one attaché, Sa Yin-t'u, and three body servants of the Commissioners were killed by the explosion.

November, 1905.

12th.—Serions mutiny of Russian soldiers in Vladivostock; four hundred officers reported killed, half of the city reduced to ashes.

18th.—Opening of the Shanghai and Nanking Railway as far as Naziang.

Missionary Journal.

BIRTHS.

At Takushan, Manchuria, August 31st, the wife of Rev. C. Bolwig, D. L. M., of a son.

At Kuling, October 22nd, the wife of Rev. Anders P. Tjellstrom, S. M. S., of a son.

At Soochow, November 1st, the wife of Rev. O. C. Crawford, A. P. M., of a daughter (Margaret Laning).

At Hwaiyuen, November 4th, the wife of Rev. Jas. Cochran, A. P. M., of a son (James Blair).

At Shanghai, November 23rd, the wife of Rev. Fleming James, A. E. C. M., of a daughter (Margaret).

MARRIAGES.

At Boston, Mass., U. S. A., September 26th, Miss Orien Alexander, M. E. S. M., Shanghai, and Wilbur A. Estes, A. F. M., Nanking.

At Hankow, November 4th, Miss Lilian M. Joyce, and P. Lonsdale McAll, B.A., M.B., both of L. M. S., Hankow.

DEATHS.

At Foochow, October 9th, Rev. Jas. Simister, D.D., M. E. M.

At Kuling, October 27th, Stina Tonnér, wife of Rev. G. Tonnér, S. M. S., Huangchow, Hupeh.

At Chefoo, October 28th, Miss Lisle Bainbridge, at the home of Mrs. Nevius, A. P. M.

At Lienchow, October 28th, Mrs. E. C. Machle and daughter, Dr. Eleanor Chesnut, and Rev. and Mrs. J. R. Peale, A. P. M.

At Shanghai, November 9th, Miss Marietta Melvin, of S. D. K., and Editor *Woman's Work in the Far East*.

ARRIVALS.

At Shanghai:—

November 4th, Mr. A. W. March, for Presbyterian College, Hangchow.

November 7th, Dr. E. H. Hart and child, M. E. M., Wuhu; Rev. Fred Brown, M. E. M., Tientsin (ret.); Rev. Fred. Wilson, S. P. G., Korea.

November 8th, Dr. Timothy Richard, S. D. K.; Rev. J. T. Proctor and family, Huchow (ret.), Rev. C. G. Lewis, Szechuen (ret.), Rev. A. L. Fraser and wife, Ningpo, Miss M. C. Covert, Ningpo, Rev. Geo. W. Lewis and wife, South China, Miss Emilie Bretthauer, M.D., Hanyang, all for A. B. M. U.; Miss L. E. Lyons, A. B. C. F. M., Pang-chuang; Miss A. Jenkins, S. B. C., Honan.

November 10th, Mrs. M. E. Hawkins, Misses M. A. Funk (ret.), L. A. Drane and A. Hotz, Rev. Wm. G. Davis, C. and M. A.; Dr. Geo. F. De Vol and family, A. F. M., Nanking (ret.); Mrs. Gordon, Rev. and Mrs. Nowack, Misses Taylor and Edith Gordon, S. C. M.

November 12th, Misses Wells and Woodruff, C. M. S., Ningpo.

November 25th, Dr. Young, and Rev. Harlow, E. B. M.

November 26th, Miss Freener, C. M. S., Chuki.

DEPARTURES.

From Shanghai:—

November 4th, Miss M. Vaughan, C. M. S., Hangchow, for England.

November 9th, Mrs. J. A. Fitch and son, A. P. M., for U. S. A.

November 11th, Rev. H. W. Luce and family, A. P. M., Weihsien, for U. S. A.

November 13th, Dr. and Mrs. Robert Borland and two children, A. E. C. M., for Scotland and America.

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